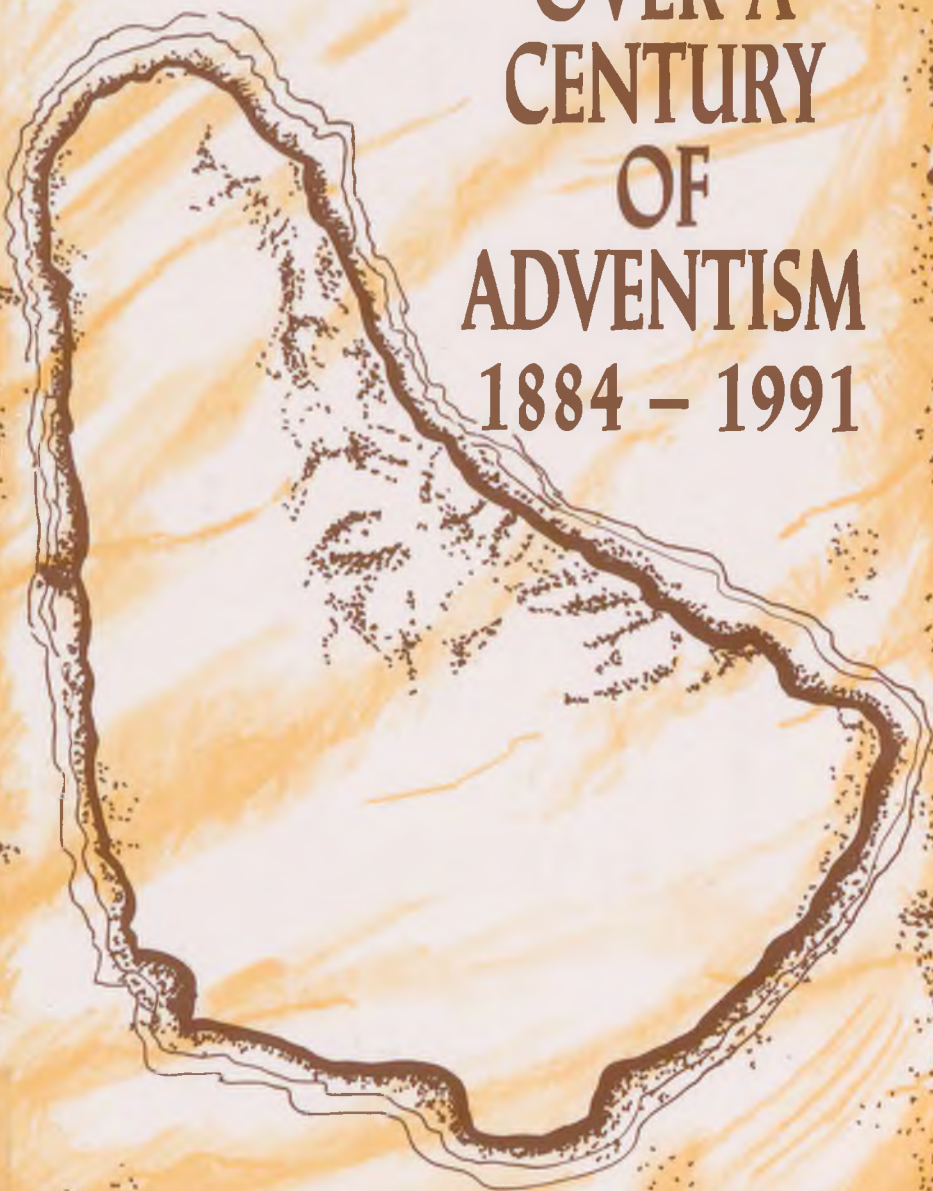


Seventh-day Adventists in Barbados

OVER A  
CENTURY  
OF  
ADVENTISM  
1884 - 1991



Glenn O. Phillips

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# Over a Century of Adventism 1884-1991

CENTURY  
OF  
ADVENTISM  
1884-1991

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**OVER A  
CENTURY  
OF  
ADVENTISM  
1884-1991**

**Glen O. Phillips**

East Caribbean Conference of Seventh-Day Adventists

5780

East Caribbean Conference of S.D.A.  
P.O. Box 223  
Bridgetown  
Barbados, West Indies.

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## Foreword

One hundred years ago the seed of Seventh-day Adventism was planted in Barbados. During that time since its establishment, this church has been impacted upon by social, economic, political, religious and cultural ideologies which have been very much a part of the colonial and post-colonial environment in Barbados. It too has been instrumental in helping to shape and mould society by its unobtrusive yet dynamic influences.

Dr. Glenn Phillips, author of this volume, has skillfully woven into this book many colourful threads which assist the discriminating reader in seeing life as it developed in an emerging nation, while concentrating on the growth and development of the Seventh-day Adventist Church in Barbados.

Many Seventh-day Adventists have carried in their memories interesting fragments of information about people and events which now constitute the history of a dynamic and progressive church organization. However, Dr. Phillips, for the first time, has been able to research, document and put in an interesting and readable form, this information for the benefit and use of those interested in secular and church history.

Sincerest appreciation is extended to him for his efforts in providing this book on the occasion when the 100th Anniversary of Adventism in Barbados is being celebrated. I must also express appreciation to Mr. Carl Johnson of Caribbean Graphics who so readily responded to our request and facilitated the printing of this book.

We thank God for inspiring all contributors, including lay persons such as Dr. Charles Cave of Barbados, the Tract Society of Battle Creek and New York and a host of missionary minded clergy such as Elam Van Deusen and Dexter A. Ball. We pay tribute to the members of the Planning Committee set up by the Conference Executive Committee and chaired by Dr. Norma Niles. Each participant played an important role by sharing ideas and thoughts towards the 100th Anniversary celebrations.

As you read this book, may you be inspired to re-dedicate your talents and resources to keep the torch of truth burning where you are. Never underestimate the value of a mustard seed sown in the right soil.

Everette W. Howell  
President, East Caribbean Conference of S.D.A.



# Acknowledgments

The preparation of this narrative is in direct response to the kind invitation and request of Pastor Everette W. Howell, President of the East Caribbean Conference of S.D.A. and his planning committee for the 1991 centennial celebration of the Seventh-day Adventist Church in Barbados. I thank him for giving me the reason and opportunity to focus for the last few months on this fascinating theme.

There are many others who have contributed to this effort in various ways. Bert Haloviak, Associate Archivist at the General Conference of S.D.A. in Silver Spring, Maryland made available primary sources and Adventist publications for my review. Others who made materials and information about the Seventh-day Adventist Church work available to me were: Oswald C. Boyce, of Florida, Norma E. Greaves, Librarian at Caribbean Union College, Dr. Timothy S. Greaves of Pasadena, California, Ms. Ishbel Bayne, Dr. Bradley E. Niles, my father, E. Owen Phillips, of Barbados and Dr. Noel A. Brathwaite of Maryland.

There were many others who gave helpful hints in the preparation of the manuscript and they included Mrs. Carmel Bullard, a young journalist, and Dr. Lyndrey A. Niles, Professor of Communications, Howard University, Washington, D.C. I did not always follow their suggestions as they will observe.

The difficult task of typing the manuscript from my handwriting and retyping the drafts was performed by Mrs. Patricia Thomas of Morgan State University and Ms. Aminah Batta of Loyola College of Baltimore, Maryland.

I thank my brother, Dr. Dion E. Phillips; my wife, Ingrid and daughter, Mariette for giving me the encouragement and the incentive to complete it in the short time available. Of course, I am responsible for any matters overlooked and ideas not perfectly expressed.

I encourage others to continue the healthy exercise of recording the very interesting experiences of those who were involved intimately in the advancement of Seventh-day Adventism in Barbados and around the Caribbean.

Glenn O. Phillips



# Seventh-day Adventists in Barbados 1884 – 1891

## **INTRODUCTION**

The Seventh-day Adventist (S.D.A.) Church has been proclaiming its special message from the sunny shores of Barbados in the eastern Caribbean for over one hundred years. This century-long experience in Christian work and adventure has been extraordinarily remarkable, genuinely inspirational, and overwhelmingly heartwarming.

The criteria for measuring the effectiveness of the S.D.A. Church in Barbados may be based on the Church's membership growth, its acceptance as a positive influence in the society, and the significant role its members, programs, and activities have played in helping to nurture the rapidly changing Barbadian society during this hundred-year period. The S.D.A. Church's century-long involvement in Barbados also parallels and mirrors the ongoing struggles, challenges, and triumphs of organized religion across the Caribbean, at a time when major socio-economic and political adjustments are constantly unfolding throughout the region. However, the growth of Adventism in Barbados has a distinct story to tell the world. Its review will also remind us of the outstanding contributions that so many unnamed persons have made to the present well-being of Barbadian society.

The initial arrival of Adventism in Barbados almost immediately created a great stir among the complacent colonialists as well as strong opposition from the leaders of the island's mainline Christian Churches. Nevertheless, the powerful preaching and the insightful Biblical teachings of the eager pioneering Adventist missionaries captivated the hearts and jolted the minds of inquiring, inquisitive Barbadians in a most dramatic manner. The conversion to Adventism in the early years of the Church was frequently as daring an act as it had been among the early Christians. For decades, the Adventist membership in Barbados remained small but



faithful and sacrificial to the goals of the Church. From those early days of Adventism in Barbados, the S.D.A. Church was perceived as simply another fundamentalist faith that crowded the Barbadian religious landscape. The "Adventist life-style," which included the strict observance of the Sabbath, the prohibition of alcohol and tobacco in all its forms and specific dietary practices, very often attracted a special curiosity among friends and neighbors in a land where a totally different set of norms prevailed. This clash of values quickly lent itself to the Barbadian perception that Adventist adherents had become part of a cult rather than an authentic Christian Church. However, within the last thirty years, Adventists in Barbados became known generally as exemplary citizens, upholding the laws of the land and making, where possible, extraordinary contributions in the workplace and in their own communities. Relatives and acquaintances also recognized most Adventists as possessing a thorough knowledge of the Holy Scriptures and as seeking to live according to Biblical principles.

The earliest efforts of the Seventh-day Adventist Church to reach Barbadians were spearheaded first by West Indian Adventist laypersons followed by a cadre of dedicated American missionaries who were very enthusiastic about their responsibility to tell the peoples of other lands that Jesus Christ would imminently return to earth and bring an end to the affairs of this world. The pioneering itinerant Adventist missionaries found the Caribbean to be a region plagued by frequent outbreaks of easily communicable diseases. Many of these Adventists lost their lives to malaria, yellow and typhoid fevers while working for their church. Barbados was considered perhaps one of the safest places from these diseases, although there were outbreaks of these illnesses from time to time in some pockets of the population. After all, the capital, Bridgetown, was an important port-of-call for passengers traveling from other parts of the region where health conditions were not as closely monitored. As the Adventist church membership grew, the Barbadian laity became more intimately involved in church work. Their genuine and industrious manner in the society significantly reduced the initial levels of hostility towards the Church. The Adventist community also began to attract large numbers of previously unfocused youth who quickly received a vision of a better, brighter tomorrow and who aspired towards improving themselves and helping those around them. When the last days of colonialism unfolded, the Church was able to transfer more of its local responsibilities and key positions to Barbadians and other Caribbean Seventh-day Adventist leaders. After political independence, Adventism was accepted as part of the recent expansion of the Barbadian religious experience, but it was far more than that. It was an integral part of the world-wide Seventh-day Adventist Church.



Today, Barbadian Adventists practice their religion in numerous countries around the world. Many also work for their Church in other Caribbean nations, in the United States, Canada, Britain, and across Africa. They work in a variety of capacities from Adventist ministers to physicians, teachers to local church leaders, administrators to missionaries, and as active members of many congregations. One noteworthy Barbadian, G. Ralph Thompson serves the Seventh-day Adventist Church in its second highest administrative position. The first non-American to be elected to the office, Thompson is responsible for coordinating the Adventist World Church Secretariat operations in more than one hundred and eighty countries. He has been serving as Secretary of the Adventist World Church since 1980.

In this centennial year of the founding of the first S.D.A. Church, there are over ten thousand Seventh-day Adventists living in Barbados. These worshipped in over fifty churches scattered around every corner of the Barbadian landscape. Each congregation belongs to one of eleven districts supervised by an Adventist minister. Seventh-day Adventists in Barbados can be found in almost every segment of the workplace. Some served in government, others in the business sector, in education, health and medical services, some in the agricultural sector and others were self-employed. The Seventh-day Adventist Church in Barbados operates a well integrated educational and health system as well as numerous community-based programs. These services range from the operation of two elementary schools, a high school – the Barbados S.D.A. Secondary School, one health clinic – The Cave Memorial Diagnostic Clinic, and two senior citizen homes that cater to Adventists as well as the public. They coordinate annually a number of youth training programs, drug prevention programs, and disaster relief operations when necessary. These efforts are a clear demonstration of Adventists on-going interest and involvement in their own community and concern for the well-being of their fellow Barbadians.

# Chapter I

## The Coming of Seventh-day Adventism 1884 – 1891

Seventh-day Adventist teachings came to Barbados initially in 1884 shortly after its arrival in the British Caribbean colony of British Guiana (Guyana). For the following five years, additional information about Adventism arrived from four different localities at a time when some Barbadians were particularly receptive. By the late 1880's Seventh-day Adventism had been introduced to a wide cross-section of Barbadians arousing interest, receiving some acceptance and claiming the loyalties of a small group who were willing to follow what many Barbadians considered new and strange ideas.

During the late nineteenth century, the economy of this British West Indian colony had grown increasingly uncertain and unstable. An array of hardships confronted all segments of Barbadian society. Sugarcane production, the primary source of the colony's revenue, faced what appeared to be insurmountable odds after two centuries of remaining a steady money resource. Since the last half of the nineteenth century, the price paid in Britain annually for sugar-based products, continued to decline significantly. The competition from European beet sugar and Cuban sugar grew increasingly stronger. Barbadian plantation soils were showing signs of exhaustion and the frequent appearance of sugarcane diseases coupled with the absence of meaningful infusions of capital into the sugar industry led to this precipitous economic downturn, while the unswerving faith of the Barbadian plantocracy in sugar production intensified the dilemma. Deep class cleavages that remained since the days of slavery became worse. However, occasional opportunities for improving the colony's economy arose.

Beginning in 1885, the Royal Mail Steam Packet Company made Barbados the first port-of-call for its trans-Atlantic ships, with connecting services to the Windwards, Leewards, Trinidad and Tobago, and British Guiana. This brought closer interaction and communication between Barbados and its neighboring Caribbean colonies, greatly improving trading routes and the flow of information around the eastern Caribbean. The spread of Seventh-day Adventism was possible because of the improvement of the communication links among the British West Indies colonies and the world beyond.

The Seventh-day Adventist faith traces its origins to the Protestant Reformation in Europe and even further back in time. However, the official founding of the S.D.A. Church occurred during May of 1863 in the state of Michigan in the United States. The founders of the Adventist Church were involved in the Great Advent Awakening that swept across the newly industrialized centers of North America and parts of Europe during the 1840's. Many of the early Adventists were participants in the Millerite Movement that publicized the imminent return of Jesus Christ, and had a large following in the New England states. Early Seventh-day Adventists left the fellowship of the mainline Protestant Churches to form their own church organization. The Seventh-day Adventist Church upheld many of the beliefs considered essential to these Protestant Churches, including the doctrine of the Trinity, the Bible as the inspired word of God, the saving grace of Jesus Christ, and baptism as a Christian ordinance. However, these Adventists believed that other concepts were equally important for one's salvation. They held that the imminent return of Jesus Christ, obedience of Christians to the Laws of God, the observance of the seventh day of the week as the Sabbath, healthful living through the practice of Biblical dietary laws and the careful study of the Bible's Apocalyptic prophecies, especially with reference to Revelation 14:6-14, were equally important.

Within the first thirty years of its inception, the Seventh-day Adventist Church had extended itself from its small New England beginnings to across most of the U.S.A. Adventists became known for their health and temperance reformers' movement. They established hospitals and sanitariums, as well as their own educational system including the founding of colleges. They developed a most effective printing and publishing network to inform others of their work and progress. The late 1880's was a most critical period for the Seventh-day Adventist Church. From its headquarters at Battle Creek, Michigan the Church's membership expanded and organizational structures were in place, but there were a few doctrinal matters that had to be resolved.

Adventist leaders and members met in 1888 for the General Conference meeting at Minneapolis and discussed at length the



accusation that Adventists were “legalists.” These meetings concluded with the powerful affirmation that Adventists believed that Christ’s righteousness alone made the Christian acceptable to God. And so with great joy and boldness, Adventist messengers went out to proclaim the beliefs of their Church to all who would listen. The Adventist Church’s first “official missionary” was one of its founders, John Nevins Andrews, who was sent in 1874 to follow up earlier interest in Europe. Four years later, William Ings, an employee of the Church’s publishing company returned to his native England to spread the message of the Adventists.

One of the most effective methods early Adventists utilized to share their beliefs with peoples of other lands was the door-to-door sale of books. These sales persons were called “colporteurs” and many made it their life work for the Church. A young Canadian Adventist, George A. King, pioneered this technique by selling copies of a volume authored by another Adventist pioneer, Uriah Smith, entitled, *Thoughts on Daniel and Revelation*. Handsomely bound and containing dramatic illustrations of prophetic studies based on these two prophetic books of the Bible, the publication received wide circulation as King visited many English-speaking lands selling this volume from Britain to Australia.

A second method was the distribution of religious tracts and papers to English-speaking countries by the Adventist-operated International Tract and Missionary Society at New York City. Both of these methods brought Adventist teachings to Barbados. The first direct contact of West Indians with Seventh-day Adventism was during 1878, when James R. Braithwaite, who was visiting from the eastern Caribbean, attended a series of Adventist evangelistic meetings in Ohio and began to keep the Sabbath. Years later in the early 1880’s, he was baptized and returned to the British West Indies. He arrived with tracts and books and “led several” at Georgetown, British Guiana (Guyana) to begin keeping the Sabbath.

Seventh-day Adventist teachings arrived in Barbados from neighboring Guyana in 1884. During the previous year, William J. Boynton, an employee at the International Tract Society in New York had placed a bundle of Adventist tracts and copies of *The Signs of the Times* magazine on board a ship headed for Georgetown. On arrival the captain sought to deliver the Adventist literature as he had promised and handed out copies to those around the wharf at Georgetown. Some copies were left unattended on the wharf and within a relatively short time found their way to Barbados in 1884. Both George Enoch, author of *Glimpses of the Sunny Caribbean* published in 1906, and Ovid E. Davis, an American missionary, speaking at the Seventh-day Adventist General Conference session in Washington, D.C. on June 4, 1909 pointed out the brief time it took for Adventist teachings to leave

Guyana and arrive in Barbados. M. Ellsworth Olsen, in his *History of the Origin and Progress of Seventh-day Adventists*, published in 1925, also supports its initial arrival in Barbados during 1884. All the early reports indicated that *The Signs of the Times* magazine was sent to Barbados soon after it was picked up on the Georgetown wharf in 1883. The most detailed report of the transmission states "an old black man picked up one of the papers and took it home to his wife, who could read a little, and as she studied the paper, she learned of the Sabbath, and immediately began to keep it. She, in turn, sent the paper to her sister in Barbados, who on reading the article, began the observance of the Sabbath."

This carefully read issue of *The Signs of the Times* magazine was received by Anna Alleyne of St. Philip, Barbados. After reading its contents, she began practicing many of the tenets of the Adventists including the observance of the Sabbath and shared the paper with her Barbadian neighbors. She made contact with the International Tract and Missionary Society requesting literature and became one of the charter members of the first Seventh-day Adventist Church organized in Barbados seven years later.

The articles in *The Signs of the Times* magazine circulating around Bridgetown in the mid 1880's, regarding the observance of the Sabbath, met with an overwhelming and immediate response from one Barbadian family in particular. Now advanced in years, the siblings of this family recalled that their Barbadian mother, during the last years of slavery on the island, had been observing the Sabbath. She had read to them the fourth commandment and declared, "My children, God made the seventh day holy and it is the Sabbath. Men have changed it, but some day the true Sabbath will be restored. I may not live to see it, but you will." When the family members read about Sabbath keeping in *The Signs of the Times*, they recalled their mother's words and were convinced that this was precisely what she was referring to fifty years earlier. They simply remarked that "Mother told us so."

In 1886 Thomas E. Amsterdam, who had previously lived in Africa, became an Adventist in Boston, and was sent to British Guiana to sell Adventist literature. He organized the South American Tract Society in that colony and remained at this post for over two years and could have reached out to Barbadians with his literature. The following year, 1887, star colporteur George A. King accompanied by Greenberry G. Rupert visited Georgetown and they too could have made contact with the small group of Sabbath keepers in Barbados that were receiving Adventist literature from the International Tract and Missionary Society.

The circle of Barbadians reading Adventist literature gradually widened, as many in Barbados sent letters to the Adventist headquarters in the U.S.A. requesting additional information and literature. Partly in response to these inquiries, and because of the

demonstrated interest of those who began practicing the faith, William Arnold became the first Adventist officially sent to Barbados during 1889 to interact personally with those interested in Adventism and to sell Adventist literature on the island. Arnold arrived in Barbados from England where he was an experienced "colporteur" having returned months earlier from Australia on a similar mission. He had sailed on the Royal Mail Steam Packet ship and sold copies of Uriah Smith's *Thoughts on Daniel and Revelation* at every port-of-call in the eastern Caribbean. In Barbados, he made an extended visit selling his books and speaking about Adventism to all who would listen. On returning to his base in England, Arnold forwarded copies of twelve hundred names and addresses of persons, including many Barbadians who had purchased copies of the publication from him, to the Adventist headquarters in the U.S.A. Follow-up Adventist literature was sent to many in Barbados.

Additional information about the Adventist faith arrived in Barbados from Antigua through the work of Mrs. A. Roskruge, a recent Adventist convert who had learned about the Church and had joined while on a previous trip to England, but who desired to share her new faith with her Caribbean neighbors in Barbados. During May, 1889, James R. Braithwaite returned to Guyana after spending six months in Barbados selling *The Sign of the Times* magazines. He wrote to the Church leaders at Battle Creek that he held "Bible readings among the people" in Barbados and as a result he left "seven Sabbath keepers" on the island.

By mid-1890, there was heightened interest in Barbados about the contents of the literature which was coming to many homes and offices from the International Tract Society in New York. The secretary of the Barbados Young Men's Christian Association at Bridgetown wrote to the society in New York, "We shall be very pleased indeed to receive further supplies for our reading room." Another letter that month came from a clergyman in Barbados in which he stated, "I embrace this hurried opportunity of thanking you (sic) for the very interesting literature sent to me from time-to-time, and I must acknowledge that not only myself but others have been benefitted by it. I find that new light has been communicated to me. I shall continue to hand it over to others. It continues to bring out to us those things which seemed hid to our spiritual vision." This clergyman also sent the names of six persons who were desirous of receiving similar literature.

Each month, additional letters were sent by others in Barbados expressing their deep interest in obtaining more Adventist literature. A Barbadian mother, "Mrs. Olton," expressed her great pleasure in receiving copies of the *Good Health* magazine and like others expressed her willingness to share the contents with others including her son who was a clergyman. Not long afterwards a



letter arrived at the Society's office from her son proclaiming the virtues of what he had read in the magazine given to him by his mother, but also specifically requesting "tracts relative to the use of tobacco and alcohol." One of the longest letters to arrive from Barbados was written by a school teacher. He wrote about how he valued the information he had received and his eagerness to share it with others, including his students. He declared, "I have circulated many of the pamphlets and they have proved instrumental in doing much good. The children are delighted with the *Youth Instructor*. I lent one to each child for a week, the next week that child exchanges his paper with another. They are most beautiful. Do send me some more. I shall send postage for the books that you have offered to donate soon."

By mid-1890, the Seventh-day Adventist Church leaders in the U.S.A. were so convinced about the growing interest of Barbadians in the teachings of the Church that they agreed to send an Adventist minister to visit Barbados as well as other eastern Caribbean islands. On July 20, 1890, the S.D.A. Church Mission Board voted to send an experienced minister, Dexter A. Ball, to the region and more specifically to Barbados. They also agreed that Ball would be accompanied by the successful William Arnold, who had made the initial contacts when he visited Barbados and sold numerous Adventist books the year before. Ball had been a Seventh-day Adventist pastor in rural Pennsylvania and had expressed his willingness to serve overseas. The two set sail on a steamship from New York City on November 7, 1890 heading for Barbados and the rest of the eastern Caribbean. Prior to their arrival, a wide cross-section of influential Barbadians only had a reading acquaintance about some of what Seventh-day Adventists believed. Among the initial interested parties were a newspaper editor, clergy, teachers, businessmen, and at least one physician. Many shared these papers with others after reading them. One wrote, "Poor people often come to me now for a tract and your *Youth Instructor* is gladly welcomed." The recipients were very much aware of the religious orientation of these tracts and that they introduced a different point of view to what they originally held. One widely traveled Barbadian interested in Adventist literature wrote in August 1890, "For myself, I must inform you, that as a member of the Episcopal Church, I yet derive much benefit and assistance from your papers...after a sojourn of five years in Boston and the Canadian provinces...There are no Seventh-day Adventists in this country to my knowledge and I hardly suppose much thought has ever been bestowed upon the subject, but the literature which comes from you to my address is read and is very profitable." This Anglican minister was not aware of the growing enthusiasm among Barbadians for Adventist literature.

Dexter A. Ball, the first Adventist minister to visit Barbados,

arrived on November 20, 1890 and immediately sought out many of those who corresponded with the Adventists in the U.S.A. He secured a place to live at "St. Michael's Lodge," St. Michael's Row in Bridgetown. Ball was warmly received by many Barbadians. One of them, Joseph Worme, who was in charge of a hall just off Baxter's Road, offered him the free use of that facility. Three days after his arrival, Ball was able to begin a series of public evangelistic meetings in Bridgetown. Each night he preached, using the Bible as his guide, but he would also call his audience's attention to the detailed charts and pictures that illustrated these Biblical accounts. Additionally, he taught them the early Adventist hymns and tunes that carried strong messages about Adventist beliefs.

On January 28, 1891, Elder Ball wrote to the Adventist leaders at Battle Creek, Michigan, about his first successes: "I have now held fifty-one meetings and sold \$85.00 worth of books. There are twelve keeping the Sabbath and seven more are planning their business so they can begin soon...We expect to organize a church as soon as consistent (sic). This field is fully ripe for the harvest."

## Chapter II

### The Formation of the Adventist Church 1891 – 1900

The population of Barbados in 1891 numbered 182,306 persons. Almost half of the colony's inhabitants resided in Bridgetown, the capital, and the surrounding three southerly parishes of St. Michael, Christ Church, and St. Philip. Bridgetown was one of the most densely populated seaports of the British West Indies, and served as a major terminal for ships sailing the eastern Caribbean. Many of the streets of Bridgetown were laid out since the seventeenth century and were narrow and often winding. By the early 1890's, these gravel-covered streets were often crowded with city dwellers who eked out a living. The main stores sold commodities imported from Britain and horse-drawn trams provided quick transportation around the city for those who could afford it. Bridgetown was the home of the third oldest legislative body in the British Empire. It contained its own Trafalgar Square, its own statue of Lord Nelson -- the famous British seafarer, many English-named streets and nearby was The Garrison, housing British troops stationed in the eastern Caribbean. At Bridgetown, with its strong Victorian-British colonial influence, the teachings of Seventh-day Adventism were greeted initially with genuine warmth and a favorable reception from members of the upper class.

Dexter A. Ball, the first Adventist minister to preach in Barbados, was impressed with the enthusiasm he witnessed among Barbadians to whom he preached nightly. Some nights there was standing room only as he dealt with the beliefs of Adventists. Ball became highly optimistic about the possibilities that large numbers of well-to-do Barbadians would become Adventists at the conclusion of his series of meetings in Bridgetown. His preaching cer-

tainly stirred a significant amount of discussion around Bridgetown. In his January, 1891 letter to Adventist leaders at Battle Creek, Michigan, Ball identified many who were almost ready to keep the Sabbath and join the original twelve Sabbath keepers in Bridgetown. He wrote to them, "One man of influence, a tailor and clothier, who employed twenty-five hands, is planning his business to keep the first Sabbath in February and I expect some of his men will commence with him. Another man, a tailor, who employs ten to seventeen hands, has closed his shop on the Sabbath for several weeks; also a momentous cabinet-maker, who employs twelve hands, has done likewise. So the good work goes on and we give God all the praise."

Three months later in another letter to his Adventist colleagues in North America, Ball enumerated the influential persons who continued to attend the public meetings and whom he thought would soon make the decision to become Seventh-day Adventists. He wrote that there were "three teachers, four preachers, one doctor, one tailor, and several merchants."

Many who attended regularly seemed convinced of most doctrines he highlighted but hesitated regarding their observance of the Sabbath. Many of those who expressed the initial willingness to become Adventists were wealthy white Barbadians and members of the city's business community. However, most found it extremely difficult to make the sacrifice of closing their businesses on Saturday. It was the busiest day of the week in Bridgetown.

One Barbadian whom Ball seemed most impressed with during his first stint on the island did not reside in Bridgetown, but lived instead in the southeastern parish of St. Philip where he had developed a reputation as an outstanding teacher. Ball wrote to his supervisors in the U.S.A., after visiting with this Barbadian, "I went to St. Philip to visit...and found in him a gentleman. He has decided to keep the Sabbath...but cannot now. He intends to take a medical course at Ann Arbour [Michigan] and will fit himself for missionary work. He understands Greek, French, and Latin, and will make a valuable worker." After expressing his aspirations for this potential believer, should he become an Adventist, Ball also expressed amazement at this Barbadian's academic accomplishments and his relative youthfulness. Ball remarked, "His experience as a teacher extends over a period of eighteen years and yet, he is now only thirty-one years of age." Ball also revealed the young Barbadian's eagerness to receive more Adventist literature and wrote: "I spent a day with him and on leaving he handed me \$5.00, wishing the *Good Health* magazine be sent to him for 1891 and the remainder to be used where it would do the most good."

While Ball's correspondence to his American sponsors revealed his great optimism about the prospects for establishing the first



church in Barbados within a short time, he did not baptize anyone. Those who initially indicated that they would become Sabbath keepers, began to waver about actually joining the Seventh-day Adventist Church when Ball asked them to take that step. At least one member of the audience who attended most of the evangelistic series conducted by Ball wrote to the Adventist headquarters soon after the meetings concluded. He remarked, "Mr. Ball has truly labored unceasingly and although he has apparently done little, judging by the [number of] converts, he truly can be said to have sown seeds which will presently bring forth fruit abundantly, as people have been sent home to read anew the best of books." About the writer's own response to Ball's preaching, he commented: "Most certainly, I am with you...as to the [Sabbath] day and that it should be kept...I have tried to close my business on that day, but it seems I cannot manage that so suddenly. I pray God to point out to me the exact road I should walk in."

Ball remained confident that he would receive a large harvest of Barbadian converts at a more appropriate time. He desired to have a large first baptism. He felt that most of the influential class were not quite ready and so he reasoned that it would be better to allow them time to get their lives in order. Ball, therefore, decided to travel to other neighboring islands where others were eagerly anticipating his arrival for many months.

After Ball left Barbados, many of the religious leaders around Bridgetown began to speak out against the public meetings that he conducted. The Methodist clergy seemed particularly concerned with the impact of Ball's preaching. In its June 17, 1891 issue, the *Wesleyan Watchman* made a clear attack on the teachings and methods used by Ball in his public meetings at Bridgetown. The article charged him "with using underhanded means to propagate his views." However, the editors of that paper in the next issue allowed one of the boldest voices among the new Adventist supporters, E.N. Rogers, to present a counter argument showing that Ball did not seek to deceive his listeners. Rogers wrote an excellent defense of Ball's public appearances. He called attention to the outstanding manner in which Ball conducted himself during the public debate and reasoned for religious tolerance. This personal attack on Ball and what he represented merely made more Barbadians aware and sympathetic to Adventism.

After travelling to St. Lucia, St. Kitts, St. Croix, and Antigua, Ball returned to Barbados. His second visit to Barbados met with even greater enthusiasm than his first. During his absence from Barbados, he had received a number of letters from some of his most faithful devotees. He learned that "many" had made the decision to join with the initial Sabbath-keepers at Bridgetown. Ball returned to Barbados in early July of 1891 with specific plans. He wrote to the Adventist leaders at Battle Creek that he would

demands of Adventism in those islands.

During the early months of 1892, L.C. Chadwick, the chairman of the Foreign Mission Board at New York City, who had carefully supervised the beginning of the Church's work in the eastern Caribbean from his office, visited the region and spent time with the infant Church at Barbados. He then went on to visit British Guiana before returning to New York in mid-March of 1892. During his stay in Barbados, he held a series of meetings and baptized the second group of Adventist converts. Throughout most of 1893, the Church in Barbados was forced to depend on the songs of hope, cheer, and faith which the early believers learned from Ball and Chadwick. These songs helped them to remain faithful, active, and vibrant Adventists. Without even one visiting minister in over a year, the congregation had to depend on the arrival of additional Adventist literature for encouragement. In recognition of the growing needs of this young Adventist Church, Chadwick sent the Church at Bridgetown a copy of the complete set of the *Testimonies for the Church*. It contained an extensive amount of advice for Adventist Church members and was read aloud at the regular services. The local elder, E.N. Rogers, kept the small group, referred to as the "Battle Creek" believers, together during these months.

The early Adventist Church at Bridgetown grew slowly and by 1895, its membership had risen to forty. Part of this growth is attributable to the arrival in Barbados of two dynamic self-supporting Adventist literature evangelists from the U.S.A. They arrived in 1894 and began working closely with the Church at Bridgetown. These young and energetic American Adventists, Anthony Beans and Willis Hackett, lived in the heart of Bridgetown. During these years, Bridgetown's downtown area was comprised of mixed residential and commercial buildings. They rented such a residence on Busby's Alley, off Swan Street in the midst of the city. Beans and Hackett sold dozens of Adventist books door-to-door around Bridgetown and beyond. They did all they could to convince a wide cross section of Barbadians to become Seventh-day Adventists, but they did not regard themselves as preachers and so did not hold mass public meetings. They encouraged and trained Barbadians to make a living through the sale of Adventist literature in Barbados and around the eastern Caribbean.

One of Bean's and Hackett's most far-reaching actions in Barbados was the selling of a copy of the Adventist book, *Patriarchs and Prophets* authored by Ellen G. White, to the father of a young Barbadian educator, Charles J.B. Cave, who was born and raised in Bridgetown. The volume was purchased as a birthday gift for the younger Cave, who was an avid reader. As Cave read the book, it stimulated his thinking and caused him to inquire further about Seventh-day Adventism. After an extensive study of the Church's



“administer baptism and organize a church.” But the task was not that easy.

News of his return to Barbados was widely circulated. Ball’s reappearance in Barbados met with strong opposition in some quarters but this man of faith and vision would not be discouraged and pursued his objective with greater tenacity.

### ***The Founding of the First Church, 1891***

On Ball’s mid-1891 return to Barbados, he closely examined his options regarding strengthening the small Adventist fellowship on the island. He wrote a passionate letter to the Foreign Mission Board requesting that one of the most capable young converts from Antigua whom he had baptized, Charles D. Adamson, be asked to help with the expanding work throughout the eastern Caribbean. He also sought permission to start a school in Barbados for the children who attended church services each Sabbath. The Board agreed to the first request for employing a local assistant, but it declined to approve the establishment of a school in Bridgetown. Ball would not be deterred and continued to make plans for the baptism of the first group of Adventists at Barbados and the establishment of an official Seventh-day Adventist Church in Bridgetown.

On September 21, 1891, Ball baptized a group of seventeen believers at Bridgetown and organized the first Seventh-day Adventist Church in Barbados. These first Adventists who formed the nucleus of the Church were biracial and from all socio-economic levels of Barbadian society. The charter members were: Charles D. Adamson, Anna Alleyne, E. Alleyne, Francis Batson, C.W. Blenman, Miriam Blenman, Eliza Byer, E. Dash, Benjamin Edwards, Dr. P.M.M. Foster, A.L. Haynes, J. Haynes, Hannah Holder, Matilda Jones, M. Pappin, E.N. Rogers, and M. Toppin. The size and social composition of the group was far different from Ball’s initial expectations, but he was thankful that many had made this bold step to become Seventh-day Adventists. Ball accepted the offer of Joseph Worme who encouraged the continued use of the “Good Templar’s” Lodge Room for the new Church’s regular worship service. These rented quarters, located along Green Park Lane, a narrow alley just east of Baxter’s Road in Bridgetown, was the first meeting place of Seventh-day Adventist in Barbados.

Ball remained in Barbados for several months to help strengthen the congregation, but he eventually sailed to the neighboring colonies where small groups of believers eagerly anticipated his return to replicate his work in Barbados. In his absence, the responsibilities of leadership in Barbados shifted to E.N. Rogers, the most articulate of the converts. Charles Adamson, another convert, accompanied Ball to Antigua and St. Kitts to assist with the growing

beliefs and much soul searching, Cave gave up his teaching position with the Methodist Church school system to become an Adventist. Cave was baptized on July 2nd, 1898, by the first Adventist minister to reside permanently in Barbados, Elam Van Duesen and thus began a most fruitful partnership with the Adventist Church that flourished for over forty years.

### ***The Arrival of the First Permanent Adventist Minister, 1896***

Elam Van Duesen arrived in Barbados on January 25, 1896. This sixty-three year old Canadian-born Adventist Minister and effective evangelist had been a pastor in Michigan, often working for his Church among the poor in the cities of Lowell, Saginaw, and Detroit. He remained in Barbados for five years and spent a total of eight years in the eastern Caribbean. About his Barbadian sojourn, he later wrote, "I felt some gladness, some sadness, some losses, some pains. I never felt satisfied, but I hope to see the sure results in the Kingdom." Van Duesen was a student of the first Seventh-day Adventist school (Battle Creek College) operated in North America and conducted by Professor G.H. Bell. Van Duesen was a man of more than modest means when he arrived in Barbados with his wife and daughter. He worked patiently to increase the Church's membership and secure a property for the Church at Bridgetown. At his arrival, the number of Adventists in Barbados had dropped to a mere twenty-nine. During Van Duesen's first two years in Barbados, (1895-97), he worked very closely with Willis Hackett around Bridgetown and began to rekindle a wide interest in their work as had occurred during the first months of Ball's preaching on the island.

As the nineteenth century moved towards its close, the Adventist Church membership began to expand and the congregation moved briefly to rented quarters on Tudor Street. The new place of worship was the downstairs of Elder Van Duesen's residence. Additionally, these premises at Bridgetown also had become the center of Adventist activity for the neighboring islands. Van Duesen directed all programs from his Tudor Street residence with occasional visits to these islands.

The work of the Seventh-day Adventists across most of the Caribbean had become increasingly more successful by the mid-1890's and the Church leaders at the headquarters in Battle Creek, Michigan called for the first general meeting of Adventist leaders working in the Caribbean, at Kingston, Jamaica. The Church leaders acknowledged that the operation of Church activities and programs for the almost one thousand Seventh-day Adventists living in the Caribbean needed to be better organized. These included the fifty Adventist members in Barbados. The session was held from November 5-15, 1897 and the Van Duesen family attended as representatives of the work in the southern Caribbean. Van

Duesen convinced the Adventist leaders, including his son-in-law, Albert J. Haysmer who was the director of the Church's work around the Caribbean, to send additional Adventist ministers and workers to Barbados and the eastern Caribbean. Decisions at these meetings resulted in Barbados becoming part of the newly organized West Indian Mission Field of S.D.A. with headquarters at Kingston, Jamaica.

By early 1898, a second Adventist minister, James A. Morrow, who had been working in Belize since 1895, was transferred to Barbados. Morrow was originally from Iowa and his wife was the former Emma Enoch. He had attended the Battle Creek College in Michigan for a year in the mid-1880's. The Morrrows lived with the Van Duesens for about two years in their home on Tudor Street in Bridgetown. A young self-supporting Adventist who became associate minister also arrived in Barbados during 1898. He was Andrew P. Palmquist, who brought new and different skills and interest to the Adventist work in Barbados and was ably supported by his wife. This team of Adventist missionaries worked closely to strengthen and further develop the work of Adventists in Barbados until shortly after the turn of the twentieth century.

### ***The Establishment of Adventist Medical Work, 1898***

Palmquist inaugurated the medical work for the Adventist Church in Barbados. He was born in Sweden and became an Adventist in Denmark before migrating to the U.S.A. in 1890. Prior to coming to Barbados, he had studied preventive medicine and the health sciences at the Adventist-operated Battle Creek Sanitarium and the Adventist Medical Missionary Training School, under Dr. John Harvey Kellogg. Arriving in Barbados in 1898, Palmquist operated the first health "treatment clinic" adjacent to where he lived at Bank Hall Road in St. Michael. At the end of his first five weeks of seemingly unceasing activity, he reported that he had given medical treatment to seventeen persons, made forty house calls, "introduced the subject of Gospel health and religion to about two hundred persons," visited seven ships at dock in the Bridgetown harbor, and introduced his work to sailors. He also reported the sale of sixty-six dollars and twenty cents in Adventist literature. Wherever he travelled in Barbados, Palmquist promoted the health reform message of Adventists and Barbadians were very receptive to these ideas.

Palmquist frequently reported on his delightful encounters with medical personnel around Barbados and his many attempts to promote better health conditions across the island. In one of his 1898 reports, he recounts his extensive discussion with one Barbadian physician. He wrote, "I met a physician, a fine gentleman and a vegetarian, a native of Barbados but educated in England...He has practiced in a health institution in France and is in



harmony with us in diet and in the treatment of disease. He is just back from Europe and expects to remain here. On his way from Paris to London, he met Elder Holser in Basle [Switzerland] and got somewhat acquainted with our people. He is not a Seventh-day Adventist, but says that the seventh day is the only day to keep. This doctor is anxious to have a sanitarium in Barbados as a center for the West Indies and thinks we ought to start in opening up a house with Russian and Turkish baths." Palmquist also indicated that the doctor was also offering his services to the Church's health program without cost and suggested, "We must also have the health foods here. We are working up quite an interest in the line of health reform and many are giving up flesh foods. It seems that God is opening up the way for me to work among the better classes and influential men -- one acquaintance leads to another."

Palmquist and his wife also worked among the hundreds of visitors passing through the island on the steamships as well as with the seamen who spent short periods in the island between their voyages. Bridgetown had become the headquarters of the Royal Mail Steamers and was frequented by travellers from all over the world. In one 1898 report, Palmquist recorded, "I am often invited to speak in the fisherman's mission and I am just home from a meeting there. The gentleman in charge of this mission has made a start in health reform...He has spoken to me many times, requesting that Mrs. Palmquist and I take charge of the home and do ship missionary work, although he knows that we are observers of the seventh day, he prefers to have us accept the work."

### ***The Plans for the Building of a Church, 1899***

James Morrow concentrated a significant part of his missionary efforts beyond the confines of the Bridgetown Harbor. During 1899, he wrote an article for the *Adventist Review and Sabbath Herald*, entitled "The Progress of Adventism in Barbados." It revealed clearly his insights regarding the problems facing the Barbadian society as well as his thoughts concerning the future progress of Adventism in this very conservative British colonial enclave. Morrow paid particular attention to the plight of thousands of Barbadian laborers. He acknowledged that while "Barbados is one of the most beautiful spots on this earth...a few are rich and a great many are poor." He observed that Barbadian "laborers received from ten to twenty-five cents per day and can only obtain two or three days' work in a week for the greater part of the year." He pointed out to the Adventist leaders in the U.S.A. that it was primarily the poor "that have embraced the message so far." He further stated that "only three families belonging to the [Adventist] Church are landowners" after ten years of Adventism. Morrow also acknowledged that as far as the effective spread of Adventism

was concerned, "comparatively few know our work" and that the conversion of Barbadians to the ways of the Church "require patient labor." The early Adventist leaders required that new converts had a very clear understanding of Adventist doctrine and that they lived in complete harmony with these beliefs before they were baptized. On the other hand, the average Barbadian looked upon those who were Adventists with a measure of contempt for joining this fledgling church.

Palmquist, the health expert, was also critical of general living conditions for the majority of Barbadians who became interested in joining the Adventist Church. He remarked in one 1899 report about labor conditions on the island: "We wonder how people can exist...It can hardly be said that they live -- they barely exist -- their houses are mere sheds in many cases." He was concerned about the diet most Barbadians consumed and how it could be improved. Palmquist was impressed with the potential of the Barbadian fishing industry that, he observed, included the large catches of flying fish, red fish, and groupers. Nevertheless, he marvelled at the prices residents were forced to pay for food, particularly, the relative high cost of the imported "fish of the poorest quality...from Newfoundland and Nova Scotia...consumed by the natives." He felt that living conditions need not to be as confining as they were for the majority of Barbadians.

During the middle of 1899, the Bridgetown Adventist congregation began working consistently towards acquiring its own church property. Both Van Duesen and Morrow recognized the overwhelming need to relocate to larger and permanent church facilities. Thirty-five persons had joined the Church by baptism that year and the overall membership reached eighty-three. Dozens of others had begun to attend church services. However, the meeting place for the Sabbath services -- the downstairs of the Tudor Street residence -- had become too small. The expanding Adventist congregation desired "a more commodious place of worship" but the financial resources of the membership could not afford what they desired. After many inquiries, a plot of land was purchased in June 1900 along King Street at a cost of two hundred and fifty dollars. Immediately after its purchase, plans were made to erect a suitable and representative building. Most of the labor would be contributed by the church's members. Within three months, the building was erected and the necessary furnishings were also completed. The church's location was convenient for most members. It was on the northern limits of Bridgetown, in an uncluttered area of the city, and near a very respectable and growing neighborhood with beautiful homes. Everyone, regardless of background, race, or social standing would feel welcome and comfortable worshipping in the first Seventh-day Adventist church erected in Barbados. Van Duesen personally contributed a large

percentage of the funds needed to purchase the land and the materials for building this first Adventist church in Barbados. One of the wealthiest church members, Maude Atkins, in an act of great sacrifice, sold her home and gave the majority of the proceeds towards the building project. Other members gave what they could afford. The formation of the first Seventh-day Adventist church in Barbados at the turn of the century indicated the firm trust that early Adventists had in maintaining a strong presence in the island. Adventism presented a bright hope for their future and they desired to share their faith with their fellow Barbadians. The construction of the first Adventist church building illustrated their outstanding faith in God to provide the necessary funds for erecting the edifice on King Street in Bridgetown. The Seventh-day Adventist church at Bridgetown would be a monument to the hopes and aspirations of the Barbadian Adventist pioneers.



## Chapter III

### The Early Adventist Community, 1900-1924

On Sunday afternoon, September 23, 1900, the Seventh-day Adventist community in Barbados and many of its well-wishers gathered at the recently-completed church building on King Street for the dedicatory service. The final cost of the land and the construction of the building was eight hundred and twenty-five dollars. The planners agreed to erect a simple but durable building and constructed it essentially out of block limestone. The building was fifty-two feet long by twenty-six feet wide. It was large enough to seat all the Adventists on the island and the anticipated converts for many years to come. The building was given a corrugated iron roof. Inside contained a rostrum, a baptistry, and to the back of the seating area, a small dressing room, as well as a store room. New church pews and some benches were part of the fittings that were ready for the opening and dedicatory service. For the occasion, the church's interior was heavily decorated with a wide variety of flowers and locally grown plants, some hanging skillfully from the church's roof and walls. Above the rostrum and pulpit was a large banner with the Biblical quotation "Fear God and Give Glory to Him." The first Adventist Church in Barbados was ready for worshippers, a monument built to the honor of God.

Hours before the beginning of this special service, every seat was taken. Minutes before it was scheduled to commence, a large shower of rain drenched most of Bridgetown, but it did not dampen the spirits of those attending. The special guest speaker at the dedicatory service was Albert J. Haysmer, the president of the West Indian Union of S.D.A., whose office was in Jamaica from where he directed Adventist work around the Caribbean, including

Barbados. He had travelled to Barbados specially for the occasion. Everyone seemed proud to witness the event, for which members and friends had worked and contributed. Except for the masonry, all other labor required had been donated by members and well-wishers. Even the roof was securely put in place by church members, including young Charles Cave. However, the congregation still owed about half the total cost of the land and building. Two of the major financial contributors to the church building fund, Maude Atkins and the pastor of the Church, Elam Van Duesen, had individually given hundreds of dollars but it was not enough. Through consistent sacrificial giving of all members, the debt was paid within a surprisingly short period.

The Adventist congregation at Bridgetown now had a home of its own. Adventists had acquired their own property which would be the center of missionary activity in Barbados for a number of decades. Additionally, the Church would operate intermittently on these premises the Bridgetown Adventist School for almost forty years. Since the "Tudor Street" days, a Church school was conducted for those of school age as well as for the more enterprising of the young adults. By September 1900, many of the early pioneer Adventists in Barbados had passed away. Thirteen members of the Church who witnessed this transition would serve the Church faithfully for at least another thirty years, a few of them lived to attend services for almost fifty years. They were regarded as the faithful members and included Maude Atkins, Eliza Barrow, Robert Batson, Charles Cave, Allan L.A. Clarke, Maude Gooding, Emma Lashley, Asenath Piggott, Edwardine Sampson, Ernest Scantlebury, Estelle Scantlebury, James Springer, and Louise Springer.

For the first quarter of the twentieth century, Seventh-day Adventists in Barbados looked to this church for leadership and direction in the operations of Church activities around Barbados. About eight months prior to the dedication, a small group of about fifteen Adventist believers began to hold regular meetings at the home of the Clarke family near Kirton's in St. Philip. While they conducted their own Sabbath school and other services, they were considered members of the Bridgetown Church congregation and for important events attended meetings there. The regular Adventist services were held all day on the Sabbath, beginning early in the morning and concluding in the evening. Adventists who were not residents of Bridgetown journeyed many hours, often on foot, to attend these services and would bring their Sabbath lunches with them and fellowship with other members for the entire day. The quarterly communion services, which included the ordinance of humility and a personal testimony session, were among the important highlights for the Adventists who attended. Other major events such as baby dedications, baptism of converts, and the con-

ducting of funerals were performed only at the Bridgetown Church.

### ***A Letter from Mrs. E.G. White to the Barbadian Church***

The paint on the new church building's windows and pews had hardly dried before the congregation became embroiled in its first major controversy. The conflict grew intense and serious and was eventually presented as a debate over a few doctrinal matters. Members of the Adventist Church at Bridgetown continued their earlier tradition of reading Adventist literature with great care. Adventist literature, and in particular the writings of Mrs. Ellen G. White, were closely studied and observed. Based on their understanding, a significant group led by some of the earliest members, began to advocate the practice of a few changes in the form of public worship. This group advocated that worshippers should remove their shoes before entering the sanctuary of the local church, for to them it was "holy ground." They further held that during public prayer, it was appropriate and even necessary for, especially the one praying, to keep his/her eyes open. The pastor of the church, Van Duesen, tried to discourage these practices but the proponents would not change their views on these matters. They demanded that everyone should follow their example and views on these ideas. In a public discussion on the matter, the supporters of these ideas quoted scripture as well as Mrs. White's writings to support their position. They also declared that Van Duesen and other Adventist leaders did not have the right to dissuade members of the local Church from following this course of action. Conferring with the Adventist leadership in the Caribbean and in far away Jamaica did not resolve the matter and so Van Duesen wrote directly to Mrs. Ellen G. White, who lived in St. Helena, California, on behalf of the Church in Barbados regarding the matter. On receiving the letter from the Adventist Church in Barbados, Mrs. White responded promptly to each issue under discussion in Barbados.

Mrs. White's response was very direct but filled with compassion and understanding. It was most infrequent that this very busy co-founder and advisor of the Seventh-day Adventist Church would write directly to any individual Church around the world. She often wrote letters to Adventists in Australia, Canada, England, New Zealand, Norway, and South Africa where she had visited or knew the persons or situations intimately. However, she chose to answer this letter from Barbados, because of the overriding issues raised in the letter that Van Duesen sent to her about the controversy in Barbados. Mrs. White responded promptly to each issue under discussion in Barbados. It read:

To the Church in Barbadoes (sic),  
Dear bretheren and sisters,



I am sorry indeed to hear that you have been passing through trials caused by any who claim to believe the truth. God does not lead any man to advocate such actions as praying with eyes open. We have not a particle of evidence that this was done by the disciples of Christ. Removing the shoes from the feet when entering the house of worship is not a duty required of us. Anciently, those who ministered in sacred office were required, upon entering the sanctuary of God, to remove their sandals and wash their feet on which dust had accumulated. But there is not the least occasion for this to be done now.

If those who claim to believe the sacred truth for this time should go back to the practice of the ceremonial observance required from the Jews, what kind of a representation would be made before angels and before men.

To insure cleanliness, God required many ceremonies from ancient Israel. These ceremonies were to illustrate the necessity of carefulness in all their actions, that they might be preserved from all the impurity that it was possible for them to avoid. But these outward ceremonies have not the least bearing upon the people of God at this time. When Christ, our Sin Bearer, died upon the cross, these ceremonies lost their force, for in His death type met anti-type.

Those who present such tests to the people of God today only confuse the mind. They put outward performances in the place of precious truth, making works take the place of religion of heart and life.

'God has given a test to all the world' quotes Exodus 31:12-17. This is the Lord's test. Let us not descend from it to man-made tests.

These weak productions, presented to the Church for their instruction and practice, are the product of minds who need that one teach them the first principles of the gospel of Christ.

I have received from the Lord warnings to give to Seventh-day Adventist Churches. He has instructed me that Satan is the inventor of unimportant, nonsensical fables, which he presents to human minds to eclipse the grand, elevating, purifying truths for this time. The enemy strives by these miserable inventions to lower the sacred principles of truth, to lead the mind away from health-giving truth to sham ceremonies.

It would seem that the idea of believers praying with their eyes open, as though looking into heaven, is one of Satan's cheap fables, and taking off the shoes when entering the house of worship is another production of his. The Lord is not pleased with His people, who have received

such grand, noble truths from His word, allow their minds to dwell on the weak, silly fables which have been presented to me for my opinion. These deceived souls are told that Sister White prays with her eyes open. No, Sister White closes her eyes when she prays, that with spiritual vision she may behold the Lamb of God, which taketh away the sin of the world.

By the exercise of faith, we cleave the dark shadow which Satan throws across our pathway. He desires us to look upon discouraging, forbidding things, so that we shall not obtain clear views of God and eternal realities. Let us pray with closed eyes, seeing by faith the Saviour who knows our every weakness, our every necessity and who helps our infirmities. We have not a high priest which cannot be touched with the feelings of our infirmities; but was in all points tempted like as we are, yet without sin. 'Let us therefore come boldly on to the throne of Grace, that we may obtain mercy and find grace to help in every time of need.'

As a people, we shall have to meet all classes of professed Christians. There will be those who will bring to the foundation a large amount of wood, hay, stubble, which will be consumed by the fires of the last day, and if they themselves are saved, it will be as by fire. Only by straightforward repentance and conversion can they be purified and made white and tried.

'Take heed therefore unto yourselves, and to all the flock, over which the Holy Ghost hath made you overseers, to feed the church of God, which He hath purchased with His own blood. For I know this, that after My departing shall grievous wolves enter in among you, not sparing the flock. Also of your own selves shall men arise, speaking perverse things, to draw away disciples after them' (Acts 20:28). Here is plainly shown the difficulties that will come into the church through men who are not satisfied to dwell upon the lessons given them by our Lord Jesus Christ, who are always seeking for something strange and odd, to present as new light which other men have overlooked. 'Of your own selves shall men arise, speaking perverse things, to draw disciples after them.'

It will ever be the will of God that in all the cities of America, Seventh-day Adventists should do a widespread missionary work. Churches should be built where every Sabbath the people may assemble to worship God and to hear the gospel. Earnest efforts should be made to do the work which should be done at the present time. The Scriptures are to be opened to all who comply with the invitation of the Lord to come and listen to the message the Lord



sends to His people.

One man is not to suppose that his gift is so full and perfect that it will supply all the church requires. Every talent and every gift that God has set in the church is to be recognized and acknowledged, but great caution is to be exercised to prove all things and hold fast only that which is good.

The fourth chapter of Ephesians contains instruction which we should all heed. After speaking of the need of unity, the apostle says, "That we henceforth be no more children, tossed to and fro, and carried about with every wind of doctrine, by the sleight of men, and cunning craftiness, whereby they lie in wait to deceive; but speaking the truth in love, may grow up into him in all things, which is the head, even Christ." To speak the truth in love means to walk in the truth, to practice the truth in all the transactions of life, to walk worthy of the vocation where with we are called, doing works which correspond to the elevating influence of the truth. It means to have a faith which works by love and purifies the soul, making us alive in Christ. It means to have in the soul, the living water, which Christ gives and which springs up unto everlasting life.

Faithful ministers of the gospel are often made sorrowful by the conduct of these members of the church who do not help, but hinder them, making their work severe and taxing by bringing in strange things, which have no foundation in truth, but are a tissue of falsehood. These persons corrupt the work of God by mingling with it their human opinions, thus making the genuine testing truths for this time of none effect.

The office of minister of the gospel is one of high dignity. True gospel ministers are co-laborers with God in the faithful accomplishment of His great plan. As God's messengers, they speak the truth in love. They are representatives of Christ, and though their work is often made very hard, yet God will sustain them against all criticism if they will be true to principle, whatever this may mean to them.

The letter from Mrs. E.G. White to Seventh-day Adventists at Bridgetown met with the absolute acceptance of most of the congregation after it was read in public to the church in business session. The letter counseled Adventists in Barbados to disregard these new ideas "cooked up" by some of the laity that were irrelevant to the objectives of Adventism. Mrs. White had asked the congregation to support the pastor who was seeking to uphold the teachings and program of the Church. The letter had vindicated Van Duesen's position on all the issues. However, it appears that the original observations grew out of good intentions and

maybe the discussion began with an attempt to keep the Church clean and to indicate the piety of some of the early Barbadian Adventist believers. At the turn of the twentieth century and much later on, most of the streets of Bridgetown and those leading out from the city were covered with sand and gravel. Everyone knew that this dirt was carried on travellers' feet into homes as well as public places. Some felt that this trail of dust and dirt should be prevented from entering the new sanctuary at King Street. Consequently, the request that everyone's shoes be removed on entering the church at Bridgetown began in this manner. However, to make removal of shoes before entering the church mandatory and to stress that there were examples in Holy Scriptures to indicate that it should be part of the local Adventist code of behavior was certainly going too far.

The small Barbadian Seventh-day Adventist community had increased to around one hundred baptized members when this controversy broke. Every attempt was made to put the 1901 issue behind them. As soon as the discussion of this disagreement settled, Van Duesen began to visit the neighboring English-speaking islands to promote and coordinate the Church's work. During the early summer of 1901, Van Duesen travelled with his supervisor and son-in-law, Albert Haysmer on a tour of the eastern Caribbean. Van Duesen spent five weeks working in St. Thomas before sailing southward and eventually resettling in neighboring St. Vincent where he continued to expand the work of the Adventists.

### ***Adventists' Response to the Epidemic of 1902***

During the early months of 1901, a new Adventist leader arrived in Barbados. He was Wilber A. Sweany, a thirty-three year old ordained Adventist minister with less than five years experience as a clergyman in the U.S.A. What Sweany lacked in experience, he had in enthusiasm. He was accompanied by his wife, Anna, their young son, Rolland, and a self-supporting American missionary, Mrs. Mary H. Honeywell. Soon after settling in, Sweany wrote to the Adventist leaders of the Mission Board in the U.S.A. about his new experience. "Pastoral work here is an absolute necessity, very different from what it is in the States. Caring for the sick and poor might very easily occupy all our time. The sickness, suffering, poverty, want, and woe that prevail here are dreadful and cannot be described. We are doing all we can to relieve the situation, but this is only a drop in the bucket, when compared with the needs." Sweany encouraged two other small groups of Adventists, besides those in Bridgetown and in St. Philip, to meet regularly. He tried to visit each group and keep Sabbath services with them at least once per month. This meant that his preaching at Bridgetown was limited to once per month. The services at Bridgetown were essentially under the care of Mrs. Sweany and

Honeywell. The Sweanys adapted well and quickly to life in Barbados. He wrote home in January of 1902, "We have learned to like most of the native fruits and vegetables. We are living a purely vegetarian diet of two meals a day. The people are astonished at the way we have stood the change of climate. We have never worked harder than since we came here."

Mrs. Sweany took over as a teacher and the principal of the Bridgetown Church School. The former Adventist Church school teacher was a Barbadian, Charles Cave, who had left prior to her arrival in 1901 to attend the Battle Creek Sanitarium in Michigan where he hoped to pursue nursing. The Sweanys did not waste time in encouraging Adventists in North America to send their contributions towards the Adventist School at Bridgetown. Sweany wrote to the Adventists in North America, "Mrs. Sweany has been conducting a school, with excellent results. We are greatly handicapped for books and other facilities but are doing the best we can. The tuition is only five cents a week, and many are unable to pay it." Mrs. Sweany also held adult classes for the ladies of the Church. They described their curriculum to the Mission Board, "We are teaching scrubbing, sweeping, cooking, and sewing in the school, for we have found many mothers and sisters who cannot sweep or scrub their own floors, or make a child's garment. But now, a keen interest is being shown in these things, and great advancement is being made."

The enrollment of the Church school was about thirty students during the 1902 school year. Funds for supporting the school's program, including the purchase of text books, were received from the Adventist Church in North America. Some Barbadian Church members and students also sold copies of the magazine *The Signs of the Times* to the public to obtain funds for the operation of the school. The courses taught in 1901 included the study of the Bible, reading, writing, physiology, hygiene, sewing, and arithmetic. In preparation for the 1902 school year, Sweany constructed new student seats "with backs," desks, and repainted the black boards. Most of this was reported in the Adventist World Church paper, the *Adventist Review and Sabbath Herald*, June 17, 1902, in an article written by Mrs. Sweany entitled "The School in Bridgetown, Barbados."

Towards the later half of 1902, Barbadians were confronted with an extremely serious outbreak of smallpox like the island had not experienced in decades. Sweany wrote to the Adventist leaders in the U.S.A. with some alarm in late October, 1902. He seemed extremely worried about the outcome for the people and the Church. His letter revealed his anxiety:

The community seems to be hopelessly in the clutches of the dread disease. There are more than one thousand cases, and a number of new ones develop daily. Deaths are



frequent, and the bodies are thrown into the sea. The people are very ignorant of the disease. They hide their friends who take (sic) it, thus spreading it...

All our canvassers are at present in Barbados, and of course are shut up here with nothing to do and we do not know when they will be able to get away, as no other colony will allow anyone from Barbados to land. Our meager means is all that stands between some of our own people and starvation. It is only a drop in the bucket, compared with the misery.

None of our people have taken (sic) the disease so far and we are hoping and praying to be spared to the honor and glory of His name and cause. I am glad to say that despite all these forbidding circumstances, our work is making some advancement. No phase of our work has as yet been interrupted. The Church is filled, and even surrounded with interested listeners on Sunday nights, and almost every week some decide to obey God.

While the epidemic reduced towards the end of 1902, equally critical economic problems plagued the Barbadian economy. The financial fallout of the recent quarantine regulations and the declining price of sugar were the main culprits. Sweany remained very pessimistic about local health conditions but optimistic about the potential for the progress of Adventism in Barbados as a result of these problems. In November, 1902, Sweany called on the Adventist Church in the U.S.A. to reestablish the medical and health programs that had been conducted under Palmquist a few years earlier on the island.

Sweany wrote to his superiors in the U.S.A., "conditions here are simply appalling and are becoming worse each day...Hospital accommodations are totally inadequate and the disease is increasing and spreading by leaps and bounds. As many as fifty cases in a day have been reported. No one knows how many have not been reported." He spoke about the brilliant attempts of the Barbadian government, the clergy, school teachers, newspaper people, and health professionals to have the rest of the population vaccinated and he felt that the Adventists could be of assistance. He desired to launch a health and temperance program on the island and anticipated great success, but he hoped that the Adventist Church would send additional medical help, preferably a well-trained Adventist paramedic couple to work round the clock with Barbadians. Sweany continued,

If we had a strong earnest, energetic and consecrated couple, possessing some knowledge of nursing, business methods, cooking, etc., we would start the health food business at once. There is a great demand for it and I think

that it would be self-supporting from the beginning and develop into treatment rooms later. Are there not persons among our people who are willing to place all on the altar of service? I know there are.

Sweany seemed convinced that the Adventist Church would help the Barbadians at this very difficult time. In response to Sweany's appeal, hundreds of dollars were sent by Adventists in the U.S.A. to help provide food and medicine to abate the effects of the 1902 epidemic.

The Seventh-day Adventist Church operations throughout the Caribbean were re-organized towards the end of 1903, as a result of its overall progress and success in the major Caribbean colonies. The Church's work in Barbados was no longer directed from far away Jamaica but an "East Caribbean Conference" was organized with headquarters at 31 Dundonald Street in Port-of-Spain, Trinidad. Albert Haysmer, stationed in Jamaica, became the new conference president with responsibility for the Guianas, and most of the Leeward and Windward islands as well. The total Adventist membership in this conference was 875 baptized members. Barbados' membership accounted for 100 of this total. Trinidad's Adventist Church membership had climbed above all other British West Indian political units including British Guiana's Adventist population.

During 1903, William A. Spicer, the secretary of the Adventist Church's Mission Board became secretary of the General Conference of Seventh-day Adventists. Soon afterwards, he visited the Caribbean on a familiarization tour and met with Adventist ministers in Jamaica and Trinidad. He did not visit Barbados because at that time, the island's quarantine regulations were in effect. However, Spicer's recommendations on the region affected the spread of early Adventism in Barbados. At the 1903 meetings in Trinidad, Spicer strongly supported the establishment of a local church paper, to be printed and circulated among Adventists in the Caribbean. Its goal was to keep the Church in the region informed about its activities and accomplishments. Spicer had begun a similar Adventist magazine when he served as a missionary in India, 1889-1900, which he called the *Oriental Watchman*. This Caribbean magazine was first published in June 1903 from Trinidad and interestingly was called the *Caribbean Watchman*. Its cost was three cents per copy. Its first editor was the knowledgeable author and publisher George Enoch, an energetic missionary who loved writing, knew the printing business, and lived at Tunapuna in Trinidad. The first issue was fourteen pages long. The magazine's back cover often contained advertisements from all kinds of Trinidadian stores, from Stephens and Scott, Ltd. to W.C. Ross & Co., and the Colonial Dispensary. It advertised ladies'



clothes and other goods, including jewelry. This helped to defray the cost of printing the paper. The regular pages carried articles authored by local and American Adventist writers. *The Caribbean Watchman* was very successfully marketed in Barbados from its inception. Sweany reported that over a hundred copies of the first edition were sold in Barbados within a short time of their arrival, which was the original quota for the island's Adventists to read and distribute.

### ***Barbados Selected as Adventist Headquarters in 1904***

The headquarters of the Adventist Church in the eastern Caribbean was moved during early 1904 from Trinidad to Barbados. One reason was the terrible outbreak of smallpox that plagued Trinidad as recent as the later half of the previous year. Special Church meetings were conducted for Adventist leaders across the eastern Caribbean in Bridgetown from May 29 to June 18, 1904. These Adventist leaders received a warm welcome. The evening meetings were effectively advertised in Barbadian newspapers. These meetings were held at the Wilhelmina Hall on High Street. The editor of the Church's paper reported that this hall was "the largest, the best equipped hall in Barbados...which was a neat, modern opera house, well-seated, well-lighted, and well-ventilated." The report of the July 1904 issue of the *Caribbean Watchman* stated that "several nights, as special subjects were considered, scores were turned back from the doors as the hall was filled to its utmost capacity." The *Caribbean Watchman* also reported that "the public press was particularly accommodating, publishing daily the records of the meetings." Barbadians of all classes in large numbers were learning about the Adventists and attending these meetings.

The shift of the Adventist headquarters in the eastern Caribbean from Trinidad to Barbados was pragmatic. For a number of years previous, public health conditions in Trinidad frequently impeded Adventist missionaries from having easy access to other colonies as a result of the area's required quarantine regulations. From the offices of the East Caribbean Conference at Barbados, unrestricted movement of Church leaders would be possible to travel around the Leeward and Windward islands. Albert J. Haysmer, the former Union president had become the new Conference president stationed in Barbados. He made his residence in Speightstown, Barbados' northerly town. Haysmer gave as the rationale for his residence the following: "We are trying to reach out to the unentered portions of our field but as we do so, it thins out our tired workers." George F. Enoch, the Conference's other administrator was secretary-treasurer and he lived at No. 3 James Street in Bridgetown. Enoch remained editor of the *Caribbean Watchman*. The paper was still published in Trinidad, and he directed its sales

and oversaw all Church business in the Eastern Caribbean as well as he pastored the Bridgetown Church.

The following year, Enoch's brother, Charles W. Enoch, and his wife, arrived in Barbados. The two brothers shared the same residence at "Seafield Lodge" on Westbury Road, St. Michael. Charles W. Enoch soon opened an Adventist "Treatment Center" to help serve the Barbadian community and inform them about Adventists and offer health care. During 1905, two young Caribbean "canvassers" who showed great potential were granted "Missionary Licentiates." They were A.A. Clarke of St. Philip, who was sent to St. Vincent, and James G. Dasent, who had worked closely with the congregation at Bridgetown. A flurry of public meetings, cottage meetings, and open air meetings, were held wherever Barbadians showed any interest in learning about Adventism. During 1906 and 1907, the first Barbadian to serve as an associate pastor of the Bridgetown Church was Wilbert D. Forde. The young aspiring minister had attended Emmanuel Missionary College at Berrien Springs, Michigan before returning to Barbados. Forde was very effective and many young Barbadians joined the Church at Bridgetown because of his preaching. By April, 1906 young Forde was sent to St. Lucia to continue his preaching. Young James G. Dasent helped Albert Haysmer in the northern parishes and they began a small body of Adventist believers at Speightstown, St. Peter, and another group at the Garden, St. James.

The membership of the Adventist Church around the Caribbean grew with such promise that the Church leaders called for another re-organization meeting of Adventists in June 1906 in Jamaica. At the conclusion of the Jamaica meetings, the territorial responsibilities of the Adventist missionaries at Barbados was divided in half. Barbados remained the area headquarters for Adventist work in most of the Leeward Islands and some of the Windward Islands. A new office was opened in Port-of-Spain, Trinidad, for coordinating Adventist work in the Southern Caribbean, including the Guianas. Lee E. Wellman arrived in Barbados on July 20, 1907, replacing Haysmer and Enoch as Adventist leader on the island. Wellman lived at "Wilton" near the St. Stephen's Anglican Church, but later moved to "Brookfield" in Two Mile Hill, St. Michael, from where he directed the work of Adventists. Wellman had recently been ordained an Adventist minister and was given the difficult responsibility of being the sole executive of the Church in the region. He, therefore, welcomed with open arms a young, talented and capable Barbadian Adventist who returned as a qualified medical physician to his homeland. Dr. Charles Cave had spent seven years in the U.S.A. studying at Seventh-day Adventist medical institutions. He had studied and graduated from the American Medical Missionary College at Battle Creek, Michigan, where the world famous Dr. John Harvey Kellogg, an Adventist

physician, directed the program as dean of the medical college. His new bride, the former Grace Eudora Skerritt of Antigua and her sister, Mabel Louise Skerritt, both graduate nurses trained at the Battle Creek Sanitarium Nursing School. These three American-trained Adventists would spend the remainder of their lives promoting health care in Barbados.

Dr. Cave enjoyed working for the Adventist Church in Barbados while practicing his profession. He had always aspired to be a medical missionary. Within weeks of his arrival in Barbados during early 1908, he established "a sanitarium" promoting all the health principles of similar Adventist operations around the world. Dr. Cave's sanitarium was located at "Pavilion Court" in Hastings, Christ Church. It was called the "Hastings Hydropathic" and was owned by the Caves. It provided health care for affluent Barbadians, but also attracted many tourists from Europe and America who visited the island. Dr. Cave also found the time and resources to care for the medical needs of poor Barbadians in his office in Bridgetown.

Dr. Cave joined the Bridgetown Adventist Church of which he had been a member prior to studying in the U.S.A. His preaching, his health-care instructions, his introduction of new Adventist pioneering hymns and tunes to the congregation created a special bond between himself and the congregation and gave him a special place among the Adventists in Barbados. Wellman issued him the "Licentiate Missionary" credentials of the Church and he served as director of the Adventist medical work for the entire eastern Caribbean. At the Bridgetown Church, he became "the elder", a position he held until the early 1920's and throughout the 1930's until his death on May 19, 1939. Dr. Cave's interests, talents and integrity proved to be a stabilizing force for the church at Bridgetown. Consequently Cave's contributions significantly reduced the work of later Adventist missionaries working in Barbados as he directed the work of the congregation at Bridgetown and sometimes the entire island. Very often the Adventist leaders sought to involve him in the planning and operations of Church work across the Caribbean. In response to an invitation to attend some Church meetings in early 1911 in Trinidad, he responded, "I have hardly time to write. Our work is very bright at present and it is all I can do to attend to my business and the work at Barbados. It is impossible for me to attend...I am as busy as a bee, to leave my work is...out of the question. I can only hope that the conference will be a success." Dr. Cave, however, found time to write essays on healthful living for the Adventist Church paper circulated around the Caribbean.

### ***Overcoming Problems and Prosperity, 1910-1923***

Around 1910, four critical issues faced the Adventist leadership



working in the Caribbean. Some of these problems were particularly evident in Barbados. One issue was the preference of some missionaries' to work in Barbados instead of on other neighboring islands. Urbanus Bender, who directed the work from Jamaica (president of the West Indies Union Conference) visited Barbados on the way to Panama and wrote afterwards, "Barbados is a good place to live. It is very easy to get about the island. An elderly man will do much better work here than any young man." He was responding to the clamor of many American missionaries to be stationed at Barbados. A more perilous matter had to do with the growing infidelity among Adventists. Many were disfellowshipped and attendance at church declined. A perplexing controversy was the obviously small salaries the Church paid its Caribbean workers and the strong objection of some Adventist missionaries to allowing the young and most talented, male Caribbean "workers" to accept positions with the Adventist Church in the United States of America. This led to many of the Adventist missionaries becoming concerned about how they were perceived by the Caribbean congregations. Bender wrote in March 1910 to William A. Spicer in Washington, D.C. about the matter: "I wish you would look over our wages' estimate and tell me if you think we are paying the native laborers enough per week. No doubt it will be reported that our colored men cannot live on the wage we are paying." Bender acknowledged the problem and sought to change the perception that the missionaries "looked upon the colored man as a convenient servant."

Two of the most promising Caribbean junior understudies were Wilbert D. Forde, and James G. Dasent of Antigua who had done outstanding work in Barbados. Both had actually been recruited by former missionaries in the Caribbean to work in the U.S.A. When they informed the local Church leaders that they were invited to work in the U.S.A. some missionaries sought to prevent them from leaving the work in the Caribbean. They believed that these young preachers should remain at Barbados. When Frederick G. Lane, a graduate of Battle Creek Nursing School and an ordained Adventist minister who worked in Antigua came to Barbados he saw it differently. He pastored the Bridgetown Church from 1909 until 1911 and was very instrumental in helping to diffuse many of the growing tensions within the Church at Barbados bringing renewed unity to the Church. Meanwhile the Adventist work in Barbados was again directed from Trinidad where the membership had grown significantly and surpassed that in Barbados.

During 1912, Edward C. Widgery arrived in Barbados and assumed the pastorate at Bridgetown. Widgery, an Englishman, had a previous acquaintance with the eastern Caribbean but had not long become an Adventist. He had worked in Grenada as head of



the Salvation Army before joining the Adventist Church. Widgery was highly admired by the Adventist leadership at Washington, D.C., and after his ordination, he requested to return to the Caribbean and was given the Barbados pastorate.

World War I, 1914-18, brought some hardships but also relative prosperity to Barbados, especially since its sugar products were in demand. Prior to the outbreak of the war, a significant number of Barbadians migrated to Panama from around 1909 to work on the Canal as laborers. Some Adventists were among those who left for Panama. Most sent back "Panama Money" and this new purchasing power of some made life appear easier for many Barbadians. During the early World War I years, the Adventist Church membership began to decline rather than grow. One reason was that for the first years of the war no permanent Adventist minister resided in Barbados. During the early 1915, Dr. Cave wrote to A.J. Haysmer about Church work in Barbados.

We are having very interesting meetings. Our attendance on Sunday nights is large. A good class of people are (sic) present to hear the message and we have the joy of seeing souls taking their stand for the truth. There is a baptismal class of fourteen besides eight belonging to The Garden company in St. James...People are beginning to realize that we are in a position to tell them what these things mean.

One visiting Adventist administrator in the late summer of 1916 wrote that there was "no worker in Barbados and so the burden of the Church work has fallen upon the Doctor Cave." It was simply too much to ask Dr. Cave to direct the medical work and to be the Adventist pastor for the entire island.

In the midst of World War I, a pastor was assigned to strengthen the Adventist Church in Barbados. He was Nathan Pool, the former head of the Church at Port-of-Spain, Trinidad who came to oversee the Adventist work in Barbados in late 1916. He and Dr. Cave worked well together to strengthen the Church. Pool had a successful business career in Michigan before he came to the Caribbean as an Adventist missionary, and he joined forces with Dr. Cave to redirect the Adventist Church in Barbados after its recent slump. Both men admired each other and their wives also worked together to build up the Church. After reviewing the small congregations at King Street, Bridgetown, and the other groups at Crab Hill, St. Lucy; Speightstown, St. Peter; the Garden, St. James; Kirton's, St. Philip; Pool concluded that the greatest potential for an increase in membership was at Bridgetown.

The Barbadian population had undergone significant changes since the 1890's. Over 50,000 Barbadians felt it necessary to emigrate to Panama alone during the first decade of the twentieth century. Additionally, within Barbados, there was a large internal

movement of the rural population to living within a relatively short distance from Bridgetown. There were numerous new villages, tenancies and residential areas within St. Michael, developed from the former sugar estates of Kensington, The Ivy and The Bay. By 1916, a little less than fifty percent of the Barbadian population lived in Bridgetown and St. Michael.

### POPULATION OF BARBADOS AND ST. MICHAEL

Year	Barbados Population	St. Michael Population	Percentage of Total Population
1891	182,306	35,187	19.3%
1911	171,983	40,734	23.7%
1921	156,312	40,748	26.1%

Source: Woodville K. Marshall, et al, "The Establishment of a Peasantry in Barbados, 1840 - 1920" in Blanca Silverstrini (ed.), *Social Groups and Institutions in the History of the Caribbean*, (Puerto Rico; 1975)

Consequently, Pool and Dr. Cave felt that the most sensible strategy for Adventist Church growth would be to target this new migrating segment of the Barbadian population. Immediately, they arranged to conduct the largest Adventist evangelistic thrust ever held in Barbados. The main speaker for this evangelistic series was Myron B. Butterfield, an extraordinarily effective evangelist. Butterfield came to the Caribbean in 1914 as an experienced Adventist evangelist, after working closely in New England with Stephen N. Haskell, one of the Church's outstanding pioneering evangelists, and was stationed in Trinidad. The evangelistic meetings were not held at the Bridgetown Church but rather in a most attractive "Evangelistic tent" on the other side of the city, just east of the well-known and highly-regarded Queen's Park on Constitution Road. Butterfield's presentations on Adventist doctrines, the publicity given the services, the location of the meetings, its focus on world conditions and events, as World War I raged, made an overwhelming impression on the largest number of Barbadians to ever hear about the Adventists.

The evangelistic series began April 1, 1917, and was originally scheduled to continue for seven weeks. Nightly, the sixty-foot tent, that could comfortably seat five hundred, was forced to accommodate many more. The nightly attendance averaged around 1,000. Evangelist Butterfield preached sermons on "Armageddon-The Last Great Battle," "History of the World Outlined in Prophecy," and "The Kingdom of Christ." He was assisted by Wellman, Dr. Cave, and Bible workers Maude Atkins and Anne Osborne. The first baptism yielded seventy persons and others joined in the following months totaling almost one hundred new Adventists. A

significant number of these new converts were young, talented, and ambitious Barbadians. They included Mrs. Edythe Moe, who had recently returned from Panama, Charles Gibson and Christopher M. Greenidge, all of whom became among the most active lay persons that the Church in Barbados ever produced. At the close of 1917, there were one hundred and fifty-six Adventists belonging to the Church at Bridgetown. A new dynamism accompanied these new converts and during the first months of 1918, the congregation at Bridgetown reached and surpassed its "Harvest Ingathering goal," set for one dollar per member. Within a couple of weeks, these members collected over two hundred and twenty-nine dollars from the community and became the first Church in the entire West Indies Union of S.D.A. to reach and surpass the Ingathering goal. At this time the West Indies Union of S.D.A. included the region that ran from the Bahamas and comprised the entire Caribbean archipelago and the northern South American country of Venezuela.

From 1919 to 1922, the thrust of Adventist work was laid on the shoulders of Delmer E. Wellman, a missionary originally from Michigan. Sixty year old Wellman had wide experience in Adventist Church work. He had pioneered Adventist work in Canada before coming to the Caribbean in 1899. His father, L.E. Wellman, had served in Barbados for about three years from 1907 to 1909. He was familiar with Barbados and knew of Dr. Cave before he arrived. During the early 1920's, the number of Adventists living in and near Bridgetown increased. Many were attracted to the Church because of the work of the Caves. The leaders of the Church felt it necessary to identify all Adventists with the Church and kept all as members of the Bridgetown Church. Every Adventist, regardless of residence, was required to attend at least the quarterly communion services at Bridgetown at which time a formal roll call of members was a prominent feature. Consequently, Wellman found it necessary to make an addition to the western side of the original building to accommodate the increased Church membership. The addition and some renovations were concluded in early 1922. For over thirty years, the Adventist Church at King Street remained the only fully functioning Church body in Barbados even though its members were scattered from St. Lucy to St. Philip.

The Adventist World Church conducted its fortieth General Conference session of meetings in mid-May of 1922 at San Francisco, California, U.S.A. At these sessions, the leaders of the Adventist World Church were informed of the exceptional numerical progress of the Advent faith in the Caribbean. An oral report was made that included the work of Adventists in Barbados. The Church responded to the increase and potential for Adventist converts throughout this region which included Central and South



America as well as the eastern Caribbean by creating a new administrative level to oversee this work. Called "the Inter-American Division of S.D.A.," it directed Church activities in all countries between North and South America. The office of this division was first located in New York and later at Panama, and was headed by one of the pioneering Adventist ministers in the region, E.E. Andross. This restructuring had a positive influence on the Church's work in Barbados. Above all, it allowed for the creation of a greater evangelistic thrust that consistently encouraged and promoted the supervision of Adventist Church responsibilities including those at Barbados. Consequently, the Barbadian Church membership grew at an annual rate not previously achieved and every effort was made to incorporate all the worldwide Church programs and projects into the calendar of the Adventist Church at Barbados.

The activities of the Church in Barbados and elsewhere were clearly highlighted to encourage the participation of all members in evangelistic work like never before with achievable goals. During 1922, the Adventists in Barbados raised almost two thousand dollars to promote the Church's programs. The following year, 1923, the Adventists almost increased their receipts by 50 percent to almost three thousand dollars. The increase was among the highest percentages of any Adventist constituency in the Caribbean. The total number of Adventists in Barbados at the end of 1923 climbed to just over two hundred and fifty and included new converts at The Garden, St. James, and at Kirton's, St. Philip, but their memberships were considered part of the congregation at Bridgetown, the fountainhead of early Adventism in Barbados. This early Adventist bi-racial community in Barbados was a closely knit group. In many ways, they lived like one large family. They saw themselves as separate and very distinct from the rest of the Barbadian community. They created their own authority figures and viewed themselves as living at the very end of time. Thus, they remained extremely committed to sharing their faith with their fellow Barbadians.



# Chapter IV

## Entering the North, 1924-1930

During the early 1920's sugarcane remained the primary commodity manufactured in Barbados. Sugar and other by-products had been manufactured in Barbados since the mid-seventeenth century. Barbados was the first British colony to attempt the venture. Sugar production required significant amounts of manual labor but working conditions for the unskilled were dismal and stressful. Since the turn of the twentieth century, Barbadians had migrated in significant numbers to Brazil, Cuba, Panama, and other Caribbean colonies and most recently to the United States in search of better job opportunities. Consequently between 1891 and 1924, the island's population had decreased by almost thirty thousand. On the other hand, Bridgetown was far more cluttered than it was thirty years earlier. Literally, thousands of Barbadians had moved to Bridgetown and its environs for better occupational opportunities. Most of the new residents who moved to Bridgetown occupied small crowded wooden houses in the developments around Church Village, Carrington's Village, New Orleans, and around Lower Bay Street. Beyond Bridgetown and "close-in St. Michael," Barbados' population density was considerably far less and many who lived in rural parishes seemed to have a firmer grasp on their lives. Adventism had also reached into these rural areas which had essentially remained deeply traditionalist. The largest number of Adventists in the early 1920's, outside of Bridgetown, were scattered around Barbados' northernmost parishes.

These northern parishes of Barbados were among the most rural and less-populated areas of the island. The parishes of St. Lucy, St. Andrew, and the eastern region of St. Peter seemed further removed from the more urban-like centers in the southern

portion of Barbados and appeared further removed and distant than the twenty or so miles should suggest. Up to the beginning of this century and later, Barbadians living in the north would travel from Six Men's Bay and Speightstown in St. Peter to Bridgetown in small thirty-two ton schooners that made the daily commute. The trip to Bridgetown would take several hours.

The Barbadian working class living in these rural regions of the island enjoyed very simple lives. Most sought employment on the sugar plantations that cultivated over 74,000 acres of the island. Some inhabited the small coastal fishing villages but most lived usually on rented land alongside the sugar plantations in "trash and chattel houses." Some houses were made of stone walls and their roofs from the leaves of the cabbage palm tree and the sugarcane plant. These small homes contrasted with the large estate houses of the planters and their supervisory staff. Most of northern Barbados in the mid-1920's comprised of sugar plantations connected by winding gravel paths and interspersed with windmill-driven sugar factories.

St. Lucy, the most northern parish produced less sugar per acre than the other parishes. Its more shallow and sandy soil, rocky patches, stronger winds, and lower rainfall contributed to its lower sugar production. Sugar estates still dominated the landscape across St. Lucy from The Cove to Collecton. In the mid-1920's, St. Lucy had only eight villages: Benthams, Checker Hall, Connel Town, Crab Hill, Rock Hall, Josey Hill, Alexandra, and Pie Corner, where most of its residents lived. The easterly areas of St. Lucy appeared more weather-worn from the direct and strong winds constantly blowing in from the Atlantic Ocean. Consequently, many homes of this area were built with flat roofs and shutters that reinforced windows and doors. Barbadians living in the north had developed their own characteristic manner that revealed itself in their distinctive accent and in their independent outlook on life. During 1924, one of the most famous sons of the north, Dr. Charles Duncan O'Neal, originally from Nesfield, St. Lucy, returned to Barbados and within a few months launched his own political organization across the island. O'Neal's Democratic League sought to systematically bring about a new social and political order in Barbados to allow for wider participation of the Barbadian working class in the life of the island. Dr. O'Neal, an 1899 Barbados scholar, was the first Black West Indian to graduate in medicine from Edinburgh University and became an outstanding physician in Trinidad before returning to Barbados.

By 1924, Seventh-day Adventist teachings had been known in the northern parishes for almost twenty years. Robert Batson began to sell Adventist books in St. Lucy before the turn of the twentieth century. The reading of these books and Bible studies led members of the Bowen and Babb families of Grape Hall, St.

Lucy to become the first Seventh-day Adventists in the north by 1904. In the late 1890's Charles Cave, Robert Batson and Elam Van Duesen conducted the first Adventist meetings in Speightstown. Albert J. Haysmer was the first Adventist minister to systematically focus on bringing Adventism to northern Barbados. When this American Adventist leader moved to Barbados from Trinidad early in the century, he established the Church's headquarters in Barbados at Speightstown in 1904. He immediately held cottage meetings and worked to conduct evangelistic efforts in Speightstown and around St. Peter and St. Lucy. In early 1905, Haysmer wrote to the Church headquarters in Washington, D.C. from Speightstown, Barbados.

“Our work here in Speightstown is moving slowly through much opposition. About twelve are keeping the Sabbath...We must stand by and push out into the country parts...We have organized a Sabbath School with about twenty members and we believe that there will be steady growth.”

At the time of the General Conference session in Washington, D.C. in May of 1905, Haysmer made a strong appeal to have a second church in Barbados at Speightstown. He felt that it would be necessary for any further expansion of Adventist church membership in this part of Barbados. Haysmer told his audience that they would be surprised to know of the difficulties with which he or any other Adventist would face to get permission to secure the use of a large enough hall to conduct an Adventist evangelistic series in Speightstown. He expressed the view that the main reason for the difficulty was the strong influence of mainline church clergy on owners of such places and that the few remaining public meeting houses required fees that were prohibitive. He also observed that another difficulty was what he called “the non-permanent argument.” He noted that from around the turn of the century other American Protestant preachers, which he identified as “holiness missionaries,” had arrived in Barbados and gained a following in the northern parishes. They had preached and won many converts to their faith but had moved on very soon afterwards leaving their converts without leaders. Most had left the fellowship of the mainline churches after much opposition. Having left their old church they refused to return to that “fold” and had grown suspicious of other itinerant preachers regardless of their message. Haysmer declared, “A church building gives permanence and stability to the work.” He made a strong argument for the erection of additional church buildings around the Caribbean in locations where there were more than twenty Adventist members. He called for U.S. assistance to build about five new church sanctuaries around the eastern Caribbean including one at Speightstown. His



plan for Speightstown did not materialize until many years later.

Haysmer was soon assisted by those young Caribbean co-workers, A.A. Clarke of St. Philip and James G. Dasent. The three had travelled throughout portions of the northern parishes selling Adventist literature and preaching. This left small groups of Adventist scattered around the northern parishes. Many of the groups comprised of families that included the Bowens, Burgesses, Kellmans and Johnsons. During the World War I years the largest group met at The Garden, St. James, but there was a small group at Speightstown, St. Peter, and smaller numbers lived at various points around St. Lucy. One group met for services at the house of John Bowen, near Crab Hill, St. Lucy, and later another group met at Durham, near Spring Hall in St. Lucy, for those who lived in the eastern part of the parish.

By the early 1920's, Adventists in the northern parishes would travel for special Sabbath services to "The Garden" to worship with the St. James congregation. Alfred W. Francis would lead the faithful group of Adventists from Hillaby, St. Andrew, including his family members, to special events at The Garden, St. James. However, the official membership of all Adventists in Barbados was kept at the Bridgetown Church. On a regular Sabbath, individual Adventists in the northern parishes walked long distances to worship with the other Adventists. In the early 1920's, three young ladies from Pie Corner, St. Lucy, who accepted Adventism, Euphemia Boyce, Lilian Corbin, and Missie Greaves would journey each week on foot to Connell Town on the other end of St. Lucy to attend Sabbath services with other Adventists living in the north.

Beginning in 1923, Christopher M. Greenidge, originally of St. Philip and a 1917 convert of Butterfield's evangelistic series in Bridgetown, began to penetrate the northern parishes with the sale of Adventist literature. Young Greenidge frequently travelled on foot between the various northern communities where Adventists lived from St. Thomas to St. Lucy, and back to St. Michael. His efforts led in part to the eventual organization of the second formal Church in Barbados being located in St. Lucy. For several years, he led out with Charles Gibson in visiting and encouraging the Adventists scattered in villages across Barbados' northern parishes.

In just over a year after young Greenidge began to work in this capacity, it was felt that there was a need to officially organize a second church in Barbados. There were enough members particularly clustered in the eastern part of St. Lucy. It became impractical to require Adventists from all over Barbados to retain their membership at the Bridgetown Church. During October 1924, I.V. Minner, the pastor of the Bridgetown Church and another visiting Adventist minister, Charles B. Sutton, stationed in Trinidad, formally organized the Adventists in St. Lucy, allowing the Adventists



in the north to form their own church. This was a significant step for Adventism in Barbados, for it meant among other things, that Adventist evangelistic work could intensify in this most northern parish and that all Adventists living there would not be required to travel very long distances, usually on foot, to attend the Sabbath, Sunday, and Wednesday Church services and participate in the quarterly communion services. The recognition of the St. Lucy Adventist Church was reported by Pricilla Skinner and appeared in the November 1924 issue of *The Field Gleanings*, where she stressed that "a large number of brothers and sisters from the Bridgetown Church were in attendance and by a rousing vote, expressed their joy at the organization of a sister church in the island of Barbados."

During the following summer of 1925, I.V. Minner and Samuel T. Jones, an Adventist school teacher originally from British Guiana, conducted a series of "open air" evangelistic meetings near Boscabel, St. Peter. The surrounding community's response to the preaching of Adventism was most encouraging, but this led to almost immediate open confrontation between Minner and six of the area's clergymen. A very public assault was launched on Minner, his teachings and what his Church stood for. The direct confrontation was led by a rector of one of the Anglican Churches in St. Lucy. Church leaders forbade members of their congregations from attending the Adventist meetings. The Adventist services were on one occasion interrupted by a large procession of other congregations "marching around" the assembled audience led by their clergy "bearing the cross". Adventist literature was publicly destroyed. On another occasion a replica of the ten commandments used by the Adventists in their services was also pulled down and destroyed. The confrontation over many weeks climaxed with a public debate between Minner and the rector of one Anglican Church. Minner's presentation at "the public debate" was so convincing to many in the audience that immediately afterwards, the strong opposition significantly decreased and the membership of the St. Lucy Church more than doubled at the conclusion of Minner's evangelistic thrust. One of Minner's converts, Mrs. Christian Johnson Boyce, who lived in neighboring Cave Hill, St. Lucy, subsequently donated a plot of land to build the Adventist Church. The total number of Adventists in Barbados at the end of 1925 stood at two hundred and eighty-six members, twenty-four of them were members of the newly formed St. Lucy Church and included converts of Minner's effort.

During 1926, the Adventist evangelistic thrust intensified further across the northern parishes. Jones and Greenidge worked to strengthen the believers at Pie Corner, the Risk, and the Grave Yard in eastern St. Lucy. The Garden Church in St. James, "a company" since 1905, was officially welcomed into the ranks as

an organized Adventist Church with all its privileges and responsibilities making it the third Adventist Church formed in Barbados with a charter-membership of twenty-nine persons.

At Checker Hall in western St. Lucy, Jones conducted a most effective evangelistic series of meetings at a popular street corner. The initial interest in Checker Hall was aroused by the reading of Adventist literature introduced by C.M. Greenidge. Similarly, the Protestant clergy in western St. Lucy also opposed Adventist preaching and evangelistic work in their community. Among the earliest converts of the 1926 meetings was a young school teacher, Eric S. Greaves, who had become very interested in Adventism originally by his reading of Adventist literature. He was joined in his stand to become an Adventist by his parents, Mr. and Mrs. Alfred Ernest Greaves, his siblings, Fitz, Wrensford, Edgar, Herbert, Ursula, and a cousin, Fred Greaves. The baptism of over twenty persons by William H. Lewis from these meetings led to the establishment of a second organized church in St. Lucy and the fourth in Barbados.

On July 2, 1927, the Checker Hall Seventh-day Adventist Church was formed officially with thirty-two charter members. The Church grew and its members became very positive influences in the community and beyond. Eric and Herbert Greaves would attend the recently founded East Caribbean Training School in Trinidad for Adventists. Eric Greaves would soon afterwards be invited to work for the Adventist Church around the Caribbean. Cecil Howell, another member of the congregation became an energetic "colporteur" who worked in Barbados as well as in many of the northern Leeward islands. At Anguilla, Howell and Urbane Francis were responsible for advising the first Adventist converts to organize a Church on that island.

Between 1924 and 1928, there was a steady numerical increase in Adventists across Barbados. The numbers of Adventists rose from 255 in 1924 to 340 in 1929 as dramatic an increase as in any earlier five-year period in the growth of the Adventist Church to date. Adventism had penetrated into the heartland of Barbados. The songs of the Adventists were particularly effective in carrying the church's message. Samuel T. Jones was responsible for the significant strides made by Adventists during this period across the northern parishes and the formation of its four earliest churches.

At Hillaby, Albert Francis was the first Seventh-day Adventist. He became an Adventist during a trip to the U.S.A. in 1912 and on returning to Barbados, worked with the group at The Garden. Jones held the first Adventist crusade at Hillaby in March 1927 with moderate success and Francis continued to work with his neighbors.

**ADVENTIST CHURCH MEMBERSHIP IN BARBADOS  
1924-1929**

Year	Church	Membership
1924	Bridgetown	255
1925	Bridgetown	255
	St. Lucy	24
	Total	279
1926	Bridgetown	233
	Garden	29
	St. Lucy	24
	Total	286
1927	Bridgetown	153
	Garden	30
	St. Lucy, Risk	52
	Checker Hall	32
	Total	267
1928	Bridgetown	165
	Garden	35
	St. Lucy, Risk	52
	Checker Hall	42
	Total	294
1929	Bridgetown	189
	Garden	38
	St. Lucy, Risk	61
	Checker Hall	52
	Total	340

Source: South Caribbean Conference Statistical Reports for 1924-1929.

More impressive was the wider geographical distribution of Adventists across Barbados. During the mid to late 1920's, most Barbadians became Adventists primarily as a result of reading Adventist literature. Most of these converts had received their spiritual instruction from laymen and not primarily from Adventist missionaries as had been the case earlier. Samuel T. Jones originally came from British Guiana to teach in the Church School but proved to be a very effective evangelist. In addition to his teaching, he held evangelistic meetings, often using the open-air approach. During the summer of 1927, he held two successful meetings in northern Barbados. The first meeting was at the Grave Yard, St. Lucy and the second meeting was at "Mile and A Quarter" in St. Peter. Jones reported in September 1927 to the conference officials now located in Trinidad, that at the Mile and A Quarter evangelistic



endeavor, "The Lord has blessed the last effort. There are at least 25 souls rejoicing in the light of the Three Angels' Messages." The Walker family formed the early nucleus of this church.

During this five-year period, one ordained Adventist minister was responsible for the pastoral work throughout the island. For the second half of this period, William Horace Lewis, the first ordained Caribbean-born Adventist minister undertook the task. Originally from Guyana, Lewis had begun working for the Adventist Church in his homeland in 1912. For six years, he had worked as a "colporteur" and for the next five years, he taught in the Adventist educational system. Lewis also began to preach and attracted many to his public services with his skillful performances on a variety of musical instruments. During 1922, he became an ordained Adventist minister and was called to be the sole pastor for Barbados in 1926, where he remained until 1931.

On January 22, 1928, the second Adventist Church building in Barbados was dedicated at Checker Hall, St. Lucy. The land was donated by one member William Skinner. Most of the lumber was donated by Martin Haynes, the proprietor of Colleton Plantation. Other members solicited funds and gave the necessary monies and materials for the church's erection. The example of erecting buildings with the support of gifts would be followed by other churches in the coming years. At the time of the Checker Hall dedication, the other church in eastern St. Lucy at Cave Hill was under construction on its donated land.

As the pastor of the Bridgetown Church, Lewis encouraged Adventists throughout the island to keep expanding their influence and sharing their faith with their neighbors. Two of the most energetic and committed young Adventists who undertook the sale of Adventist literature soon after joining the Church were Samuel Agard and Frank Bayne. They worked unstintingly long hours and under difficult circumstances to enlighten more Barbadians about the teachings and beliefs of their new faith.

Lewis attended the sixteenth Biennial Session of the South Caribbean Conference held at Port-of-Spain in Trinidad in mid-November 1928 representing Barbados. He gave a glowing report of the activities of the Adventist Church in Barbados. He told the session that during 1928, eight evangelistic efforts had been conducted in Barbados. Yet, "it is impossible for the present (sic) to answer the calls coming in from other parishes," who need the services of an Adventist minister. He stated emphatically that within the last year and ten months, "one hundred and forty-nine persons have been baptized in Barbados through the combined efforts of workers, colporteurs and the laity."

The spread of Adventism in the northern parishes of Barbados gave enormous impetus to the Church's mission in the mid to late 1920's, and for many years afterward it remained extremely



dynamic and vibrant. It was in the north that many entire families accepted the Advent truth. They often lived long distances from the location of the church buildings and so travelled these miles on foot to and from church on Sabbaths and during the week. During these years, Adventists in the north did not have the privilege of having their own Adventist pastor. Occasionally, the minister from Bridgetown would visit for special events and so, many lay members led out in the program of the Church. Through it all, the Adventist laity of the north remained a very active flock in promoting every aspect of Church work. Cottage meetings were held regularly and witnessing to their neighbors kept these Adventists loyal and faithful.

# Chapter V

## The Years of Consolidation, 1930-1945

The decade of the 1930's was filled with a wide range of opportunities for further Adventist Church growth in Barbados. The colony suffered under the stresses of the World Depression but Barbadians sought to make the best of their circumstances. There were now small groups of faithful Adventists scattered around the island yet there was only a relatively small percentage of Barbadians who were aware of the Church's existence in the colony, or knowledgeable about its teachings and its positive activities. The Adventists operated a community services center, a modest education system, and health care programs without great fanfare. This was thirty years after Adventism had arrived in Barbados. Had the Adventists done enough to earn themselves acceptance within the Barbadian community of the 1930's?

During the preceding decade, there was one phase of Adventist work that had significantly declined. For the majority of the 1920's, health promotion and reform, which had proven so effective, had taken a backseat. Dr. Cave, who had led out in promoting a vibrant community health outreach program had been encouraged to share his medical expertise with the rest of the English-speaking Caribbean. Subsequently, he relocated to Trinidad to work for the Adventists around the Caribbean, and had also resided in the United Kingdom for almost two years while studying at the University of Edinburgh before returning to Trinidad. In the latter part of 1925, Dr. Cave returned to Barbados on account of a prolonged illness which seemed life-threatening or at least would terminate his years of active service. Almost five years later, Dr. Cave's health miraculously returned in 1930 and he dedicated the rest of his life to serving the Adventist Church and sharing his medical expertise to help a wide cross-section of Barbadians both

Adventists and non-Adventists.

### **1931 Evangelistic Series at Bank Hall**

During the first days of 1931, a large contingent of Adventist leaders from around the Caribbean and beyond the region arrived in Barbados. They had arrived to plan for the future of the Adventist Church in the eastern Caribbean. It was the first assembly of such a large group of Adventist leaders in the island. The Adventist leaders in the eastern Caribbean conducted the biennial meetings in Barbados rather than at the Leeward Islands Conference of S.D.A. headquarters in Antigua. Every effort was made to invite the Barbadian public to attend the evangelistic meetings conducted by these Adventist leaders, some of whom had come directly from the U.S.A. to speak about Adventism and about world conditions. The sessions were held between January 9-18, 1931. For these meetings, the head of the Adventist Church in the region, Leon H. Gardiner, the former president of the Caribbean Training College (1928-1931) in Trinidad, coordinated the program, invited the press and wooed the public. The meetings were held in a new "Tabernacle" on the grounds of the Empire Cricket Club in Bank Hall, St. Michael. The main speakers were Caribbean Union president, W.R. Elliott, Inter-American Division president visiting from Panama, E.E. Andross, and G.W. Wells of the General Conference of S.D.A. in Washington, D.C.

The meetings were well publicized. Church members handed out thousands of handbills to friends and neighbors inviting them to attend the nightly meetings. Throughout the week, the *Barbados Advocate*, the island's largest newspaper, carried almost daily reports of the services. The newspaper in some reports described the audience and gave a detailed commentary of the sermons preached often including the Bible texts. On Friday, January 16, 1931, the *Barbados Advocate* ran a news piece about the meetings and promoted the upcoming services. The reporter also recorded his impressions of the Adventists in attendance. Their dedication and sincerity to their beliefs struck him most forcibly. "Early and late, the worshippers are there. Each morning they gathered before the break of day to mingle their voices in prayer and praise -- to begin the new day with God." At the conclusion of these meetings, a number of baptisms were held. The first harvest of converts brought in forty-six new members. W.R. Elliott received word from L.H. Gardiner in June 1931 that an additional "108 had joined the baptismal class since the close of our conference." This was the largest public evangelistic thrust for the Adventist Church in Barbados since the 1917 Butterfield effort. Almost one hundred and fifty persons joined the Adventist Church as a result of these meetings.

While this large membership increase was clearly an indication

that Barbadians would accept the teachings of the Adventist Church in significant numbers, it also necessitated that a plan be put in place to establish another church in or near Bridgetown to accommodate the recent increase in members. The new congregation was at first called Bridgetown No. 2, but before long it began to hold services at George Street in Belleville, a suburb of Bridgetown. Gardiner encouraged many experienced Adventists who were members of the Bridgetown Church to join with the new congregation meeting at George Street, just east of the city. The response was encouraging and almost a dozen senior church members became part of this new congregation. Most of them lived closer to the new place of worship. Eliza Barrow, who became a charter member, had been an Adventist the longest, having been baptized in 1894. Some of the other transfers were Maude Atkins, Matilda Coward, Eliza Babb, Raturah Spooner, Rhoda Pile, and Rebecca Haynes.

The combination of recent converts and more experienced Adventists forming a new church proved successful. Within a few months they were ready to assume full responsibility for their congregation. The George Street Church was organized in 1932 but without a permanent church home. The Adventists in Bridgetown found it difficult to obtain a suitable site for the erection of their first church just outside of the city limits in St. Michael. For about a year and a half they searched in earnest without success. Finally in January 1933, L.H. Gardiner, the Conference president, obtained permission to purchase a large plot of land at Government Hill, St. Michael. An announcement in the Church's monthly paper *Field Gleanings* about the transaction, billed it as an ideal location since it was near the Governor's House and just a couple of miles from the crowded city. Everyone seemed extremely pleased with the location for it would facilitate the growing number of Adventists who lived around the eastern environs of Bridgetown as well as those living in southeast St. Michael and as far away as the parishes of St. George and Christ Church.

Dr. Charles Cave's physical recovery in the early 1930's allowed him to once more launch himself unreservedly into Church work as well as reestablish his medical practice and operate his Sanitarium. He had become very well-known in Barbados, especially among the well-to-do Barbadians and health conscious tourists who heard about his sanitarium facilities. Dr. Cave had begun preaching at King Street even before he had fully regained the ability to walk on his own. When W.H. Lewis was asked to pastor in St. Lucia, Dr. Cave was left to "pastor" the Bridgetown Church. In addition to this task, Dr. Cave introduced a number of activities and programs for members of the Church. He instituted, within the Church's program, home nursing classes, especially to train individuals to perform bedside care for patients. He



instructed them in basic public health services as well as specific areas of health care, from emergency medicine to midwifery. Dr. Cave also involved the Adventist community in voice and choral performances conducted around Bridgetown. He introduced self-help projects that included the establishment of a benevolent and friendly society for church members. Adventists around Barbados as well as members of the Barbadian community who knew of his wide range of activities held him in very high regard.

### ***Leeward Island Mission Office comes to Barbados, 1935***

The thirties not only brought about the consolidation of Adventist programs in and around Bridgetown, but across the entire island. The meaning of Adventism became known in other rural parts of Barbados for the first time. On April 14, 1934, the congregation of Adventists at Belleplaine in St. Andrew was officially accepted as a Church and their remodelled wooden and modest 9' x 24' church building was dedicated by the Leeward Islands' Conference president, Leon H. Gardiner. The Church at Belleplaine had experienced a difficult beginning as many in the community seemed initially hostile to the teachings of Adventism. The pioneering work had been directed by Barbadian evangelist, Oswald C. Walker, who in 1932 conducted the first Adventist evangelistic services on the premises of the Barbados Railroad terminus at Belleplaine, in a building called "the Scotland Casino." At the conclusion of the series of meetings, twenty-four persons became Adventists and formed the first Adventist church in St. Andrew.

These converts faced great opposition from some of the clergy and influential residents of this parish. One incident involved the priest at the St. Andrew Anglican Church who sought to humiliate three young girls between the ages of 12 and 13 who attended the government school and subsequently joined the Adventist Church. These girls were members of the church at Cave Hill, St. Lucy. When this information was known, the priest "ordered the girls to bow down to an image of the Virgin Mary and repeat a prayer." When they repeatedly refused to obey his command, he shouted at them, "Why don't you obey me?" After they refused to cooperate with him, he demanded they leave the school immediately and not return. This matter was brought before the Barbados' Board of Education and the government officials made the decision that these Adventist youth should be readmitted into the school without preconditions. This and other incidents in the 1930's allowed more and more Barbadians to learn about the Adventists and their beliefs as well as their willingness to practice their beliefs under all circumstances.

During 1934, there was an increased number of evangelistic meetings across Barbados. At Hillaby, St. Thomas, Evangelist

Walker joined forces with the dynamic layman, Albert W. Francis and his faithful congregation to conduct a full fledged series of meetings in St. Thomas. The believers at Hillaby had been meeting for well over a decade as a company. The success of this series allowed the congregation to establish itself as the seventh organized Adventist Church in Barbados. At Bridgetown, a large evangelistic program was undertaken by American evangelist, Dr. Glen Millard, who also served as pastor of the Bridgetown Church. These meetings were held near Queen's Park in the heart of the city and were reminiscent of those public thrusts held in 1917 and 1931. Dr. Millard's efforts resulted in over two hundred persons joining the Adventist Church in Barbados from a single evangelistic effort. This was the first time an Adventist evangelistic undertaking in Barbados resulted in over two hundred Barbadians joining the Adventist Church from a single crusade. Dr. Millard was also a practicing dentist and he used his medical practice to witness effectively to the Barbadian community with gratifying results.

By the mid-1930's, it was very clear that Adventism had made convincing strides in Barbados. For this and other reasons, the Church's headquarters for the eastern Caribbean returned to Barbados. On March 1, 1935, the offices of the Leeward Islands Conference were moved from St. John's, Antigua to Barbados. The new Adventist headquarters office was located on MacGregor Street in Bridgetown and remained there for almost thirteen years, until it was moved eventually in January 1948 to more commodious surroundings at "Enfield" at Collymore Rock, St. Michael. Moving the regional headquarters of Adventism to Barbados, facilitated closer supervision of Adventist programs by the regional church leaders in the island. Barbados became the home of the Conference's administrators, and this allowed for them to also give pastoral assistance to the Barbadian churches. Residing in Barbados, they were involved in promoting and monitoring the various church programs from "Harvest Ingathering" drives to "Big Week" campaigns; from "Youth Crusades" to "Colporteur Workshops". During the first year after the Conference headquarters was moved to Barbados, the Church leaders launched an intensive program of evangelism to be conducted within each church in 1936. Under the theme "Every Member Working", church members were encouraged to be more active than ever before. The greatest emphasis was placed on two major segments of Adventist Church work in Barbados. The intensity brought to these two departments was unparalleled. They were the youth department and the literature evangelism program.

### ***The Promotion of Youth and Literature Programs, 1936***

Well-structured church programs for Barbadian Adventist youth had been in existence for almost twenty years. Miss Annie

Osborne who worked as a Bible worker in Carriacou during 1910 had subsequently transferred to Barbados and had launched the first Missionary Volunteer Society at the King Street Church in 1916. She directed its activities until she joined Elder Butterfield in Trinidad to help in further evangelistic work after World War I. In the mid-1930's another female, Miss Olive B. Edwards, was selected to direct the new highly profiled Missionary Volunteer Department for the entire Leeward Islands Conference of S.D.A. This was a first for Caribbean women in the Adventist Church. The new youth programs she promoted and coordinated immediately caught the attention of a growing number of Barbadian Adventist youth. She was talented, knowledgeable and hard-working. The Young People's Missionary Volunteer (MV) Department activities at the churches around Barbados had been sporadic but the Adventist World Church began to express grave concerns regarding the further development and indoctrination of Adventist youth. L.H. Gardiner, head of the Church at Barbados, supported the idea for Barbadian youth and encouraged a program for the youth that included the observance of the Morning Watch Calendar, the Bible year readings, the MV Program Kit and the disseminating of *The Youth Instructor* magazine.

The centerpiece of the activity that caught the imagination of a growing number of Barbadian youth however, was the Missionary Volunteer Progressive classes that were also in operation for North American Adventist youth since 1922. These activities were similar to those undertaken by the Boys and Girls Scouts of America and Barbados organizations, and included the wearing of uniforms, the use of unit formations, some marching, in addition to counseling, nature study, Bible study and memorization, hand-craft projects, hiking and camping. The program was created for youth of various ages and proficiency levels. The youth could excel from one level to another beginning as a Friend, moving on to a Companion, next a Comrade and culminating with the rank of Master Comrade (Guide). During 1936 the growing number of Barbadian Adventist youth worked frantically to complete their respective courses to qualify for investiture, which would indicate a successful completion of the highest level.

On the last two weekends of 1936 the first Missionary Volunteer investiture services were conducted in Barbados at one and then the other of the two largest churches: the King Street and the Government Hill S.D.A. Churches. These services generated enormous excitement among the Adventist Barbadian youth as many aspired to be "invested" in the Missionary Volunteer program and represent their church's Young People's Missionary Volunteer Society. During the special programs conducted at these churches during the divine hour, three persons were "invested" as "Master Guides." They were Olive Edwards, H.E. Beddoe, the



Conference's secretary/treasurer and Cecil Matthew of the King Street MV Society. This program gave a great boost to Adventist Church work among the youth and in the process prepared them to assume greater leadership roles in the Church and in the community in the future.

The literature evangelism program was equally as successful and dynamic. This activity was at least two-fold. The mid-1930's were difficult years for many families. The effects of the World Depression were still evident in Barbados. Working-class Barbadians sought answers to their conditions. The Adventists were convinced that their literature would give its readers answers to many of their fundamental questions. Equally important was the growing difficulty many able-bodied Adventists had in finding jobs that allowed them to observe the "Sabbath" as a day of rest and worship. Barbadian born Eric S. Greaves who had joined the Adventist Church through the reading of Adventist literature was assigned the position of "Field Secretary" with the Leeward Islands Conference from 1931 and very effectively promoted and organized "colporteur" workshops that recruited a growing number of Adventists to participate in this activity. He worked in training dozens of very successful colporteurs in Barbados and the islands to the north. During 1936, Frederick Sebro of Trinidad replaced Greaves as the "Field Secretary," and organized a resounding "colporteur" workshop that included participants from across the eastern Caribbean. Soon thereafter a new energetic band of "colporteurs", many using bicycles, distributed hundreds of dollars of Adventist literature to homes and businesses around Barbados. One of the most successful promoters of Adventist literature around Barbados in the mid-1930's was A.A. Fortune, a recent student of the Caribbean Training College (C.T.C.). Both Sebro and Fortune were well respected for their work and both made the transition from literature evangelism to becoming Adventist ministers in Barbados. After their respective ordinations as ministers, they were selected to be pastors of the King Street Church before serving in other parts of the Caribbean.

During late 1937, Arthur E. Hempel, a former teacher on the staff of the Caribbean Training College in Trinidad, replaced Gardiner as the Mission president in Barbados. Hempel had done pastoral work in Trinidad before coming to Barbados. He was acquainted with many Barbadian Adventists before coming to Barbados and had developed a good relationship with laity there. Hempel also pastored the King Street Church but his work across the northern islands demanded more than he could give to this church, so Dr. Cave oversaw and ran most of the ongoing programs at the Bridgetown Church as well as sought to touch the lives of Adventists around the island. A.R. Ogden, the new Caribbean Union president stationed in Trinidad, after a brief visit to Bar-



bados subsequently wrote about the great dependence of the Adventist work in Barbados on the laity. He observed in one report that in Barbados, there were ten organized churches and a membership of one thousand. Ogden wrote, "Our Church and people have a good standing in the country as a peaceful, law abiding and sincere body." He further observed, "it is an appalling fact that for all these churches and this membership, we have not one ordained or licensed minister on the island." Ogden seemed to be suggesting and recommending that serious thought be given to placing full-time ordained ministers in Barbados in order to take advantage of the consolidation of Adventism on the island. Leaving Barbados without at least one full-time minister would only impede further dramatic membership growth. The Adventists in Trinidad had almost doubled their membership. The Adventists headquartered in Barbados were not keeping up numerically with their fellow believers in Trinidad bearing in mind their field included most of the northern islands. Barbados was part of the Leeward Islands Conference.

### THE CARIBBEAN UNION CONFERENCE MEMBERSHIP FOR 1936

Conference/Mission	Membership	Tithe per Capita
French Islands	145	17.59
Guiana	1,254	3.31
Leeward Islands	2,080	4.10
South Caribbean	3,441	4.46

Source: Inter-American Division, *Messenger*, vol. XIV, No. 17, 1937, 8.

#### *The Death of Dr. Charles Cave 1939*

Barbados' Adventist Church growth had moved modestly ahead during the mid to late 1930's. Nevertheless, during 1938, three of the younger churches completed their sanctuaries and held dedication services. In June 1938, the Speightstown Church held its opening services and during December of the same year The Garden, and the Mile and A Quarter Churches held their dedication services. During 1938, O. Percival Reid of Jamaica, a very successful Adventist evangelist, especially in the Bahamas, arrived in Barbados to oversee and work directly with all eleven churches on the island. On Sabbath, October 22, 1938 over a thousand Seventh-day Adventists from across Barbados gathered at the Empire Theatre in Bridgetown to commemorate the 1844 disappointment of Adventists who had wrongfully looked to that date for the second coming of Jesus Christ. During 1939, Reid held four evangelistic efforts as well as a number of revival meetings across

Barbados resulting in one hundred new members joining the Adventist Church. Approximately half of these new converts became members of the Government Hill Church where he held his most successful evangelistic program that year.

At the close of the decade, there were over twelve hundred baptized Seventh-day Adventists in Barbados. Within one decade, 1929-1939, the Adventist Church in Barbados had tripled its membership from 340 in 1929 to 1,218 in 1939, and hundreds of other Barbadians of all walks of life knew of the positive community activities of the Adventists.

On the other hand, the Adventists had experienced a crushing loss at the end of the decade. The passing of Dr. Charles J.B. Cave at his residence in Dalkeith, St. Michael on May 19, 1939 after a brief illness was deeply felt by the Adventist community. Dr. Cave had for almost thirty years shared his talents, financial resources, professional skills, and fatherly counsel with a wide cross-section of Barbadians. Visiting Adventist Church leaders would traditionally visit his sanitarium and were often hosted at his home during their stay in the island. Without exception, they all were very impressed with his commitment and work and would give glowing reports of his value and contributions to Adventism on the island. His obituary in the *Barbados Advocate* referred to him as "the friend of all, who knew him." His contacts and influence in the island community far surpassed his contributions to the Adventist Church. He was a confidant of both the influential and the humble. His esteemed role was irreplaceable.

The almost sudden outbreak of World War II in September of 1939 had a devastating effect on the Barbadian economy and on the life-style of all Barbadians. The Adventist community in Barbados also experienced the same setbacks. Adventist Church leadership in the Caribbean was forced to gradually decrease the percentages of American Adventists working for the Church for many reasons. As the war became more intense, many American missionary families were forced to return to the U.S.A., and their positions were filled by young Caribbean Adventists. At the same time, many of the Adventists who had accepted the Advent Message in the early years of its coming to Barbados, were passing from the scene in relatively large numbers.

Among these pioneering Adventists, who had served the Church faithfully for as many as fifty years, was Robert Batson who died in April 1942. He had been baptized by E.N. Rogers in 1894 after reading the Adventist tract "Which Day is the Sabbath?" He later gave up his tailoring profession to be an Adventist colporteur not only in Barbados but in other British West Indian islands. Elizabeth Lewis of Eagle Hall, St. Michael, also died in 1942. She had been baptized by D.A. Ball in 1891. Another Barbadian pioneer layman who died was Elliott E.O. Shorey who joined the Church in 1904

and was baptized by George Enoch. This Barbadian, like others of his day, had migrated to Trinidad, worked faithfully as an Adventist layman for many years and at the time of his death was the lay member of the Executive Committee of South Caribbean Conference of S.D.A.

There was now a new group of young, talented, energetic Adventists who were the new and upcoming leaders of the Adventist Church in Barbados. Many of them were former students and graduates of the Caribbean Training College in Trinidad. They included Arthur A. Ward and Vasco T. Boyce both of whom were employed by the Church in Barbados. Other dedicated laymen included Campbell Davis, a public school teacher (at Wesley Hall Boys'), who assumed local leadership of the King Street Church after the death of Dr. Charles Cave; Frank Bayne and, Samuel Agard, two star "colporteurs", Wrensford Greaves of St. Lucy, lay leader of the Speightstown Church; and many other new voices eager to lead out in promoting the principles of Adventism around Barbados.

### ***Coping with the Hardships of World War II***

Barbadian Adventists in the early 1940's began to recognize the many changes that faced them. As the war dragged on, most believers sought to maintain a positive perspective regarding the modest accomplishments of the Church since Adventism had arrived in Barbados. The most tangible action that was collectively undertaken during the World War II years was the renovation and refurbishing of the King Street Church at Bridgetown. At its completion, a rededication service was held at the church on September 20, 1942. During the service, attended by the Adventist denominational leaders from around the Caribbean, the church was officially renamed the "Dr. Charles Cave Memorial Church," and probably the first history of the Adventists at the Bridgetown Church was prepared and read to the congregation by Campbell Davis.

During the war years, five new Adventist congregations were established in areas of Barbados where previously very little was known about the Seventh-day Adventist Church. A company of Adventists began to hold Sabbath services at Cane Vale near Oistins in Christ Church. A second group of new converts began to hold services at Orange Hill in St. James beginning in 1938. During 1940, a third group was formed at The Greens, St. George. A fourth group began to hold services at Indian Ground, St. Peter in 1943 and the fifth company began at Sugar Hill, St. Joseph in 1944. In every case, a number of dedicated Barbadian laymen were involved in the nurturing and creation of these new groups located in five previously unentered Barbadian communities. Both the Orange Hill and the Indian Ground companies were the result



of the faithful work of Wrensford Greaves and others. However, in each case, the size and individual capabilities of these companies did not allow them to be recognized or to qualify for official Church status during these very difficult World War II years. However, the nucleus of each of these congregations was in place but it would take further membership growth for these groups to demonstrate that they could become full-fledged churches. The hardships of the war did not discourage Adventists from sharing their faith in God with their neighbors. Had the Adventist Church around the eastern Caribbean grown enough and maintained its dynamism during these difficult years?

During the last days of World War II, the sixth session of the Leeward Island Conference was held in Barbados, March 20-25, 1945. The Sabbath services were held at the Empire Theater in Bridgetown. At the business session during the week a careful review was made of the progress of the Church and a number of new strategies were introduced to help reverse the recent conference decline in many areas of its operation.

W.E. Read, President of the Caribbean Union Conference officiated at these very important business sessions. The most far reaching action of this session was the acceptance of the Adventist World headquarter's recommendation that the status of the Church's headquarters at Barbados would revert from "Conference status" to "Mission status" because of the decline in membership growth and the meager financial performance of the Adventists in the eastern Caribbean during the final years of the war. The delegates agreed that the Leeward Islands Mission of S.D.A. headquarters would remain at Barbados and they voted to have a young American Missionary, Vernon Flory, assume the presidency of the Leeward Islands Mission. The Church leaders also appointed to the Mission's Executive Committee the very experienced and energetic Barbadian layman, Christopher M. Greenidge. This action started a practice of including on the Church's advisory committee a member of the Adventist laity who would give a layman's perspective to Adventist operations.

In spite of the new personnel directing Church work across the eastern Caribbean, a measure of uncertainty prevailed because of the World War II conditions that existed around the Caribbean in the mid-1940's. The collective circumstances brought a sense of stagnation to Adventist work in Barbados. The difficulties of inter-colonial transportation and communications, the increase in unemployment, the rising cost of every conceivable commodity partly hindered the meaningful growth of the Church in the eastern Caribbean including Barbados. The membership of Adventists between 1943 and 1945 had only grown by a mere one hundred and twenty-six members. There were a total of 3,094 members in 40 congregations across the eastern Caribbean that included all



of the Leeward Islands as well as neighboring St. Vincent and St. Lucia. However, the number of Adventists with headquarters at Trinidad had climbed to 4,393 in 64 organized Churches. The work of the Adventists in Barbados and the rest of the eastern Caribbean had not grown as much but had reached a plateau by the mid-1940's according to Church records. It now seemed urgent that new methods be employed to move Adventist programs forward and thus make larger numbers of Barbadians understand more clearly the objectives of the Adventists in Barbados. The 1930's had been the period of very effective consolidation.

# Chapter VI

## The Adventists During Decolonization 1945-1966

Like other organizations in the Caribbean, the Seventh-day Adventist Church in Barbados survived the crippling problems of the War years. The end of World War II appeared to present unprecedented opportunities for the Seventh-day Adventists in Barbados to relate more effectively to a larger cross section of a changing Barbadian society. At the War's end, Barbadians looked hopefully towards the years of peace that they envisioned would bring them greater freedoms and opportunities for a higher standard of living and increased political freedom. Consequently, Adventists in Barbados advocated that Adventism provided a hope far beyond what any government could promise its citizens.

Between the late 1930's and mid-1940's, Barbados had undergone a formidable array of social, economic and political adjustments. These changes suggested that greater attention would be given to the quality of life of the average Barbadian and that over time the government of Barbados would be more representative and in turn would receive greater autonomy. The riots of 1937, the struggles of the Barbados Progressive League, the recognition of trade unionism by the colonial government and the liberalization of the franchise that led to universal suffrage in 1944 pointed to the dawning of a new socio-political climate in Barbados. Traditionally, Adventists in Barbados had been encouraged to avoid politics and any activity that would suggest their involvement in public policy issues. But socio-political events in Barbados and around the Caribbean were having a strong indirect influence on the Church's program and operations. The adoption of the ministerial system in 1954, the West Indies Federal experiment 1957-1962, and the emergence of party politics were all part of the decoloni-

zation process unfolding throughout the British West Indies. This gradual shift to local self-control provided a strong indirect incentive for the Adventist Church in Barbados, as well as around the Caribbean, to make major adjustments in its traditional system of church administration and operations. While Adventists in Barbados were not using the rhetoric or tactics of the secular society, they were very aware of and sensitive to the changing Caribbean thinking that viewed decolonization as a necessity. Adventist leaders became convinced that for the Church to retain legitimacy and to move ahead with its program, local Church leadership was vital. They slowly accepted that Caribbean leaders would be groomed and phased in at every level. These persons would possess an understanding of the Church's needs during this period of rising expectations.

The initial strategies in Barbados for moving the Adventist Church beyond the difficult War years recommended the streamlining of the Church's programs and that greater emphasis be given to public evangelism. Vernon Flory, the first "Mission president" after the war, arrived from the United States in 1946 and seemed eager to pursue these instructions. Immediately on arrival, he became involved personally in planning a large evangelistic effort in Bridgetown. Flory not only coordinated but was the main speaker for the series of religious meetings. The popular six hundred-seat Queen's Park auditorium was secured for these meetings. Handbills announcing the meetings were circulated by Church members around Bridgetown. Public attendance at the meetings was very encouraging but the results, in terms of the number of converts, were not as rewarding as had been initially anticipated. This was the thirty-three year old Californian Adventist minister's introduction to Caribbean church work. He had been a successful pastor in Roanoke, Virginia before coming to Barbados. In the late forties, Barbados remained a country where the influence of the Anglican Church seemed impregnable. Although a number of American evangelical churches were making modest gains in specific segments of the society, most Barbadians still found adherence to Seventh-day Adventist doctrines less than appealing. Adventism seemed to require too radical a change in their lifestyle. Nevertheless, Adventist membership growth increased modestly in the dozen churches and fledgling "companies" in half of the island's parishes.

### ***Strategies and Breakthroughs of the Early Fifties***

Nineteen hundred forty-nine was a particularly busy and successful year for Adventist work around Barbados. During the early part of the year, the new Mission president, Ernest T. Gackenheimer outlined to Church leaders a very ambitious and practical program. Gackenheimer had previously served the Church



from Trinidad at the higher "Union" level. Before coming to the Caribbean, he was Education and Youth Director of the South Dakota Conference of S.D.A. in the United States. The Barbadian laity responded with great enthusiasm working hand-in-hand with "the Mission staff" in every area of Church work with spectacular success. For the first time in recent memory, the annual "Ingathering Campaign" across Barbados was overwhelmingly successful. The combined goal for the Barbadian churches was \$3,400. Every church in the island reached its target within six weeks and the overall goal was surpassed by six hundred dollars. The news was highlighted in the Caribbean church paper and included the names of scores of "Ingatherers." The most successful canvassers were Mrs. Mabel Cave, C.M. Greenidge, James Murray, Wrensford Greaves and Cecil Matthew.

During late 1948, Adventists in Barbados were able to advance their education programs in a most tangible way with the dedication of a new church school at Bank Hall, St. Michael. This school helped to facilitate the expanding educational needs of Adventist youth, particularly those from the Bridgetown environs. In public evangelism, over a half dozen well-planned outreach meetings were conducted at churches across the island. Many involved teams of Barbadian laity and members of the "Mission staff." A young Barbadian graduate of Caribbean Training College, Lionel R. Arthur on "the Mission staff," worked with Wrensford Greaves, an energetic layman, in conducting a series of meetings at Indian Ground, St. Peter. W.G. McMillan, also of "the Mission staff," spearheaded a second series with Ruby Bovell and Hugh King at the Cane Vale Church in Christ Church. O.C. Walker conducted a third series at Bank Hall, St. Michael, with the assistance of Maurice A. Joseph, Hugh B. Phillips, and Edythe Moe as Bible worker. The evangelistic series at Bank Hall culminated in the October 16, 1949 baptism of twenty-nine persons. This group formed the nucleus of a new church that would meet on the premises of the new church school at Bank Hall. An additional forty Adventists who were members of the King Street and Government Hill Churches joined to form a new St. Michael Church officially organized on October 22, 1949. Frank Bayne was elected local elder of the new church named "The Advent Avenue Church," after the street on which it was located. This was the first church to be formed in Barbados since the Cane Vale Church was organized in the late 1930's.

Towards the end of 1949, Gackenheimer was replaced by S.E. White as "Mission president" and Charles Kum remained as Treasurer. White, an American, was Secretary-Treasurer of South Caribbean Conference of S.D.A. in Trinidad before coming to Barbados. Kum, an early graduate of C.T.C., was Guianese of Chinese descent. In 1950, the Ingathering Drive was just as success-

ful as the previous year. The Government Hill Church raised \$1,060 and King Street Church collected \$1,043.26 under the proddings of their respective lay activities leaders, L. Scott and George Layne. These two churches had surpassed their goals, but the most spectacular feat was accomplished by the new Advent Avenue Church. Under the direction of their leader, Hal M. Maingot, members raised almost two and a half times their assigned goal within the allotted time for the fund raising campaign.

The fifties rekindled the Evangelistic energies of earlier times. Numerical increases in Church membership were more spectacular than anytime previous. Between 1950 and mid-1956, the veteran Adventist pastor O. Percival Reid was the most consistent in adding new members to the Church in Barbados. During this six-year period, he baptized over one hundred new members each year with the close cooperation of very capable and energetic laymen whom he had carefully groomed. This experienced Adventist evangelist, originally from Jamaica, was always on the lookout for opportunities to present Adventist teachings to the Barbadian public.

In 1952, the Adventist Church in Barbados and around the eastern Caribbean elected the first person of African descent to head the local Church as "Mission president." Jamaican born, M.G. Nembhard was one of three Adventist blood brothers who were pastoring in the eastern Caribbean. He came to Barbados from Trinidad where he served as the Lay Activities and Sabbath School Secretary of the Caribbean Union of S.D.A., the headquarters of the Adventist Church in the southern Caribbean region. Nembhard brought a new dynamism to Adventist Church work throughout the eastern Caribbean. He sought to inspire each Adventist to become more personally involved in the Church's programs and activities. One of his first major projects earmarked for Barbados was the holding of the first eastern Caribbean-wide "Youth Camp." This was the first time such an activity was conducted in Barbados that brought the youth together informally. Held on the grounds of the then popular seaside resort of Morgan Lewis, St. Andrew, it attracted Adventist youth from around Barbados and the neighboring islands.

One of the most outstanding breakthroughs for Adventists in Barbados during the early 1950's came with the airing of the "Voice of Prophecy" program on Barbados' only radio station, Barbados Rediffusion. The station had initially refused to carry the program. Aired on Sunday mornings, radio speaker H.M.S. Richards' messages and the music of the program began to attract favorable comments from the Barbadian public and also attracted a wide listenership among non-Adventists. The weekly program began to influence in very positive ways how the Adventist community was being perceived in the wider community. Hundreds who

would not have otherwise become interested began to inquire about Adventists and many joined the Church after this initial contact. The "Voice of Prophecy Bible Correspondence Course," which was offered to listeners of the program, allowed thousands of Barbadians to become better acquainted with Seventh-day Adventist teachings within the privacy of their homes. The Adventist community in Barbados had made a significant step towards greater acceptance as a result of what the public learned from this radio program of the 1950's.

### ***Adventist Education and the Founding of the Secondary School***

The most far-reaching and ambitious project in Barbados undertaken during the leadership of Nembhard was the founding of the Seventh-day Adventist high school. On September 21, 1953, the doors of the Barbados Seventh-day Adventist Secondary School were opened for the first time. This was the culmination of a renewed effort to make Adventist Christian education available to the increasing number of high school age youth in the Churches across Barbados. The Adventists in Barbados recognized the significance of this step and carefully planned for a grand opening of the school. The event was reported in the *Barbados Advocate*, the island's leading newspaper and called attention to achievements of Adventists in Barbados. Among the specially invited guests were the Acting Chief Justice, the Honorable J.W.B. Chenery, and Barbados' highest ranking elected official, Grantley H. Adams, leader of the ruling Barbados Labor Party. Mr. Adams addressed the guests and commended the Adventists for establishing the school. He declared, "I welcome this new venture of yours. Any endeavor on the part of any organization to provide education for the people of this land meets with the support of the government."

The high school operated in rented quarters, on the grounds of "Flodden" on Culloden Road, St. Michael, just a couple of miles east of Bridgetown. The buildings were big enough to accommodate two hundred and forty students comfortably with some modifications, and surrounded by five and a half acres of land that allowed for adequate student recreation. The first principal of the school, Benjamin G.O. French, a talented St. Lucian educator and former inspector of schools in his homeland, remarked in an essay that the location was "a very suitable site for the school."

Student enrollment during the first school year averaged around one hundred and fifty. During the second year, the student enrollment climbed to two hundred and thirty as confidence in the school's program grew among Barbadian Adventists. The classes in the upper level prepared students to eventually take the government-approved General Certificate of Education examinations. From the onset, the school's administration worked closely with



the Barbados Ministry of Education in coordinating the school's curricula and other related matters as outlined by the government for high schools operating on the island. A cadre of well-trained Adventist teachers was selected to help lay the foundation and set the plans and objectives for this high school. Mrs. Lucy Kum, formerly of the Business Department at Caribbean Training College, Trinidad, led out in the early planning and was responsible for selecting the school's uniform. Other teachers involved in the early plans were Rudolph T. Allen and Ishbel Bayne, a former Mathematics teacher at the Alexandra School in Speightstown, Barbados.

From the pioneering days of Adventism in Barbados, there was a strong interest in establishing a church school on the island. Dexter A. Ball, in 1890, made the initial request to begin an Adventist school. Elam Van Duesen organized the first Adventist school in Barbados during 1897. The school operated under Mrs. Van Duesen. In the late 1890's, Charles Cave was one of the teachers at the Adventist school in Bridgetown. Elder and Mrs. W.A. Sweany improved the quality of education offered in the early 1900's. Thereafter, the elementary school operated intermittently, frequently dependent on the interest and expertise of the wives of the American missionaries stationed at Bridgetown.

Adventist youth who needed further education during the 1900's, attended the Riverdale Training School operated by the Seventh-day Adventists in Jamaica. This was an expensive venture that few could afford. Some Barbadian Adventists attended Adventist institutions and colleges in the U.S.A. Probably the first Barbadian Adventist youth to make the leap was Charles Cave, who attended the Battle Creek College in Michigan from 1900. A few years later, other Barbadians, including Wilbert Forde, enrolled at the Emmanuel Missionary College at Berrien Springs, Michigan, and Michael S. Banfield attended Atlantic Union College in Massachusetts. Both Forde and Banfield graduated and served the Adventist Church for many years as ministers in the U.S.A. before their retirement.

The early 1920's witnessed the rebirth of a consistent commitment by Barbadian Adventists to the promotion of education. Periodically, the Adventist Church school operated as a one-room facility, housed in the rear of the Bridgetown Church. Samuel Jones of British Guiana (Guyana) came to Barbados to teach at the Bridgetown school in the mid-1920's.

While Barbadian Adventists understood the importance of their youth receiving a Christian education, most members could not afford to send their children to the Adventist church school. The school's enrollment remained small and the cost of the school escalated even more. A further difficulty was the academic perception of many members that the school did not meet the standards



of the government-run schools. After the East Caribbean Training College (later Caribbean Training College) opened its doors to students in neighboring Trinidad in August of 1927, Barbadians were encouraged to attend. The first Barbadian to enroll at the College was Herbert Greaves of St. Lucy in January of 1928. By the mid-1930's, the interest of Barbadians in Christian education had declined and the Adventist school in Bridgetown closed its doors. However, Dr. Charles Cave continued to promote Christian education and encouraged numerous promising Barbadian youth to obtain an Adventist education whenever possible. Dr. Cave, and later his wife, paid a significant portion of the expenses for a number of Barbadian Adventists to receive training at Adventist institutions outside of Barbados. Most of the students that the Caves supported attended Caribbean Training College in Trinidad.

When Arthur E. Hempel assumed the presidency of the Leeward Islands Conference in 1938, he seemed shocked upon arrival in Barbados to learn that there was no Adventist school operating in the island. He had been a teacher at Caribbean Training College during which time he became acquainted with a number of Barbadian youth attending the school. He knew what outstanding students they were and felt that more Barbadians should have the opportunity to do the same. When he arrived in Barbados, he began to interact with the youth in the churches and felt strongly that Adventist schools should be revived on the island. Hempel quietly pointed out in an essay to Barbadian Adventists that the Leeward Islands Conference was comprised of thirty-two churches around the eastern Caribbean, but surprisingly there were only three Church schools. He pointed out that the largest school was conducted at St. John's, Antigua, with an enrollment of sixty and the other two operated in neighboring St. Lucia. He lamented that not one child benefitted from Christian education in Barbados. In one of his appeals in the Church paper, Hempel wrote, "Parents, members of the remnant Church shall we not awaken to our responsibility, and get this important member of the body to function for the salvation of our children?"

Vernon Flory director of all Adventist programs around the eastern Caribbean after WWII viewed the lack of Adventist Church schools as one of the reasons for the stagnation that seemed to grip the Church in Barbados during the mid-1940's. He therefore promoted the reestablishment of a Church school in Barbados as one of his priorities when he assumed leadership of the Church in 1946. He preached and wrote about the importance of Christian education. In an essay entitled, "Our Church Schools," Flory wrote,

"Here is where our boys and girls can get the Christian training they need, and must have if they are going to remain Seventh-day Adventists. It is a matter of record that

ninety percent of the boys and girls who attend our Church schools become Church members, while a very large percentage of those not in attendance at Church schools lose their way. To me, this fact places this matter heavily upon each one of us. The school should be a definite project of every Church member where there are children. Our families must be saved for God's cause. Every Church member, whether he has children in school or not, should sense his responsibility. It cannot be left up to the Mission Board."

The Adventist Elementary school was reopened in Barbados for the 1944 school year. Classes were conducted on the premises of the Government Hill S.D.A. Church but the location eventually shifted to the annex of the King Street Church. Towards the end of the War years, the school was conducted in rented quarters on Mason Hall Street some blocks away. Among the early teachers at the school were Cuthbert Arthur, Charles Gibson, M. Eric Russell, John Hill, and Maurice A. Joseph, most of whom later completed their studies beyond the high school level at Caribbean Training College in Trinidad. Barbadian graduates of Caribbean Training College who returned to Barbados to work for the Church in office administration, included Vasco Boyce, Esther Osborne, Lionel Arthur, and others. They were tangible proof and excellent examples of what christian education could provide for Barbadian Adventist youth.

The two largest churches in Barbados, King Street and Government Hill, continued to conduct the joint school and eventually erected a suitable school building at Bank Hall, St. Michael. This building was opened in September 1948 for students to receive instruction. During the 1950's, Adventist elementary schools were conducted at Hillaby, St. Thomas, and for a short time at Speightstown, St. Peter. The elementary school at Hillaby, St. Thomas predates the mid-1940's reopening of the elementary school in Bridgetown. Principals of the Hillaby school included Mrs. Millicent Grant, Miss Irisdean Francis, Miss Minerva Francis, and afterwards, their brother Urbane Francis.

Barbadians in the mid-1950's continued to place a high premium on education and most regarded the government-run high schools to be of a higher caliber than privately-run schools. Most Barbadian Adventists accepted this notion, which meant that the newly-operated Adventist Secondary School faced an uphill struggle to be financially sound and to prove itself academically as a worthy competitor to the government schools.

In January of 1961, the Barbados Secondary School moved from its rented facilities to its own property at "Abingdon," in Dalkeith, St. Michael. The school's enrollment averaged about two hundred and fifty students per school year. Beginning in 1956,

selected students took the school leaving external examinations for the government-recognized General Certificate of Education and the most successful acquired passes on the average of five to eight subjects. The overall student performance was usually modest. However, occasionally there were some outstanding successes. The school principals and Church leaders frequently stressed that the results of external tests were not the sole criterion for the school's success, but rather that the primary objective of the school was preparing students to be useful and competent citizens with a clear understanding of their Christian obligations. The principals of the Barbados Secondary School, from its inception to the time of Barbados' independence, were Benjamin G.O. French, 1953-1959; Lionel L. Lawrence, 1959-1963; and John R. Hill, 1963-1966. Ms. Ishbel Bayne assumed leadership of the school during the 1966-1967 school year. She had taught from the first day of classes and was the first female and Barbadian to hold the position. Adventist education in Barbados has benefitted tremendously from the talents, experience, and commitment of these and other outstanding Adventist educators who were willing to work with the youth of the Church and others who attended the school.

### ***Hurricane Janet and Church Responsiveness of Mid-1950's***

The Barbadian community witnessed a most sincere outpouring of community concern by their Adventist neighbors in the mid-1950's as a result of a sudden tragedy that struck the island. After a respite of fifty-seven years, on September 22, 1955, one of the most devastating hurricanes to ever strike Barbados wrecked havoc and destruction on the island. "Hurricane Janet" left almost one hundred and fifty persons dead and her powerful winds and rain destroyed thousands of homes, other properties, crops, and personal belongings across the island, especially in the parishes of St. Philip, Christ Church, and St. Michael. Property damage ran into the millions of dollars. But most of the Adventist community was spared from any great loss. In response to the need of the wider Barbadian community, forty-seven bales of clothing were sent by the Adventist World Church in Washington, D.C. for distribution to the needy. The Hurricane Relief Committee of the Mission distributed the clothing to some five hundred needy persons on Thursday, December 1, 1955, at its Mission offices in Upper Collymore Rock. The following day the *Barbados Advocate* ran a front page article with a photo of persons receiving donations of clothing from Church workers. The reporting of this activity to the Barbadian public was a powerful boost to the positive image that Seventh-day Adventists already enjoyed in the community. It was especially effective in allowing Barbadians to see that the funds, raised annually in the Harvest Ingathering campaign, were used prudently and wherever there was a genuine need to help com-



munities, including areas of the Caribbean. Each year, Barbadians were approached by their Adventist friends to join them in contributing funds to help disaster overseas. The activity also reflected the thankfulness of Barbadian Adventists for the little damage they experienced except in the very southern area of Christ Church where the hurricane was the most destructive.

During the second half of the 1950's, the Adventists began to reap the benefits of their patient plodding to put the Church's work on a firm foundation. Church programs were more effectively implemented. Between 1950 and 1959, the Church's membership doubled as did the number of Adventist congregations. There were twelve newly organized congregations during the decade of the 1950's. These congregations were scattered across the island, sometimes in parishes not previously having Adventist Churches, in St. George, St. John, St. Joseph, and Christ Church. Four new congregations were located within St. Michael at Black Rock, Dayrells Road, Jackson, and Mapp Hill. Two were operating in St. Peter at Boscobelle and Indian Ground and one each in Christ Church at Pilgrim Road, St. George at Greens, St. John at Glen, St. Joseph at Sugar Hill, St. James at Orange Hill, and St. Lucy at Grape Hall. A larger percentage of Adventist laity were involved in Church outreach programs than in previous decades.

A leading feature of many of these exercises was the specific focus towards involving the Church's youth and the participation of large percentages of youth in Church work. One highlight of this program emphasis was the island-wide activity that produced the October 19-21, 1956 Youth Congress. The Sabbath program attracted over twelve hundred Adventist youth, their friends and supporters, and was coordinated by Adrian Westney, Conference Youth Director. The activities involved Barbadian youth as well as the Church leaders. The program also created greater interest in promoting the proposed Inter-American Golden Anniversary Youth Congress that would be held in Havana, Cuba. The Congress' main participants would be youth from throughout the Caribbean and many areas of Latin America. In addition to the religious services and panel discussions on youth-related issues, the activities involved the display of musical talents by attending youths and youth groups. There were three categories of vocal music, solo renditions, quartette arrangements, and choir performances. At the end of the performances the solo finalists were Norma Niles of King Street, first prize, and Josephine Bentham of Government Hill, second prize. The Quartette finalists were from Jackson MV Society, who received first prize, and the Government Hill Society which received second prize. The choir finalists were the King Street Choir, first prize, and the Checker Hall Choir, second prize. The event exposed Adventists to the talents of their youth and gave renewed confidence to the performers.

From the mid-1950's, the administration of the Barbadian Adventist constituency required two distinct pastorates, comprised of a northern and southern district respectively. The supervision of some churches remained the responsibility of some officers of the Church administration living on the island. There were for the first time, two full-time ordained Adventist ministers stationed in Barbados with the sole responsibility of pastoring the Adventist churches. The most active and successful Church leaders, officers, and ordained ministers, in primarily promoting public evangelism, were Lionel R. Arthur, Lionel D. Brathwaite, Rudolph W. Cush, Maurice A. Joseph, Joseph Mills, Belgrove Josiah, Joseph C. Shillingford, Milton E. Nebblett, Charles Kum, Earl J. Parchment, O. Percival Reid, David McCalla, Lloyd E. Mulraine, Eric John Murray, Irisdeane Francis, L.L. Garbutt, Wallace William Weithers, and Adrian T. Westney. The list of active and dedicated laity was far more impressive and reflected multiple talents. Many of these Barbadians served their respective churches in a variety of offices but most importantly, they began to actively attract interested persons to their local churches. Some who were active Adventists for over forty years included Mrs. Edythe Moe, Charles Gibson, Frank Bayne, and C.M. Greenidge. Others who were Adventists for almost thirty years included Campbell Davis, Richford Codrington, Owen Phillips, James Murray, and Wrensford Greaves. Others were Adventists for shorter periods but were equally effective. Very many were youths who were born into Adventist families while others who had recently converted to Adventism were just as eager to share their new faith with others.

The Barbadian Adventist Community was frequently inspired by the periodic visits of their World Church leaders who travelled through the Caribbean in the 1950's. These Church administrators most frequently promoted specific Church programs and advised local Church leaders on a variety of Church matters. During the mid-1950's, Barbadian Adventists were hosts of the president of the Seventh-day Adventist World Church, R.R. Fighur, for the first time. Fighur's visit corresponded with the second triennial session of the Leeward Islands Mission of S.D.A., conducted in Barbados juring June 6-10, 1956. Religious services were held at the Globe Theatre on Roebuck Street in eastern Bridgetown. The recently renovated theatre was able to accommodate all the Adventists in Barbados and was at the time the largest cinema on the island. Church leaders estimated that around one thousand Adventists attended the Sabbath services. Church leaders in Barbados informed the public media of Fighur's presence in the island and appropriate radio and newspaper announcements were made. His presence in Barbados suggested and recognized that the Adventists in Barbados were part of a world-wide organization headquartered in the U.S.A.

The final years of the 1950's brought unprecedented changes to Barbados and the rest of the British West Indies. The Barbadian government worked carefully through the final steps towards political decolonization. Barbados was an integral part of the new political unit called the West Indies Federation. The idea of Barbados joining with other Caribbean partners seemed prudent in promoting political unity. Many Barbadian Adventist congregations had had the experience of working with Adventist clergy from around the Caribbean. Regional integration was a bi-product of Adventist Church operations in the Caribbean since the 1920's, when West Indians were given Church leadership positions in the Adventist Church. Guyanese, Trinidadian and Jamaican Adventists worked with extraordinary success with Barbadian congregations. Adventists in Barbados saw West Indian Church leaders simply as brothers and sisters-in-Christ. At the same time, Barbadian Adventist workers were stationed throughout most of the English-speaking Caribbean and beyond. The Adventist Church in Barbados could not employ the growing number of Barbadians trained by the Church. Some worked in adjacent areas, others emigrated to the U.S.A. for additional training or were employed in non-denominational work. Additionally, like the rest of the Barbadian population of the late 1950's, an appreciable number of Adventist young adults migrated to Britain to pursue careers and in the process shared their faith in their adopted homeland.

### ***Facing the Challenges of the Early 1960's***

At the end of the 1950's, the Adventist population in Barbados had climbed to almost four thousand strong. Between 1956 and 1960, the conference-wide membership had grown from 6,302 to 7,063. More than half lived in Barbados; many of the small congregations were strong enough to organize themselves into "churches" and to build representative church structures between 1956 and 1960. These churches were The Garden, St. James; Black Rock, St. Michael; Greens, St. George; Hillaby, St. Thomas; and Jackson, St. Michael. Two other churches were also in the process of completing buildings.

The Garden Church received the most attention at its dedicatory service on December 21, 1959, when the Premier of Barbados, Dr. Hugh G. Cummins, participated in the exercise. The Garden S.D.A. Church was the third oldest Adventist Church in Barbados. It had been organized as a "company" in 1906 and became an official Adventist Church in 1926. Its congregation had built two earlier churches in 1927 and in 1937. However, the congregation had for two years embarked on constructing a larger more representative edifice under the pastoral direction of Milton E. Nebblett. Dr. Cummins' presence at the service was an acknowledgement of the growing government regard for the increasing visibility of



Barbadian Adventists within the rapidly changing society.

During the late 1950's the King Street Church in Bridgetown was the beneficiary of a new Wurlitzer electric organ replacing the old hand-driven pipe organ installed since the early 1930's. The new organ was a gift of Dr. McKinley Ward, in memory of his mother who worshipped there until her death. This gesture contributed to improving the quality of church services and specifically the musical offerings at the City Church.

The late 1950's was a time of heightened political activity in Barbados, involving one Adventist Church member. Adventists in Barbados had always shied away from politics. Wrensford Greaves served as the vestryman for St. Lucy in the mid-1940s. As well, two other Adventists served in the late 1940s and most of the fifties as vestrymen in St. Lucy. They were Noel Slocombe who became "Church Warden" and Cecil D. Howell who was "Senior Guardian" in the local district political system. For the first time an Adventist was appointed by the Barbados government to serve in a highly visible position. This honor and recognition was given to Frank Bayne, one of the leading Adventist laymen in Barbados. Bayne was appointed, on February 3, 1959, a member of the Barbados Legislative Council on the recommendation of Barbados Premier, Dr. Hugh Cummins and with the strong support of M.E. Cox, the leader of the Barbados House of Assembly. He was selected to represent and articulate the views and concerns of the working class in the island's Upper Chamber, which he did with great skill. Bayne joined the Adventist Church on April 1, 1922, and held a number of church offices over the years. He had been a star colporteur in his early years as an Adventist, an elder of King Street Church, and at the formation of the Advent Avenue Church in 1949, he was elected to be its local elder. He served in this position for over a decade. His church leadership seemingly helped prepare him for his responsibilities in government.

The early 1960's was a period of transition for the political system with the demise of the West Indian Federation in 1962. Like the other British Caribbean colonies, the Barbados government began making the adjustments that would lead to the island becoming a sovereign state. The Adventist Church in Barbados was also making a comparable transition. Since the 1940's, an increasing percentage of the Church's administrative leadership operating in Barbados had been filled by Barbadians and West Indians rather than by North Americans. Caribbean Adventists had shown that they were very capable of undertaking the leadership of the Church throughout the region. However, the presidency of Adventist work in the Eastern Caribbean, as elsewhere, was reserved for a North American. In 1958, James G. Fulfer, a young, affable administrator was the last American sent to head the Adventist Church in the eastern Caribbean operating out of

Barbados. Fulfer had been strongly recommended by two senior Adventist administrators with many years of experience working in the area: Arthur H. Roth, president of the Inter-American Division of S.D.A. and Frank S. Thompson, president of Caribbean Union Mission in Trinidad. Fulfer served as a pastor in rural eastern Tennessee with the Georgia-Cumberland Conference of S.D.A. prior to taking up his position in Barbados. He served from 1958 to 1961, a time of many changes.

During Fulfer's tenure, a very important transition was made in regards to the status of the Church's operations in the eastern Caribbean. It was upgraded in 1960, and the official title of the Church operation was changed from "The Leeward Islands Mission of S.D.A." to "The East Caribbean Conference of S.D.A." The 1960 change was sanctioned and approved according to the policies of the Adventist World Church, but it also certified that the Adventist Church operating out of Barbados had matured and, among other criteria, could financially support its programs without assistance from other sources.

The first Barbadian to head the Adventist Church operating out of Barbados serving most of the eastern Caribbean was the veteran Adventist minister, Eric S. Greaves. He was the most senior of his colleagues having worked for the Church since the mid 1920's. He had held a number of responsibilities as "Field Secretary" in the early 1930's, working out of Barbados. Later Greaves pastored the city churches at Georgetown, Guyana and at the time of his call to Barbados was stationed in Trinidad from where he directed the promotion of Adventist literature. He was the secretary of the Publishing Department for the Caribbean Union of S.D.A. headquartered in Trinidad. Greaves was well acquainted with the region he was called to direct; he was well aware of the challenges the Church faced during this transitional period.

During the early 1960's, the percentage of Adventist youth in Barbados participating in the Church's programs remained significantly high. However, an appreciable percentage of Adventist youth were attending public schools when the University of West Indies (UWI) first opened its doors in Barbados. A few Adventist youth attended this local campus and among one of the earliest was William Wiggins. During the 1950's Theodore Agard, Oliver Headley and Michael Gill attended the Mona Campus of the University of the West Indies. Adventist youth were encouraged to become more intimately involved in every aspect and activity of Church work. This included regular attendance at the weekly services on Sabbaths, Sunday nights, and at mid-week prayer meetings. Every member was encouraged to use his or her talents, especially in the area of evangelism. By the early 1960's, the population of the Church was significantly younger than during the earlier years. Consistent programs were introduced to keep Adven-

tist youth involved in as many Church activities as possible. They ranged from the holding of Voice of Youth Crusades to involvement with Missionary Volunteer Federation activities such as leadership workshops, summer camps, and several social encounters. The annual Church-sponsored bus excursions to scenic areas of the island, like the King George's Park facility in St. Philip, or Bathsheba, St. Joseph attracted significant amounts of enthusiasm from the youth.

Between 1905 and 1967, the Adventist Church in Barbados provided a large array of preachers, administrators, and educators who served the Church in Barbados, throughout the Caribbean and in the United States as well. A large percentage of these persons were trained initially at Caribbean Training College, (now called Caribbean Union College), but many pursued advanced studies at Adventist colleges and universities overseas, especially in the United States. Wherever they went, Barbadian Adventists were instrumental in promoting their Church in many parts of the world.

In August 1964, G. Ralph Thompson was elected to the presidency of the East Caribbean Conference and consequently became leader of the Adventist Church in Barbados. Thompson was born at Connettown, St. Lucy, and had previously served as chairperson of the Department of Theology at Caribbean Union College in Trinidad. A highly respected academician, he was educated at a number of Adventist institutions in the U.S.A. after graduating from Caribbean Union College in 1954. He studied at Atlantic Union College, graduating in 1956, and the Seventh-day Adventist Theological Seminary, completing a Masters' degree in religion in 1958. In 1962, he graduated with a Master of Divinity degree from the seminary and became the first West Indian to achieve the distinction. The thirty-five year old Thompson had spent most of his professional career as a College Bible teacher. He had also worked as a pastor and was ordained a Seventh-day Adventist minister while working in Trinidad during 1959. Thompson returned to Barbados with a clear understanding of what it would require to match the resources of the Church with the potential of the Adventist laity and the goodwill in the Caribbean towards Adventists to move the Church forward in a most dynamic manner. He also had the enthusiastic support of his fellow ministers and workers, many of whom were his former classmates.

Thompson brought a new enthusiasm to church work; he instituted the annual Workers Retreat, conducted in informal settings at some of Barbados' most picturesque sites, to carefully and collectively plan strategies for church operations. Thompson and his colleagues used the Barbadian Adventist constituency as the launching pad for many of their conference-wide programs. His initial emphasis was on increasing church membership across the



island. Public evangelism became the Adventist Church's primary mission. Thompson dubbed his first full year in office "The Year of the 1,000," boldly proclaiming to the Barbadian laity the specific numerical conference goal for new member recruits. The Barbadian Adventist constituency was expected to contribute substantially to this evangelistic drive. Between 1966 and 1969 five new churches and three new companies were established. The new churches officially organized were Grape Hall (1966), Moriah-Silver Sands (1967), Mapp Hill (1968), Berea (1969), and Chance Hall (1969). From 1966, the Barbadian congregations were divided into four districts. During 1967, Lynford Williams pastored the churches nearest to Bridgetown, Earle Malone managed those in the southeast parishes, Kimbleton S. Wiggins oversaw the central district, and Joseph C. Shillingford worked with the northern district of churches. Each of these evangelists with the support of Barbadian laymen was able to achieve their soul-winning goals. The Adventist denomination in Barbados had grown from just over a dozen members seventy-five years earlier to the point where it was a very vibrant organization of over twenty-five hundred members worshipping in thirty congregations scattered throughout the island. The leadership of the local Adventist Church had been transferred from the hands of American missionaries into the hands of very capable Barbadians and other West Indians.

Concurrently, Barbados' political leadership had also moved towards greater self-government and local leaders were having a greater impact on public policy. The early 1960's also ushered in the demise of the British West Indian Federation that eventually led to independence for the larger colonies of Jamaica and Trinidad in 1962. Thereafter Barbados was thrust among "The Little Eight," and as Barbadian politicians contemplated the island's political future, Barbadians came to grips with the notion of the island's size and its implications for their future political direction. While the Adventist leadership and clergy had always encouraged church growth, the discussion in the wider Barbadian community may have been an additional incentive for Adventists to make membership growth one of the Church's leading priorities. Every resource of the Church was geared specifically to increasing its membership.

One of the most effective young evangelists was Barbadian-born Kimbleton S. Wiggins, who introduced a number of new features and methods in his public meetings, which resulted in a larger number of converts to the Adventist Church. Wiggins was a dynamic speaker who knew how to draw large crowds to his nightly meetings. A former student of Barbados' prestigious Harrison College, Wiggins was also a graduate of Caribbean Union College, Trinidad, and West Indies College in Jamaica. He had returned to his first love of preaching after teaching Bible at the Barbados

Secondary School in the early 1960's. Other Adventist clergy were also attracting larger numbers into the Church. Among the most effective was Jamaican-born Lynford Williams, who developed an excellent record of soul-winning. These evangelists and their co-workers ushered in the era of "centurion evangelists" in Barbados. Each pastor worked to baptize at least one hundred new converts each year. Some became "double centurions" often aided by Barbadian laity and well trained "interns" and "Bible workers." Barbadian "Bible worker," Maureen Burke worked very successfully with K.S. Wiggins in his many evangelistic crusades.

The Barbadian Adventist Church became recognized as one of the most active and vibrant churches in the fast-changing Barbadian community. At the close of 1966, Barbados led the East Caribbean Conference territories, stretching from the U.S. Virgin Islands in the north to Grenada in the south, with a membership of 8,474 Adventists worshipping in seventy-six churches. There were twenty-five very active Adventists congregations in Barbados.

Throughout the final years of colonialism in Barbados, the Seventh-day Adventist Church remained outside the mainstream of the island's Christian faiths in spite of the wider awareness of their presence in the community and the fact that their most highly promoted charitable and educational programs were supported by hundreds of non-Adventists. Most Barbadians referred to their Adventist neighbors as belonging to the "Seven-Days-Church" an obvious reference to the Adventists' observance of Saturday as their day of rest and worship. One of the greatest challenges facing most new Adventist converts of the late 1950's remained being able to retain their jobs while receiving permission from their employers to "keep their Sabbath holy" from sundown on Friday evenings. Additionally, Adventists in Barbados faced a very skeptical public for their refusal to embrace trade unionism at a time when this activity appeared to be on the cutting edge of the Caribbean and the Barbadian socio-economic/political development. Many Adventists were denied jobs because of the Church's discouragement of its members to join and support trade unionism.

In spite of these occupational hurdles Seventh-day Adventists refused to look to the wider Barbadian community for acceptance and affirmation of their beliefs. With a calm determination, Adventists in Barbados held on to their beliefs with great confidence always eager to share their experiences with others. Adventist lay persons were particularly enthusiastic and worked as full partners with the trained Adventist clergy in presenting authoritative sermons at church and evangelistic meetings. The more confident lay persons worked unaided and unsupervised by Adventist clergy even conducting lay evangelistic services. Most of these lay workers had participated in Church leadership for a number of years and they shaped their sermons on those that had appealed to them

when they first joined the Church. Bible prophecy was among their most impressive expositions about the anticipated Battle of Armageddon that would engulf the whole world and conclude in the triumphant second coming of Jesus Christ. These lay preachers spoke boldly about the subtle allurements of earthly power and luxury, the evils of gambling, use of alcoholic beverages, tobacco, unclean meats, sexual freedom, attending movies and dances, and using foul language. Many listeners responded favorably, resulting in their baptism and eventually the creation of "companies" in sections of Barbados where there were no Adventists churches.

Self-employed veteran layman C.M. Greenidge held meetings across St. Michael and wherever he was encouraged to do so. Wrensford Greaves and Handel Bowen of Checker Hall Church, Granville C. Brathwaite and Lamont Cummins of Hillaby Church, Frank A. Bayne of Advent Avenue Church, Byron Best, Gerald H. Barrow and James Murray of the Government Hill Church, Campbell Davis, Richford Codrington, and E. Owen Phillips of the King Street Church conducted frequent revival meetings and evangelistic efforts as did others not mentioned. Many of these lay activities eventually led to the baptism of converts and the formation of "companies." Barbadian "lay ladies" were not outdone by their male counterparts, and although few of them preached in public, the greater number were effective witnesses for the Church, working as Bible instructors, nurses and educators in the institutions across Barbados. The leading Bible instructors were Irisdeane Francis and Mrs. Estelle Greaves.

During the late 1950's and early 1960's a small Barbadian Adventist professional class worked within the island's educational and health care systems. Many of those in health services were originally trained by Dr. Charles Cave and later by Mrs. Charlotte Haynes Greenridge. Others were employed with the Barbadian education system, at the elementary and high school levels. These occupations were not subjected to restrictions that made Adventist participation difficult. Some of the well known male Adventist teachers in the Barbados public school system were Campbell Davis and Lincoln Henry at Wesley Hall Boys' School and Vere Barker from The Garden, St. James. In the field of health, some Adventists worked privately. Mrs. Mariette E. Phillips of Eagle Hall worked for decades as a licensed midwife. At the St. Lucy District Hospital Mrs. Eugenia Whitehead served as the matron for many years. Senior Adventist nurses included Eudora Boyce and Mrs. Genitha Corbin-Phillips. On the other end of the island, at the St. Philip District Hospital was Doreen Blackman. At the Barbados General Hospital were Mrs. Beryl Carmichael, Mrs. Florencia Gibbons, Mrs. Lolita Gill, and Miss Ena Walters -- later matron of the hospital. Adventist men also worked in the health services. Some worked as Sanitary Inspectors in different parishes from St. Lucy



to St. Michael. Handel Bowen and Edgar Greaves served the northern parishes for many years. The collective influence of these and other Adventists in the work place illustrated that Seventh-day Adventists, when given the opportunity, would make outstanding contributions in serving the wider Barbadian community.

## Chapter VII

### The Adventist Church Since Independence, 1966-1991

On November 30, 1966, thousands of Barbadians watched the final lowering of the "Union Jack" flag, the symbol of British rule for over three hundred years and the raising of the new Barbadian flag with the broken trident, symbolizing and acknowledging Barbadians' assumption of full responsibility for improving their future. Barbadian Prime Minister Errol Walton Barrow articulated that with independence came abundant opportunities for the ordinary Barbadian to help build their community. Barbadian Adventists were prepared to undertake the task and had been involved in improving their society for almost seventy-five years with no fanfare or political ambitions. Like other religious groups in Barbados, Adventists had contributed to improving the quality of life in their nation.

In the spirit of the new era of independence, Barbadians began to display a far greater tolerance for various lifestyles and different religious faiths from their own. However, thousands of Barbadians were still not aware of what specifically Seventh-day Adventists represented and believed. The national mood was set for citizens of the new independent nation to learn more about their neighbors, the Adventists, or any other group operating within Barbados. The Adventists took advantage of this new openness to present themselves as an exceptional segment of Barbadian society with an extremely positive lifestyle and outlook on the future of the young nation and the rest of the world. Barbadian Adventists were as proud of their country's new political status as any other group of Barbadians. Church services were conducted throughout

the island to observe the event and to ask God's blessing on their new nation.

Since 1966, Seventh-day Adventists have grown at an unprecedented rate. Church membership in the last twenty-five years has more than doubled and the number of Adventist Churches has also doubled. At the end of 1966, there were slightly less than four thousand Seventh-day Adventists in Barbados worshipping in twenty-three churches and two "companies". There was at least one Adventist church in each parish with the largest concentration of six churches in St. Michael. At the end of the first quarter of 1991, the Adventist population in Barbados was slightly over ten thousand and they were members in fifty churches and two "companies" (see Tables I, II, and VII).

The 1991 distribution of the Adventist Church reflects to some extent the changing demography of Barbados. St. Michael is home to eleven churches followed by six congregations in St. George, and five each in St. Peter and St. Philip. The six largest Adventist Churches in Barbados are all located in Bridgetown and around St. Michael. The membership of these churches are: Black Rock Church, 728; King Street Church, 671; Ephesus Church, 651; Government Hill Church, 608; Advent Avenue Church, 576; and Breath of Life Church, 291 (see Table VIII).

In the twenty-five years between 1966 and 1991, the operations of the Seventh-day Adventist Church in Barbados were under the direction of five consecutive outstanding Adventist minister-administrators who were also serving as presidents of the East Caribbean Conference of S.D.A., headquartered in Barbados. Three of the five were Barbadians. These were G. Ralph Thompson, 1966-1970; Roy L. Hoyte, 1976-1981; and Everette W. Howell, 1985 to present. Two of them, Thompson and Howell, like their only Barbadian predecessor, Eric S. Greaves, originated in the parish of St. Lucy. The other two leaders, William W. Thomson, 1970-1976, and John R. Josiah, 1982-1985, were from Trinidad and Antigua, respectively, but they were also excellent Church leaders whom the eastern Caribbean Adventist constituency was convinced could provide the kind of direction needed to move the Church's program forward across the region including Barbados.

### ***Action for Penetration, 1966-1970***

Soon after political independence was achieved, G. Ralph Thompson and his planning conference committee agreed to intensify Church efforts to inform more of the Barbadian public about Seventh-day Adventism. They were convinced that a local radio program would be extremely effective in exposing Barbadians to Adventist beliefs. Thompson undertook the planning of a locally-prepared radio program that would focus primarily on, and relate to the Seventh-day Adventist Church in Barbados. The



radio program called "Faith for Today" first aired during April of 1967 on Radio Barbados. Each half hour program featured Elder Thompson's preaching and supplemented the American-based "Voice of Prophecy" radio program that had been aired on Barbados Rediffusion each Sunday morning for almost twenty-five years. The participation of local Adventist personalities attracted a new Barbadian listenership to the Adventist religious radio program. An important segment of the new "Faith for Today" was the promotion of Church activity on the air and the invitation for listeners to attend. Another function of the radio program was the information it presented about the worldwide operation of the Seventh-day Adventist Church as well as its doctrinal teachings.

Adventist public evangelism had undergone many gradual modifications relative to the presentation of Adventist beliefs over the seven decades since the 1891 arrival of Dexter Ball. However, many aspects of these presentations and approaches remained constant. Adventist evangelists had maintained their Bible teaching focus, preaching directly from the Bible and emphasizing the message of salvation from sin as outlined by the gospel writers. They also stressing that Christians need to understand the prophecies in the books of Daniel and the Revelation to help prepare them for Christ's second coming. The early Adventist evangelists to Barbados used large colorful visual aids and illustrations that captured the listeners' attention. These included drawings of the graphic images described in the books of Daniel and the Revelations. They also introduced the stirring and lively songs and hymns of the early Adventist pioneers by Joshua V. Hines, Uriah and Annie Smith, Roswell F. Cotrell, Franklin E. Belden and others. Barbadians loved to sing and early Adventist music was one of the initial attractions to the Church. Converts found it most helpful to memorize and internalize the words of these songs.

Many of the early evangelistic series of meetings were conducted over a three-month period, in which time, the potential Adventist convert was required to be able to own a Bible, read and recite from memory passages of scripture that pertained to every major doctrine of the Church. By the mid 1960's, the average length of the evangelistic series was seven to eight weeks. Adventist converts tended to be young adults or younger. In earlier years, adolescents and those younger were not generally considered mature enough to become official members of the Adventist Church. Most earlier evangelistic services were held at the Church if one existed in that community or in rented quarters. By the late sixties most evangelistic programs were conducted in portable canvass tents that could be erected on vacant but accessible sites and be easily moved at the conclusion of the series. The atmosphere was more relaxed.

The music used in the more recent meetings was far more contemporary gospel hymns with electric audio-visual aids to illus-

trate songs, and movie projectors showing short feature films on health etc. which augmented the preacher's message. Shorter periods were accepted within which time a convert could be baptized and more younger converts were accepted in the Adventist Church than previously. The maturing of the converts was done after baptism rather than before. The use of the mass media including the regular Sunday radio program to announce these meetings, in addition to the use of door-to-door invitations, were advantages that encouraged greater acceptance and the reaching of a larger audience than before.

Barbadian Adventists hosted the 1967 biennium meetings for the East Caribbean Conference between August 6-12, at "Abingdon," St. Michael, on the campus of the Barbados S.D.A. Secondary School. G. Ralph Thompson was reelected president to a second term and all other officers were reinstated by the delegates representing the conference's constituency. Two highlights of the session were the ordination to the Adventist ministry of J. Edward Archer, a Barbadian pastoring in neighboring St. Lucia, as well as John R. Josiah, and Samuel H. Joseph. One of the keynote speakers who addressed the Adventist leaders during the meeting was Barbados' Deputy Prime Minister Cameron Tudor. He spoke on "The Role of the Church in the Modern World." It was the first time since independence that one of Barbados' leading political figures had had the opportunity to address a meeting of Adventist leaders from across the region. His presentation exhibited his familiarity with Christian concepts and practices but at the same time, it indicated to the people of Barbados that Adventists were willing to listen to what one government minister's view was concerning the Christian's role in the new Barbadian society.

Two years later during August 1969, Thompson was reappointed to a third term as Conference president. The other officers also returned included Eugene Blackman as secretary-treasurer; Everett W. Howell as M.V. and Education director; and Cecil Matthew as director of Publishing and Temperance. Thompson wrote glowingly in the Church paper about the Church's achievements during 1969. He commented, "God has been good to us in 1969. We had a splendid year of achievements." Among the Adventist Church's achievements was the baptism of 268 persons in Barbados by Lynford Williams, a dynamic pastor, and another 238 persons by young evangelist, Kimbleton S. Wiggins, who established the Berea Church, the second in the parish of St. Joseph. These were the years of "the double centurion" Church pastors. The main criterion of success within the Adventist Church in the Inter-American Division was the number of baptisms. Barbadians K.S. Wiggins and E.W. Howell were ordained during 1969 at the Government Hill Church along with fellow co-worker, E.F.

Malone. Dozens of laymen worked with the clergy to expand many Barbadian congregations.

Thompson only served one additional year in Barbados, for in August 1970 he was elected president of the Caribbean Union Conference of S.D.A. at its sixth quadrennial session in Trinidad. Thompson became the first West Indian to hold this position which quadrupled his leadership responsibility as the leader of the Adventist Church in the Caribbean from the U.S. Virgin Islands to Suriname. He would serve the Adventist Church in this capacity for five years before becoming the first West Indian to be elected to serve as a vice-president of the Adventist World Church at its 1975 meetings in Vienna, Austria, and the Secretary of the World Church in 1980, the second most senior position in the Adventist Church. The strategy during Thompson's years in Barbados, to carefully penetrate many Barbadian homes and communities that had not previously been reached, proved most effective and set the pace for the years following.

### ***Working the Community, 1970-1976***

In spite of the outstanding public evangelistic successes of the late 1960's that resulted in consistently larger baptisms, the Adventist Church still existed only faintly in the consciousness of the Barbadian public. Additionally, the increased membership did not maintain similar growth with the Barbadian population which rose to 238,411 in 1970 with almost 97,000 persons living in Bridgetown alone. The Seventh-day Adventist population hovered around five thousand. However, many Church programs had matured during these years. The per capita giving of members had increased significantly over the past ten years. Most churches had instituted stewardship programs that encouraged systematic giving to the Church, way beyond the ten percent of members' personal income. Greater emphasis was placed on the improvement of the appearance of Adventist church buildings. These programs were in place when William W. Thomson assumed the leadership of the Conference and the Adventist Church in Barbados. Thomson had worked his way through the various levels of church leadership and responsibility in Trinidad and Tobago. He had been especially effective in working with Adventist youth in the South Caribbean Conference of S.D.A. Thomson's warm and effervescent personality quickly won him a special place among the Barbadian laity. The focus of Church programs during these years was particularly geared towards creating and strengthening community linkages across Barbados. A purposeful effort was made to reach out to both the Adventist and non-Adventist Barbadian community, and demonstrated a clear interest in working to make Barbados a better place for all its citizens.



Between 1970 and 1976, the Adventist numerical increase was sustained in Barbados. Approximately two new churches were formed each year. These churches included Chance Hall, Golans, Chalky Mount, Grazettes, Welchman Hall, Pinelands, Belair, and the Venture. Both the Adventist clergy and laity worked diligently to establish these churches. During 1971, K.S. Wiggins led the way in baptizing approximately eight hundred persons from evangelist crusades conducted in Barbados as well as in Guyana and St. Croix in the U.S. Virgin Islands.

On August 1, 1972, the Church headquarters in Barbados moved to more spacious quarters at Bryden Avenue in Britton's Hill, St. Michael, where additional land and property had been purchased. Adventist Church officials invited Barbados' government Minister of Home Affairs, Dr. Ramses Caddle, to declare the new conference complex open for business. While these offices served all of the East Caribbean Conference, Adventists in Barbados were the major beneficiaries of this relocation and property expansion since a number of other Church-related activities were planned for operation on the commodious premises.

The greatest emphasis of the Church leaders in the early 1970's was involving each church member in a very personal way with every program of the denomination. This was the strategy of the "Evangelism" and "Evangelism Explosion '73" programs. The Adventist laity's response was extremely encouraging. The veteran lay persons were particularly effective. One indicator of a congregation's involvement in its Church's programs is their participation in the annual "Harvest Ingathering" campaign that required that they solicit financial contributions from colleagues, businesses, neighbors, and friends in the community. While the smaller and newer congregations generally had a higher participatory rate than the larger and older churches, this was not always the case around Barbados. A shining example was the work of layman James Murray of the Government Hill Church. Murray was highlighted on a couple of occasions in the *Caribbean Union Gleanings* by the conference president for his persistent achievements in the annual campaigns. Thomson referred to Murray as "the bearded patriarch of the Government Hill Church" who had begun this annual activity in 1914 and had always raised outstanding totals. Each year, during the 1960's, he had raised a minimum of \$500; during the 1970's, his totals were higher. For 1970 he raised \$715, and in the 1974 campaign, he peaked at \$1,500. Other lay persons were closely involved in other aspects of Church work. E. Owen Phillips, Church elder of the Ephesus Church, and others worked gallantly in promoting and financing the construction of one of the largest Adventist Churches in Barbados at Britton's Hill, St. Michael, in a cooperative approach that allowed members and friends of the Church to donate whatever resources, skills, and talents they pos-

essed to move the building project to its completion in 1972.

The King Street Church congregation possessed many capable laymen. Harold Wharton, Church leader for many years was also one of Barbados' outstanding educators. Wharton taught English at the government-operated Combermere School. His preaching and guidance was responsible for the "mother" Church's increase and the nurturing of many new converts and younger leaders. His counsel was sought at the conference committee level. Another outstanding layman deeply involved in the operations of the King Street "mother" Church was Norman Arnaud Niles. He was the first Adventist attorney in the island and had joined the Church in 1934. The following year he married Ina Moe. This union produced seven children. The Moe-Niles family was involved in all aspects of Church work throughout the years. Mrs. Ina Niles was particularly skillful in youth Sabbath School programs and projects. Norman Niles had joined the firm of Barbadian solicitor D. Lee Sargeant, since 1929, and was extremely knowledgeable about Barbadian law. He had worked with many of the island's leading attorneys and under the watchful eyes of five of Barbados' Chief Justices. Niles gave of his time, talents, and expertise to the needy and served as Church counselor and the conference legal advisor. Other outstanding veteran lay persons at the King Street Church including Richford Codrington and Mrs. Violet Bayne who served as treasurer of the King Street Church since the 1940's. Codrington was for many years church leader. He became an Adventist in 1931 and soon afterwards worked as an assistant to Dr. Charles Cave at his Sanitarium. After Cave's death in 1939, Codrington stayed on and supervised the Cave Nursing Home, which remained under the direction of Mrs. Mabel Cave until her death in January of 1970. At the Ephesus Church, the outstanding lay persons included the experienced Bible instructor Mrs. Estelle Greaves and her husband who assisted in the formation of the Church.

Barbadian Adventist youth were also an integral part of the Church's reach-in program. During 1973 and 1974, the Pathfinder organizations at various churches across Barbados as well as an extensive Master Guide training program kept the youth stimulated. The Pathfinders of the Pilgrim Road and Government Hill Churches were featured in the island's newspapers and public media for their involvement in the country's campaign to "Keep Barbados Beautiful and Healthy." At the 1973 Barbados Independence celebration, on the invitation of the government, a large contingent of over a hundred uniformed and well-trained Pathfinders and their marching band participated in clear view of appreciative spectators. The Master Guide Training program brought one hundred and fifty senior youth from thirty Adventist Youth Societies across Barbados under the leadership of Chief

Master Guide Carlyle Bayne for intensive sessions, culminating in the largest investiture of Master Guides on July 7, 1974. Well coordinated plans were executed by Carlyle Bayne, Macaulay Hood and others to develop closer interaction between all the Adventist Youth organizations in Barbados. The activities promoted closer comradeship and developed necessary leadership skills among Adventist youth.

At the end of 1974, there were thirty-one Seventh-day Adventist Churches and "companies" in Barbados. Three of the most recently formed "companies" were the results of public evangelistic work spearheaded by Barbadian youth. Two of these "companies" at Welchman Hall, St. Thomas, and Chalky Mount, St. Andrew, with memberships of 51 and 32, respectively, were from the public evangelistic thrust of a young energetic Barbados pastor, Hugh Hamblin, originally from Hillaby, St. Thomas, who received theological training at Caribbean Union College. The third "company" at Grazettes, St. Michael, originated from the ardent and keen work of Carlyle Bayne in association with the youth of the Central Association of Missionary Volunteer Societies.

Nineteen seventy-five was a most eventful year for Adventists in Barbados. Church leaders and members viewed it as a year of culmination and achievement. Just after mid-year, the world-wide Seventh-day Adventist Church assembled for their General Conference sessions in Vienna, Austria, to evaluate their activities of the previous five years and to plan for the next five years. The progress of the Church's work in Barbados was part of this greater whole. In Barbados, the greatest emphasis was placed on the Church's numerical increase, on establishing a sound financial plan at every church in the island, and maintaining the momentum of the Church's activity among the youth.

Barbadian evangelist K.S. Wiggins, operating out of Trinidad as the Caribbean Union Ministerial director, promoted "Evangelism, The Year of Harvest" in Barbados. He requested that "during the first quarter, all pastors should hold at least one medium-length evangelistic campaign or two short ones" in order to attain the quinquennial goal for the eastern Caribbean. Barbadian Adventists worked together in helping to achieve their goal in membership increases by June 30, 1975. During the year, two "new" churches were organized at Pinelands, St. Michael, and Bel Air, St. George. Under the supervision of Barbadian district pastor, Noel A. Brathwaite, the Moriah Church at Silver Sands completed construction and dedicated their new edifice. Another Caribbean Union of S.D.A. Church officer, Leon Phillips, who had been involved in public evangelism in Barbados since the early 1960's, continued the "Stewardship seminars" in churches across Barbados that had been initially and effectively operated by Harold Lee. Phillips' seminars continued to encourage Church members to



give liberally of their personal resources beyond the tithes and their free will offerings to support the necessary growth of the Church in Barbados. Barbadian youth director, Everette Howell, operating out of Trinidad encouraged an array of youth programs among the churches in Barbados conducted under the capable watch of Carlyle Bayne. Bayne had begun serving as Youth Director of the East Caribbean Conference of S.D.A., following his sister, Ishbel's example into denominational work. She was the principal of the Barbados Secondary School. While not formally trained as a minister, he had demonstrated his effectiveness in working with Adventist and was being sent for further training at Caribbean Union College in Trinidad. However, during the summer of 1975, before leaving for college he coordinated a large senior youth camp in Barbados. The camp accommodated over two hundred youth from most of the sixteen or so political units represented in the soon to be divided East Caribbean Conference of S.D.A. that stretched from Anguilla to Antigua, the U.S. Virgin Islands to Grenada and the Grenadines.

One of the most meaningful 1975 experiences for Barbadian Seventh-day Adventist did not take place in Barbados but in Europe where the Seventh-day Adventist Church world leaders elected another Barbadian, G. Ralph Thompson, the former president of the Church at Barbados to be the first Barbadian and West Indian to serve as a vice-president of the World Church with headquarters at Washington, D.C. Thompson's election to this position seemed to affirm that the Adventist Church in Barbados was in every way an integral part of this world-wide church.

Finally, during 1975, the East Caribbean Conference of S.D.A., headquartered since the mid 1930's in Barbados, was reorganized to allow the Adventists in the most northerly islands to form their own North Caribbean Conference of S.D.A. with headquarters at Christianstead, St. Croix. The East Caribbean Conference of S.D.A. headquartered at Barbados continued to supervise Adventist Church work on the island as well as in neighboring Dominica, St. Lucia, St. Vincent and the Grenadines, and Grenada. The reduced area of supervision would quickly lead to a more thorough penetration of these communities including Barbados by the Adventists.

### ***Intensive Community Outreach, 1976-1982***

Seventh-day Adventist Church leaders from around the Caribbean elected Barbadian Roy L. Hoyte to be the tenth president of the East Caribbean Conference since the headquarters was located in Barbados. Hoyte faced the task of planning and coordinating the new thrust required to move forward the reorganized conference that was now almost half the size after the separation of the churches in the northern Caribbean. He had accumulated a wealth

of experience since he completed his theological training at Caribbean Union College in Trinidad during the early 1950's. He had pastored churches and administered various Church programs in Barbados and around the Caribbean. He lived for an extended time in the U.S.A., pastored the King Street Church in Barbados, completed graduate work at Andrews University, and served as Caribbean Union Conference Youth director in the late 1960's and early 1970's. He was prepared and settled into an extremely ambitious program for Church growth, resulting in the intensification of a variety of Adventist outreach programs in Barbados and other adjacent regions under his responsibility. Both senior Church officers in Barbados prior to the division, W.W. Thomson, the former Conference president, and Eugene Blackman, who had served since the late 1960's as the Conference's secretary-treasurer, were selected to serve in the same capacity in the new North Caribbean Conference of S.D.A. Hoyte's first term secretary was E.W. Howell who served for two years. The Treasurer was John Simmons and for his second term that office was shared by two Barbadians, a veteran pastor, Noel M. Bailey, as secretary and a youthful business trained administrator, Lionel Lynch, as treasurer.

Between 1976 and 1981, R.L. Hoyte and his colleagues sought to utilize a variety of outreach programs that accompanied the evangelical thrust of the Church in an effort to improve the quality of life for a broader cross-section of Barbadians. Hoyte immediately set about building linkages between the wide spectrum of resources available to the Adventist Church in Barbados. Additionally, he sought to give the Seventh-day Adventist Church in Barbados a higher public relations profile than it experienced before. One of the ways this was accomplished was the promotion of Adventist health services. During these years, the S.D.A. Church in Barbados established a seventeen-bed nursing home for geriatric patients on the compound at Bryden Avenue, opened the Adventist public health clinic, a community services center, a dental clinic, and a mobile health unit.

The Cave's Memorial Diagnostic Center was erected on the northern end of the Adventist compound on Bryden Avenue at Britton's Hill to serve Barbadians. It was staffed by trained Adventist personnel with Dr. Elliot Douglin, a young University of West Indies trained physician and a strong advocate for Adventist health principles as the Center's director. The naming of the clinic after Dr. Charles Cave, almost forty years after his death, re-introduced the work of this outstanding Adventist physician to a new generation of Adventists and Barbadians who were unaware of his earlier contributions.

The official 1977 opening of the Public Health Clinic was attended by Barbados' Minister of Health and National Insurance,

Billie Miller. In her remarks, Miller observed that the Center was located in "one of the most densely populated" suburban areas of St. Michael and that this was in keeping with the national policy of community-based services. The opening of the Clinic received wide media coverage, as the Adventists were indicating their commitment to the society. The Clinic was built to accommodate two doctors' consulting suites and five examination rooms, a laboratory and a patient's lounge. The modern medical equipment was acquired from the donations of Barbadians living in the U.S.A. as well as from the Washington Adventist Hospital in Takoma Park, Maryland. This was a collaborative effort to bring up-to-date health services to the Barbadian public.

Three years later in 1980, the Church began to operate a mobile primary health care unit that was specially designated to travel the rural areas of Barbados to reach those who could not visit the Clinic. The "Chevrolet Ambulette" displayed the international Adventist Church logo as well as a sign which read "Adventist Health Services-East Caribbean Conference." The mobile unit was acquired through the assistance of Dr. Samuel DeShay of the Health Department of the Seventh-day Adventist World Church in Washington, D.C. These medical services were fully utilized.

The Church's membership continued to steadily increase as laymen, pastors, and visiting evangelists engaged in outreach programs since mid-1976, when a four-week "Festival of Faith Crusade" was conducted. Speakers included Robert H. Pierson, president of the General Conference of S.D.A.; Dr. Wayne McFarland, of Health Department of the S.D.A. World Church; W.W. Fordham, Director of Ethnic Affairs of World Church; and from Trinidad came evangelists, Kimbleton Wiggins and Stephen Purcell. Church leaders in Barbados sought to expose Barbadian audiences to some of the most insightful and dynamic of Adventist preachers. Pierson, leader of the Adventist World Church also participated in the Barbados Adventist Youth weekend of special activities that brought over four thousand Barbadian Adventist youth together. This was coordinated by Conference youth director, Fitzroy Maitland, and president of the six-month old Adventists Youth Council, Vasco Dash. This gathering of Barbadian youth was most eventful for one of its highlights was the "investiture" of one hundred and seventy youth. The Sabbath sermon of R.H. Pierson was broadcasted on the radio by Barbados Rediffusion the following night, a clear indication of the wide appeal of these activities in Barbados.

Between February and early April 1978, the Adventist youth of the eastern district's Association of Advent Youth Societies conducted a successful evangelistic effort at Saint Elizabeth, St. Joseph. The president of that association, Jonathan Lewis, in collaboration with youth teams from the area Churches of Berea, Sugar Hill, Chalky Mount, and Belleplaine, worked with district pastor Oscar



Bovell and Conference youth director, Fitzroy Maitland. This joint effort of the youth climaxed in adding one hundred and twenty-six persons to the church in that area of Barbados. It also strengthened the confidence of Adventist youth in participating in public evangelism.

A growing number of Barbadian Adventist youth also felt the need to be formally trained to become Seventh-day Adventist ministers. Between 1973 and 1982, eleven Barbadians successfully completed the Bachelors of Theology degree at Caribbean Union College in Trinidad which partly qualified them to serve congregations. Cameron Bowen completed in 1973 and returned to Barbados as did Oscar Bovell in 1974. In 1977, Floyd Marshall and Franklyn Watson graduated and immediately were assigned to Barbadian congregations. In 1978, the largest number of Barbadians completed the degree in that year, and returned to work for the Church. The three were Carlyle Bayne, Haldaine Greaves, and Irwin Phillips. The following year, Danford Francis completed his degree but first served the Adventist Church in Surinam before returning to Barbados. Andre Browne completed his degree in 1981 and the following year 1982, Maurice Batson and Victor Roach. Browne and Batson did not serve the Church but migrated to continue their education in the U.S.A. However, these were the largest number of young theologically trained clergy that had ever been employed by the Adventist Church in Barbados. This infusion of trained minds spoke well for the future of Adventism in Barbados. New and creative approaches and methods of church growth would be introduced.

The Seventh-day Adventist clergy in Barbados had always received professional training to carry out their duties. The early Adventist American missionaries, who came to Barbados, received formal training in the study of Theology before they left their homeland at one of the dozen Seventh-day Adventist Colleges in the U.S.A. By the 1930's most missionaries serving the Barbadian congregations were holders of the Bachelor's degree in Theology or Religion. Beginning in the 1940's, a handful of Barbadians began to pursue the theological course at Caribbean Training College in preparation for working with Barbadian congregations. Barbadians and other West Indians, who felt "called to serve the Church" were strongly encouraged to pursue the two-year course beyond the high school level as one of the conditions for working directly with Adventist congregations. During the first years that these trainees were sent to congregations, most were supervised directly by the senior ministers. Some of the Barbadian "interns" of the late 1950's and early 1960's, who returned to serve Barbadian congregations, included Samuel Archer, Kenneth Riley, K.S. Wiggins, and Stephen Prescod. Many others served in other parts of the Caribbean with distinction.

Many of the Barbadian Adventist clergy eventually migrated to the U.S.A. and pursued further educational goals, often in other fields of study. At the same time between 1950 and 1970, young Barbadian Adventist Church workers were required to obtain Associate degrees in Theology. However beginning in 1970, Caribbean Union College offered students a four-year academic program that granted them a Bachelor's degree in Theology. This academic level became the minimum requirement for Adventist clerical aspirants working in Barbados. Notwithstanding, since the mid 1960's, a number of Adventist clerics serving Barbadian congregations were also recipients of the Master of Arts degree in Theology from the Seventh-day Adventist Theological Seminary. Their special areas of concentration in religious studies included The Old Testament, The New Testament, Biblical Languages, Doctrinal Theology, Pastoral and Evangelistic Ministry. Many of the senior Adventist clergy were not required to be so formally trained but rather had proven themselves through years of experience often serving first as teachers, later as colporteurs and eventually as pastors and preachers. The new congregations required more formal training for their "pastors".

During the last months of 1981, the Seventh-day Adventist Church conducted its most extensive and successful evangelistic revival in the hundred year history of the Church in Barbados. This "Barbados Crusade" comprised of African-American Adventist evangelist Donald Crowder as the main speaker, but he was supported ably by a team of ten other Adventist clergy and three Bible instructors. Some of the largest numbers ever assembled in Barbados to listen to an Adventist speaker came to the campus of the Barbados S.D.A. Secondary School at Dalkeith, St. Michael, to listen to his nightly presentations.

R.L. Hoyte wrote about this outstanding evangelistic series which concluded on December 5, 1981 with an impressive and spectacular candlelight service. The service highlighted the new experience of the three hundred and thirty converts to Adventism.

"The Crusade started with a tremendous impact even though the printers failed to print and deliver the handbills and letters of invitation to the public. Two tents with a joint capacity of 1,500 were pitched on the playing field...

On the opening night...there was standing room only as more than 2,000 were in attendance. The second Sunday night, the crowd, which kept growing, was in excess of 3,500, and by the fourth week, over 5,000 crowded the tents and grounds. By the end of the sixth week, two more tents had to be pitched, but yet the crowds could not be housed.

Don Crowder...preached the gospel in the manner of the early Advent preachers, with Biblical proof for every concept presented. The Holy Spirit's presence and power was so manifest that each

night one had the feeling of being in the presence of God. Don's style of preaching is unique, having mastered the techniques of relaxing his audience and commanding 99.9% attention and interest span. He is able to present the naked truth with clarity, urgency, awe, amazement, and compelling impact. He preached a Bible-based message charged with the Holy Spirit that demanded from his hearers introspection and radical reformation with a happy delightful joyous dynamism that caused me to think he would be cheating himself if he did not attend the meeting. So the people came from all parts of this land for nine weeks when the Adventist message held centre (sic) stage in Barbados."

By the early 1980's, Barbadian society had made many significant socio-economic strides since independence and there were many visible evidences to illustrate this progress. These achievements were acquired through a number of effective legislative measures introduced by members of the two political parties that emerged in the late colonial period. The Barbados Labour Party was founded in March 1938, under the leadership of Grantley Adams with whom the first steps of self-government were achieved. This party negotiated the 1952 Commonwealth Sugar Agreement that allowed the island's chief export, sugar, to receive a good price in Britain. The building of the Bridgetown Deep Water Harbour allowed for greater efficiency in sugar export and allowed for larger numbers of tourists to visit the island. In 1961, Errol Walton Barrow led his Democratic Labour Party into control of the Barbadian government defeating the B.L.P., that was in power for fifteen years. Barrow and colleagues worked for full internal self-government as the region experienced the dissolution of the West Indies Federation. The Democratic Labour Party presided over the 1963 voting age reduction bill from 21 years old to 18 years old; the creation of the Barbados Development Bank in 1964, the creation of nationhood in 1966, the replacement of the Barbados Legislative Council with the Barbados Senate and in 1968, the creation of the Caribbean Free Trade Association that encouraged closer regional commercial ties. While the D.L.P. won three fourths of the 1971 election seats, their fifteen-year old leadership in government came to an abrupt end in September 1976, when the B.L.P. won 17 of the twenty-four seats. The Barbadian electorate had responded to the decline in the Barbadian economy intensified by the world wide oil crisis of 1973 as Barbadian gas prices increased almost 400 percent.

Among the victorious B.L.P. candidates of 1976, was an Adventist, Victor Johnson, who contested and won the seat for the St. Michael West constituency. In his first time at the polls, Johnson defeated two very well known Barbadians, Frank Walcott, leader of Barbados' largest trade union, the Barbados Workers Union, and Wesley Hall, a very popular Cricket sports personality, who



had wide name recognition across the Caribbean. Johnson was the first Seventh-day Adventist to be elected to the Barbados House of Assembly and was appointed to the ruling government cabinet. He served as Minister of Labor and later as Minister of Transportation as well as chairperson of his political party for one two-year term, a position that was held usually by the Prime Minister. On the other hand, Johnson was simply more than a practicing Seventh-day Adventist. He served as the Church leader of the Garden, St. James' congregation where he and his family worshipped and was known as a Bible reading and Bible carrying public figure to the consternation of his detractors in his Church and government. Johnson became acquainted with Adventism from his youth in the house of his aunt and with whom he lived in the late 1940's. He had attended the Coleridge and Parry School in St. Peter before migrating to the U.S.A. where he continued his education. After receiving a Master's degree from New York University, he returned to Barbados. Johnson was very supportive of the new thrust of the Adventist Church in the late 1970's to improve its relations with the Barbadian community. He was instrumental in developing a much closer relationship between the Adventists and the leaders in government.

Another enterprising Adventist layman with direct ties to the government was Roy Brathwaite, who operated a successful business in St. Lucy and represented this constituency at the 1976 election. While he did not win his seat, he remained influential throughout his constituency so that the B.L.P. government in 1979 nominated him to the Barbados Senate. Both Johnson and Brathwaite were highly respected as they served their country and continued to support their Church programs. On the other hand, by the early 1980's, the Adventist Church in Barbados was perceived in some quarters as being far more politically involved and connected to the governmental process than was appropriate. Some detractors felt that neither Adventist members nor the S.D.A. denomination should be associated with Barbadian politics. Notwithstanding, the Adventist Church had accomplished more from the association with the government than before and was far more visible to the Barbadian public than their numbers would suggest. The consequences of the linkage brought many new opportunities for the Adventist Church in Barbados, particularly in terms of its acceptance in the wider community. Barbadian Seventh-day Adventists were making a direct impact on a wide range of activities in their community.

### ***Preserving the Church's Good Will, 1982-1985***

At the end of 1981, after six dynamic years of leadership, Roy L. Hoyte suddenly relinquished the presidency of East Caribbean Conference of S.D.A. for health reasons. Hoyte assumed leader-

ship of the Seventh-day Adventist World Service (SAWS), the Adventist World Church's humanitarian relief and development agency operating in the Caribbean. SAWS had recently been involved in helping to rebuild the lives of many in neighboring Dominica after the devastation of Hurricane David. As president, Hoyte had coordinated the SAWS project of constructing 110 houses with the assistance of Maranatha Flights International, another Adventist organization in the U.S.A.

John R. Josiah, an experienced church pastor whom the Adventist laity had grown to respect was selected to succeed Hoyte. Josiah had pastored churches in the eastern Caribbean for almost twenty years. Prior to his selection, Josiah had developed a very effective stewardship program for churches in Barbados and pastored the Ephesus Church. Regarded as a deeply spiritual leader, Josiah seemed the appropriate mentor to handle a number of new challenges that confronted the Adventist Church in the early 1980's.

From the mid to late 1970's, the Barbadian economy had experienced almost unprecedented growth. Barbados' gross domestic product had doubled from \$700 billion Barbados dollars in 1975 to \$1,461 billion Barbados dollars in 1980. The success of the tourist industry was one of the leading factors in this upsurge in the economy. While just over 225,000 tourists had visited the island in 1976, 1980 figures indicated that during that year it had climbed to over 370,000 visitors traveling to Barbados and contributing to the island's economy. Over the years, increased hotel and other facilities and accommodations were made to serve the mushrooming industry. The tourist industry vied with the sugar industry as the main foreign currency earner for the Barbadian economy. This transformation had an effect on the Barbadian environment as well as many aspects of the society. The overall standard of living improved and with it came an increasing number of problems that particularly placed the youth of Barbados at greater risk in adopting and handling their societal responsibilities than before.

In the meantime, the Adventist Church held in place a number of programs to assist their youth in coping with many of these problems. Additionally, the Adventist Church was greatly aided by members of its growing professional class in Barbados. The most visible of the young Adventist professionals was Dr. Bradley E. Niles. A former Boys Foundation School scholar, Niles returned to Barbados having received his doctoral degree in the field of Sociological Education from Michigan State University at Lansing, U.S.A., to work for the Barbados Ministry of Education. Soon after his return to Barbados, Niles became very supportive of the activities being conducted by the Barbados Youth Council. This gave him the opportunity to interact closely with Christian youth leaders of all denominations in Barbados. In addition to his work as Acting Extra Mural Tutor of the University of the West Indies and as

Assistant University Registrar, in 1982 he assumed the permanent position as Extra Mural Tutor. Niles developed a strong liaison with a wide cross-section of Barbadian youth organizations. In his capacity as an educational administrator, he spoke to many Barbadian audiences, and received frequent press coverage regarding his ideas on the future of Barbadian education and its youth.

On February 8, 1984, Niles delivered the graduation address at Erdiston Teachers Training College in which he presented to his listeners a clear and concise perception of what the Barbadian society needed to do in order to keep abreast with the growing dangers facing the society. Since his return to Barbados Niles identified with the program within the Adventist Church in Barbados as well, and spent a significant amount of his time working with the youth of the Adventist Church.

During the first half of the 1980's, the Adventist Church membership continued to increase at a steady rate. East Caribbean Conference membership quickly reached and by-passed the membership it had attained prior to the dividing of the old conference that gave birth to the North Caribbean Conference of SDA (see Table IX). Barbados' numerical increase required that there be eight pastoral districts. The forty-seven churches and companies were supervised by Pastors Clarence Lashley, Dr. George King, Charles Forde, Haldaine Greaves, Eric S. Greaves, Alan Williams, G.C. Brathwaite, Oscar Bovell, and James Daniel. Ten Adventist congregations were established in the parish of St. George at Charles Rowe Bridge, Workmans, Eastlyn, and Melverton. Two other congregations began in the parish of St. John at Massiah Street and Clifton Hall as well as in other parishes at Vauxhall in Christ Church, Jackmans, St. Michael, East Point, St. Philip, and Rock Dundo in St. Peter.

Adventist Church leaders in Barbados seemed less eager to maintain the high organizational visibility and profile that was evident in the late 1970's. Nevertheless, circumstances developed among the Church's leadership that eventually produced unwarranted publicity for the Church. Over a six-year period, Dr. Elliott Douglin, the Church's Medical Director of the Cave's Memorial Diagnostic Center gradually became one of the most inspiring speakers and became highly regarded among the Barbadian Adventist laity. His presentations on health reform and prophetic teachings met with a resounding response. During 1980, Dr. Douglin conducted an evangelistic crusade at the Black Rock Church which resulted in over one hundred persons joining the Church; a most commendable feat for one whose professional training was in medicine and not theology. Other lay persons around the Caribbean had accomplished even more than this landmark achievement but it was a rarity in Barbados. The success of his crusade was viewed as clear evidence of his spiritual maturity and an indication



that God had used him not only in encouraging physical healing but to encourage others to join the Adventist Church.

In succeeding years, Dr. Douglin's preaching began to include many concepts that were unfamiliar to many younger generations of Adventists. His presentations on a number of doctrinal issues became the center of discussion among many Adventist parishioners. Over time it became evident that Dr. Douglin's ideas regarding some Adventist Bible teachings were different from what the Church considered to be the focus of its message. Consequently, in the face of a few doctrinal differences, Dr. Douglin felt it necessary to establish the Fundamental Seventh-day Adventist Church as a separate organization. Most of those who joined with Dr. Douglin were part of the congregations where he had worked most intensely in pastoral and medical counseling. During the months of initial misunderstanding, a number of reports and letters appeared in the local press that essentially cast a negative light on the effectiveness of the Church in the Barbadian community. In spite of the apparent rift and the exposure to the public, the Adventist Church remained committed to all its former goals. The church continued to promote the goodwill of its message.

### ***Building for Tomorrow 1985-1991***

At the fifth triennial business session of the East Caribbean Conference of S.D.A. in August of 1985, the Church delegates from Barbados, and around the Eastern Caribbean, selected Everette W. Howell to lead the Church. Howell and his family were in Barbados on furlough from his Church duties in the United Kingdom. He worked previously as a Church pastor and administrator in Barbados and Trinidad, and held the administrative position of Secretary for the British Union Conference of S.D.A. with congregations across the British Isles. Howell had been a very effective Youth Director in the Caribbean with many creative ideas and so this experienced administrator seemed to be the most appropriate leader to direct the Church's program into the 1990's.

At the close of 1985, the Seventh-day Adventist Church membership in Barbados stood at 7,906. There were thirty-six Churches and six companies around Barbados. The average membership size was over two hundred members. The five largest Churches carried memberships of over five hundred members. In order of their membership size, these five Churches were the Black Rock, King Street, Government Hill, Ephesus and Advent Avenue Churches all located in and around St. Michael and Bridgetown in the case of the King Street Church. The smallest congregations were the "companies" Messiah Street, Venture, and Clifton Hall, in St. John, Workmans in St. George, Vauxhall in Christ Church and Chalky Mount in St. Andrew. There were seven pastoral districts in Barbados at the end of the second quarter of 1985 under

the direction of James Daniel, Haldaine Greaves, Irwin Phillips, Clarence Lashley, G.C. Brathwaite, D. Bryant and with the assistance of conference leaders J.R. Josiah, N. Bailey, C. Bayne and D. Anderson who held responsibility for one Church.

During the 1985-88 triennium the Seventh-day Adventist Church continued to move ahead in every area of its activities. The number of Churches and companies in Barbados climbed from a total of 43 in 1985 to 47 in 1988. While there were only 167 baptisms for 1985, during 1986 there were 575 baptisms and in 1987 there were an additional 468 persons joining the Church. Adventist membership increased to 8,896 by the end of 1988 in spite of noticeable losses of members especially during the beginning of triennium. The Youth programs were streamlined by conference youth director Maxwell Berkel across Barbados into five Adventist Youth Associations. In March 1986 a Caribbean wide Pathfinder Congressoree was held in Barbados and the following year the Senior Youth Camp for the East Caribbean Conference was held in Barbados indicating the continued vibrance of the Church's programs for its youth.

Adventists in Barbados also maintained a strong emphasis on Christian education, an important segment of Seventh-day Adventism. Recognizing the importance of improving and expanding the primary school facilities for Bridgetown Primary School, the school's Parent-Teacher Association undertook the building of a school building. The formal ground breaking ceremony had taken place on January 13, 1985. This was the second attempt in almost forty years that a Church school building be erected for the Bridgetown Primary School. Participating in the ceremony were the conference officers as well as K. Eugene Forde, Director of Education for the Caribbean Union Conference of S.D.A., who gave the feature address. Forde was clearly the most experienced of Barbadian Adventist educators. He had been promoting Christian education around the eastern Caribbean for two decades and was the first Barbadian president of Caribbean Union College in Trinidad serving from 1966 to 1971. Ralph Boyce, Barbados' Chief Education Officer, Eleanor Mayers, school head-mistress and Anderson Cave, chairperson of the School Board also participated in the activity symbolizing the cooperation and cordiality between the government and the Adventist School system. The Primary School building was completed in 1987 but not without the outstanding commitment of three parents, Mrs. Monica Best, Mrs. Joan Brathwaite and Mrs. Jacqueline Maycock and the cooperation of Douglas Stuart, teacher and Mrs. Ireta Morris, principal at the time of its opening.

The Adventist elementary school enrollment in Barbados during the 1985-86 school year was 225 students; 188 of these attended the Bridgetown Primary School and the remaining 37 attended

the Hillaby Primary School. During the 1987-88 school year enrollment climbed modestly at the Bridgetown Primary School to 206 students while the Hillaby Primary School declined slightly to 31 students. Barbados' Adventist primary school enrollment remained significantly lower than in the neighboring Caribbean states within the Conference. Both Dominica and St. Lucia operated four and three primary schools respectively with almost twice as many students during the 1985-86 school year.

The Barbados S.D.A. Secondary School continued to expand its curriculum and attracted the Adventist youth in the early 1980's under the principalships of Lester Jones and later Dr. Norma Niles. Between 1985 and 1988, the high school's enrollment declined from a high of 331 students in the 1985-86 school year to 271 students during the 1987-88 school year. The school's curriculum was clearly the most extensive of the five secondary schools of the East Caribbean Conference. In addition to the courses offered in the eight basic areas of Religion, Business Education, Home Economics, Social Science, Modern Languages, Physical Science, Mathematics, and Physical Education, the school offered other subjects such as Business English, Home Crafts, Clothing and Textiles, Industrial Arts including the area of Technical Drawings, Physics and Music on a limited basis. The curriculum offered senior students fifteen subjects that they could take either for the Caribbean Examinations (CXC) or the overseas Cambridge Examinations.

During the triennium 1985-88, the opportunity presented itself for "The Breath of Life" television telecast originating in California with African-American Adventist Evangelist Charles D. Brooks to be aired each Sunday morning at 9 o'clock on the country's only television station CBC - TV. The much longer running "Voice of Prophecy" program continued as well. The Adventist Church received favorable coverage in the two major newspapers *The Barbados Advocate* and *The Daily Nation*. On the airwaves "The Faith for Today" program with G. Ralph Thompson as speaker aired weekly on Barbados Rediffusion and on Radio Barbados as it had done for over twenty years. Other public relations activities included exhibits at fairs, five day non-smoking campaigns, cooking classes, choir presentations, work with civic clubs, involvement in public parades, health and temperance marches, health seminars and the showing of Adventist films to the public when possible.

1987 was particularly productive for the Adventist Church in Barbados. During the early days in the year, the Church organized an island wide convention at which time the laity was reminded of the past year's achievements and challenged to support the 1987 programs. 1987 was designated as "the year of Christian Education" as well as the year to promote the Adventist world wide evangelistic thrust called "Harvest 90." The Conference set



a goal of baptizing 2,500 new converts during the year and having an increase of 15% in tithing donations by each Church. Both the clergy and laity laid careful plans to exceed all expectations.

In January of 1987 an educational convocation was conducted at the Garrison Savannah to launch the 1987 education program. Erskine Sandiford, deputy Prime Minister and Minister of Education gave the feature address, in which he demonstrated his keen awareness and support of the ideas on which Adventist Christian education were built. Coordinated by Ishbel Bayne, Conference Education Director, the day's program also highlighted the achievements and performances of many of the outstanding students from the Bridgetown and Hillaby Primary Schools and the Barbados SDA Secondary School under the supervision of their respective principals Mrs. Ireta Morris, Vena Alleyne and Dr. Norma Niles.

One of the most ambitious ventures undertaken by a Barbadian congregation was the launching of plans by the King Street Church to construct a larger and commodious Church building on land next to their eighty-seven year old place of worship. Participating in the ground breaking ceremony were the parliamentary representative for Bridgetown, Peter Miller and Conference president, Everette W. Howell. The turning of the first sod by Miller and Howell marked the beginning of the construction of the estimated B\$600,000 building replacing the 1900 building that had become too small for the Bridgetown congregation of the 1980's and 90's.

During 1987 another milestone was achieved when the Adventist radio program "Faith for Today" featuring the preaching of G. Ralph Thompson, passed its twentieth anniversary on the Barbadian airwaves. Thompson visited Barbados for the event and paid courtesy calls on Prime Minister Erskine Sandiford and Barbados' Governor General, Sir Hugh Springer, acknowledging the impact that the radio program and Adventists had made in the community.

At the time of the sixth triennial session of the East Caribbean Conference of S.D.A., during August 22-24, 1988 Conference president E.W. Howell, reported 1,210 baptisms between 1985 and 1987. Hilton E. Garrett, conference secretary would state that six new congregations were established in Barbados between 1985 and 1987. These places of worship were at Clifton Hall, Jackmans, Vauxhall, Eastlyn, Melverton and Rock Dundo. He also reported that four of these congregations became strong enough to be admitted into the family of Adventist Churches. These four Churches had been formally organized during 1987 and were Clifton Hall, Eastlyn, Mount Zion and Venture. Other positive reports about the progress of the Adventist Church in Barbados and across the region were given by Ishbel Bayne, Education Director, and Joseph Thomas, Publishing Department Director. At the time of the 1988

conference session there were nearly nine thousand Barbadian members worshipping in forty-eight churches and "companies" across the island.

During 1989, a major thrust of Adventist leaders in Barbados was working towards achieving the increased membership goal for the Harvest '90 evangelistic program. While each Adventist was expected to work towards this objective, careful planning and coordination of activities focussed on one major evangelistic crusade in Barbados. Conference president, Everette Howell supervised the plans leading up to the actual services. This crusade sought to attract friends of the Adventists from around Barbados. It was held on grounds adjacent to the Barbados Stadium just a couple of miles outside of Bridgetown. The main speaker for the evangelistic campaign was Charles D. Brooks, the presenter - director of the "Breath of Life" telecast who had for years been viewed weekly on Barbadian television by thousands. On opening night, Prime Minister Erskine Sandiford and thousands of Barbadians were in attendance. Brooks and his evangelistic team conducted one of the most successful series of Adventist meetings in Barbados. For the duration of the crusade hundreds of Barbadians from a large cross section of the community came nightly to the services. These meetings concluded with the baptism of over three hundred converts to Adventism and the establishment of a Barbadian Breath of Life Church. This new enthusiastic congregation worshipped temporarily in the facilities of the Barbados S.D.A. Secondary School Auditorium at Dalkeith, St. Michael as they laid plans to erect their own church building.

The beginning of the decade of the 90's witnessed the programs and activities of the Seventh-day Adventist Church maintaining the momentum of the previous decade. Conference president, Everette Howell and his colleagues James Daniel, Secretary and Gilbert Jean-Francois, Treasurer, continued to carefully plan for the further penetration of Adventist programs in Barbados and around the eastern Caribbean. Barbadian Adventist thoracic cardio-vascular surgeon, Dr. Cuthbert Arthur, directed the medical work at the Cave Memorial Diagnostic Center at Brittons Hill. The overall five year development plan sought to intensify and implement the Church's approach for meeting the needs and the challenges of the 1990's.

During the summer of 1990, the Advent World Church held its fifty-fifth session of General Conference meetings at Indianapolis, Indiana. Among the Church delegates and visitors were the largest number of Barbadians to attend these meetings that attract Adventists from around the world. The Barbadians attending were inspired as they interacted and listened to the World Church leaders describe the success of "Harvest 90," and of the baptizing of over 2 million persons world wide. They also witnessed

the launching of "Global Mission: Person to Person" which encouraged Adventists to think globally and act locally and help "finish Christ's Mission on earth." Adventist Church membership in Barbados climbed steadily throughout 1990 to almost the ten thousand member mark. Two new "companies" were organized at Blades Hill, St. Philip and The Way to Calvary company in St. Michael, bringing the total number of congregations to over fifty across Barbados.

The dawning of the centennial year of organized Adventism in Barbados ushered in a double milestone. Active Adventists across Barbados had climbed to over the ten thousand member mark. At the end of the first quarter of 1991, the Adventist Church membership in Barbados totaled 10,262 in the eleven pastoral districts. The largest concentration of Adventists continue to reside in the more densely populated areas of Bridgetown and St. Michael. The six largest Adventist Churches in order of their membership size were Black Rock, King Street, Ephesus, Government Hill, Advent Avenue and Breath of Life having accumulated over a third of the island's membership (see Table VIII). The Black Rock Church had for sometime exceeded the membership of the "Mother" King Street Church by well over a hundred members. Under the lay co-leadership of David Francis and Mrs. Patricia Parkinson, the Black Rock Church continued to intensify its local activities for its diverse congregation that included students attending the Cave Hill campus of the University of the West Indies. The King Street Church moved forward completing the construction of its new edifice in August 1991 under its forty-second pastor, F. Hugh Mighty (see Table III).

On Sunday afternoon, August 4, 1991 the King Street S.D.A. Church conducted its official opening ceremonies marking its congregation's move to the new million-dollar(Bds.) edifice and the launching of the week-long celebrations of the Church's centenary. Hundreds of members, former members, friends and well-wishers from as far away as the U.S.A. and Canada attended the service. Participants in the service included church leaders, G.R. Thompson, Secretary of the General Conference of S.D.A., Washington, D.C., who preached the inaugural sermon; E.J. Murray, President of the Caribbean Union Conference of S.D.A., Trinidad; E.W. Howell, President of the East Caribbean Conference of S.D.A., Barbados; former and present church pastors J.F. Daniel and F.H.E. Mighty; local church leaders, Ishbel Bayne, Dr. Norma Niles, Walton Phillips and Harold Wharton, as well as the building's architect, Anthony Hoad.

The service included the recognition of almost thirty special honorees, who were members of the Church for over fifty years. Those present who had moved their membership were Elvina Burnett-Hinkson, Ursalla Bannister-Griffith, Horace Barker, Dr.



Alfred Boyce, Pretha Boyce, Gwendolyn Bannister-Gibbs, Irisdene Francis, Minerva Francis and Owen Phillips. Others who had remained at King Street over these years were Elese Codrington, Daphene Edwards, Carmetia Jones, Jonathan Jones, Beryl Phillips and Dorothy Phillips. A third group were members of the Church for over sixty years. These were Doreen Blackman, Beryle Carmichael, Myrtle Jones, Amy Boyce (now 96 years old), Richford Codrington (1930), Brother Johnny (1927), Daniel Scantlebury (1928), Ottalese Clarke (1917), along with Doris Agard (1920) and Stephanus Clarke (1912) in absentia. Words of appreciation were expressed to all who contributed in every way to the building of the new church especially to Kenneth E. Gittens who was absent but who led out in all the critical phases of the project and especially to the Divine Builder who provided the motives, resources and cooperation for the project to be completed without the need to seek the assistance of a commercial loan.

During the centenary year, 1991, Adventists in Barbados continued to be vigilant and committed to the programs of their Church. Strongly motivated to an exemplary lifestyle, congregations help facilitate successful soul winning activities and are involved in persuasively communicating the beliefs of their Church to non-Adventists. Large numbers were involved in the 1991 Annual Harvest Ingathering Campaign that have solicited funds from the Barbadian public over the last hundred years. While the members of the congregations in Barbados were not as intensely involved as desired or anticipated in achieving the monetary goals assigned, some of the most spectacular performances were accomplished across the eastern Caribbean in many Barbadian congregations.

At the end of the first month of the 1991 Ingathering Campaign in Barbados, two members of the Advent Avenue Church, sisters Orneau and Arlene Marshall had collected over \$1,000 dollars each. Nine others had successfully accumulated amounts over \$250. These were Vincent Yearwood of Berea, Rufus Hoyte of Black Rock, Sister Alkins of King Street, Lawrence Chase of Melverton, Austin Dean of Welchman Hall, Elvis Forde of Belair, E. Pilgrim of Ephesus, Warrington Carrington of Jackson and Desmond Browne of the Moriah Church. Lester Jones' pastoral district, covering the parish of St. George, was the most successful cluster of congregations in the Ingathering campaign during the first month achieving 180.48% of those congregations' goals.

The centennial year of Seventh-day Adventism in Barbados witnessed Church leaders and members reflecting on the passage of time since the Church was established in their island nation, as they plan to celebrate the event in August 1991. E.W. Howell, conference president, continued to appeal to Barbadian Adventists to join together in promoting and strengthening the familiar and

vital programs of the Church ranging from innovative public evangelistic activities to the revitalization of a Christian education thrust that would necessitate the expenditure of vast amounts on capital improvements for the Barbadian Adventist school system. The recent growing percentages of professionals and the Barbadian middle class that have affiliated with the Adventist Church in the last decade suggests that these calls are appropriate and that the plans are achievable.

In many ways the Seventh-day Adventist Church's perspective in Barbados has been transformed from that which existed even a decade ago. The composition of Church membership was vastly different from at any previous time. Adventists in Barbados during the early 1990's included many of considerable secular influence, wealth and talent, far more than their numbers would suggest. Among them could be found many whose life work played a critical role in the development of their country. On the other hand, for these accomplishments they retained generally a humble disposition in regards to their roles, accomplishments and attainments. They remained committed to the principles on which the Church was established in 1891. Wismar Greaves, 1991 Church leader at the Checker Hall Church was also a leading Barbadian civil servant directing Barbados' insurance regulating agency. Grantley Brathwaite, senior officer in the Ministry of Education served on the Board of Trustees of Caribbean Union College, Dr. Donn M. Greaves, an obstetrician-gynecologist and a director of the BayView Hospital also supported the work at the Cave's Memorial Diagnostic Center. Successful Adventist entrepreneurs found time to share their faith and included Keith "Buddy" Rayside, who operated one of the leading land excavating firms in Barbados and the Rayside Concrete Works Ltd. Members of the Emmanuel Four musical group continued to encourage other youth in sharing their talents with audiences across Barbados and the Caribbean. However, the views of the Church remain uncompromisingly grounded in the beliefs of the Adventist pioneers of over a hundred years ago. Consequently, the Barbadian Adventist Church still finds itself squeezed into a mold by many onlookers, especially among other Protestant clergy. In this small nation state, some sought to encourage the maintaining of walls of separation that would isolate Seventh-day Adventist from the rest of the Barbadian religious community. On the other hand, the vision, creativity, openness and dedication of the new generation of Seventh-day Adventists in Barbados seemed very capable and willing to carry on the very positive work of Adventism across the land of their forefathers and boldly proclaim the great joy and satisfaction they experience from being members of the Seventh-day Adventist Church in Barbados.

## Conclusion

Seventh-day Adventists in Barbados have broken through many of the old barriers and stereotypes that its members faced for decades. Particularly over the last twenty-five years, Seventh-day Adventism in Barbados has gained a measure of acceptance and respect that previously was denied. As the Seventh-day Adventist (S.D.A.) Church moves beyond the one hundred year milestone of operations in this young Caribbean island nation, its function within the society is more clearly understood and more genuinely perceived than ever before. Seventh-day Adventists are no longer viewed as the almost invisible religious minority of half a century ago. The numerical gains in church membership, the erection of church buildings, the use of radio and TV broadcasts, and the occasional mass media account of the Church's community outreach programs contributed in part to this positive change in the perception of Adventism.

However, the public relations breakthrough resulted more from the conscientious attitudes and performances of individual Seventh-day Adventists who interact daily with their non-Adventist relatives, neighbors and associates than with the above innovations. Additionally, this change of general attitude towards Seventh-day Adventism can also be partly attributed to the attempts of the government of Barbados since political independence to safeguard free religious expression for all citizens. Seventh-day Adventism became more acceptable in direct relationship to the decolonization process in Barbados. Adventism has grown as specific social safeguards were put in place to guarantee equal rights for all of its citizens.

The initial ideas about Adventism and Sabbath keeping came to Barbados in the mid-1880s. These teachings were circulated by simple West Indian adherents who were ignored and or mistreated for these views by many of the authorities in the eastern Caribbean. The strong thrust of Adventism during the 1890's succeeded because persistent American Adventist missionaries worked in Barbados. The American Adventist missionaries introduced theolog-



ical ideas in a manner that captured the interest and curiosity of a wide cross section of Barbadians on a number of religious themes that the clergy of the colonial established churches did not address. The Americans were initially interested in converting the Barbadian upper class. Nevertheless when these representatives of the Barbadian oligarchy realized that these Americans were asking for a change in church affiliation, their interest waned. Realizing that one critical Adventist belief regarding Sabbath observance would directly impact and impede their financial status, most opted to ignore the appeal of the Adventist missionaries' message. Consequently, the early Adventist missionaries quickly shifted their focus to the conversion of the Barbadian working class. These brave missionaries frequently exercised what skills they had possessed, often in unhealthy circumstances, to persuade potential new converts to join the church.

The Adventist missionaries also understood the many societal determinants that kept the majority of the Barbadian working class in a circle of poverty. Most missionaries viewed education as the best vehicle for removing the majority of Barbadians from an existence of poverty they considered to be a very difficult yoke. The missionary wives established and operated the first Adventist schools in Barbados for the youth of their congregations.

Over the years American missionaries worked untiringly to demonstrate to their Barbadian converts their total acceptance of them as "brothers and sisters in the Lord." However, some missionaries did express some anxiety and hesitation in allowing more than the occasional talented Barbadian Adventist to emigrate under the auspices of the Adventist church to the U.S.A.

The American Adventist missionaries were usually great promoters of parochial education but were prohibited from creating quality programs because of the lack of local resources to support the endeavor. However, the rigorous nature of teaching Adventist doctrinal points required that members of the Adventist congregation could read the Bible and other kinds of religious literature and be extremely conversant with the subject matter. This on-going intellectual activity presented numerous opportunities for the broad discussion of ideas, for developing public speaking skills, for the exchange of ideas about world and church history and provided for Adventists in Barbados an education that was unmatched anywhere else in the British colony.

After five decades of Adventism in Barbados its membership grew to over a thousand yet the colony's entrenched political and religious hierarchy felt little or no substantive reason to enter into dialogue with the Adventists. From time to time, individual members of the main-line churches would publicly denounce Adventists as a group that spread "false teachings" and viewed the Adventists impact on the colony as marginal. Both Barbadian decision makers

of the day and leaders of the local Adventist Church thought of interaction between the two groups as inconsequential. Furthermore, while the Adventists accepted their responsibilities as citizens, they de-emphasized the overall significance of the colonial hierarchy and the existing socio-economic system that in many ways controlled their lives.

The effects of the outbreak of World War II and subsequently of decolonization led to the gradual withdrawal of the American missionary presence. Adventist missionaries did not stay on beyond the welcome of their Barbadian hosts as in other regions of the Third World but some probably remained past the point of their usefulness. The transition from missionary to local leadership of the church paralleled its transfer in neighboring lands as well as the transfer of political power in Barbados, around the Caribbean and the Third World. The emergence and influence of trade unionism in Barbados impacted negatively on the availability of employment for many Seventh-day Adventists, particularly as its members requested the right to observe Saturday as their "Sabbath" day of rest from work. This negative experience made members more resolute but discouraged wide acceptance of this faith by Barbadians.

Since political independence in 1966 the church has been growing at a faster annual rate under the direction of Barbadians and other West Indian leadership than it did in the previous three quarters of a century. With the coming of Barbadian independence a new openness in regards to one's religious orientation became evident. The nationalist policies of consecutive Barbadian governments in removing the Church of England [Anglican Church] from its previous state-supported status allowed for a more equitable religious environment among all other churches operating in Barbados. This created a more conducive atmosphere for allowing a larger cross section of Barbadians to be more disposed to understanding the overriding motives of Adventism in Barbados. At the same time, Barbadian Adventists began to demonstrate seriously their willingness and eagerness to help improve the quality of life in the island state. The Seventh-day Adventist Church pursued tangible ways of interacting more closely with the various governments in power to coordinate their contributions particularly in the areas of education, health services, community services and youth programs.

The apparent co-operation and acceptance of the Seventh-day Adventist presence in Barbados has led to the church becoming a more attractive alternative for Barbadians who feel the need to identify with and belong to a church that is involved in community service. New soul winning techniques, more advanced training of Adventist clergy, and a growing sophisticated Barbadian Adventist congregation have modeled a church that is more acceptable to a

wider cross section of Barbadians. The mass media exposure of Adventist teachings on weekly radio and television programs, such as the Voice of Prophecy, the Faith for Today, and Breath of Life have contributed to this wider acceptance. The large collaborative evangelistic series that combine Adventist lay persons, clergy and spearheaded by African-American evangelists have proved to have wide appeal. The declining significance of trade unionism in the Barbadian work-place and the growth of a professional class within the church made the choice to join the church appear less difficult and less confrontational for new converts. Consequently, the increasing socio-economic constraints that are felt by the majority of the Barbadian population, have led in part to the doubling of Seventh-day Adventist Church membership since the country won its independence. This achievement has been duplicated by other evangelical groups on the island.

On the other hand, Seventh-day Adventists view their message and beliefs as uniquely appropriate to answer the perplexities that face Barbadians and the rest of the world. They anticipate that the present world order will rapidly deteriorate and change. They continue to believe that geo-political conditions will soon and inevitably deteriorate and usher in the end of the world. As the name of the church suggests, Adventists firmly believe in the Second Coming of Jesus Christ. However, they hold that in the meantime it is their primary obligation to warn everyone of what they believe will take place before this grand event unfolds. Although the Seventh-day Adventists are no longer perceived by the majority of their fellow Barbadians as a group of narrow minded fanatics, they still believe essentially what the pioneers of the church transmitted to Barbadians listeners a century ago.

The S.D.A. church in Barbados still operates on the periphery of Barbadian life, culture and politics. This status is both understandable and acceptable based on the denomination's stance and view of the separation of church and state. However, a few Barbadian Adventists have participated successfully in the Barbadian political arena. While the church acknowledges the importance of a democratic society in improving the quality of life for all Barbadians, it is careful not to indicate any preference to the various political entities in the country.

The Seventh-day Adventist Church in Barbados perceives its operations as merely one segment of the approximately six million members world-wide church's operation in over one hundred and eighty different countries. The church in Barbados faces the same challenges that confront other sectarian groups in dozens of lands around the Caribbean and in hundreds of places around the world. Achieving significant church membership growth will remain the most tangible objective and obvious challenge facing its administrators and leaders. However, there are numerous issues that con-



front this and other Protestant denominations with congregations in the fast growing Third World. For Barbadian Adventists, there are some specific goals that are attainable within the near future for their Church. After a century of Adventism some important segments of the Barbadian society remain virtually untouched by its presence and work in the island. The responsibility of caring for the poor and needy can never be ignored for it is a Christian obligation. Establishing a more meaningful dialogue with many of the other church denominations and Christian organizations operating in Barbados and the eastern Caribbean with similar goals can only be constructive.

Members of the S.D.A. church have always been willing to share their knowledge of God and His goodness to them with the rest of the world. This was the primary reason the natives who were Adventists returned to the Caribbean and missionaries appeared over a century ago in Barbados. The Seventh-day Adventists' imperative to warn the world remains unchanged. Today there are new opportunities inconceivable in earlier decades for Adventists to share their faith with their fellow Barbadians. They can initiate activities beyond the existing programs in the areas of community health care, nutritional programs, drug prevention, family counseling, criminal rehabilitation, student achievement and environmental issues to list a few without over-extending themselves. The responsibilities of Barbadian Seventh-day Adventists include remaining vigilant about their faith, while continuing to maintain an awareness of societal changes, in order to effectively help liberate in the name of Jesus Christ, their neighbors from sin, disease, poverty and economic oppression.

The Seventh-day Adventist Church in Barbados can participate more fully in meeting the challenges facing the young nation. Its professional class can share their perspectives and help set the priorities that are needed for the new generations of Barbadians in ways that would allow them to better serve their country and their God. In this time of apparent openness, Seventh-day Adventists in Barbados can individually and collectively play a pivotal role in helping to shape the future of Barbados without having political ambitions. There is so much that Barbadians can learn from their Barbadian Adventists friends, not necessarily in matters of religion but in the fields of health care, preventive medicine, educational goals, finances and personal living. The real question is, are Barbadian Adventists really ready to wholeheartedly be involved in shaping and nurturing every aspect of Barbadian society after their century long sojourn or, are Barbadian Adventists merely interested and satisfied with operating outside the mainstream of Barbadian culture and life as they have operated for their first hundred years in this beautiful island of the Caribbean? The future will demand greater participation of the Seventh-

day Adventist Church and of its individual church members in this progressive and increasingly participatory society.

*Pictorial  
Review*







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Review***



*George A. King, the pioneer Adventist literature evangelist who worked in Australia, England, Canada and British Guiana in the mid-1880s. His work influenced early Adventism in Barbados.*



*E.E. Andross, early American Adventist missionary in the northern Caribbean. Was the first president of the Inter-American Division of S.D.A. headquartered in New York and later Panama. He held an evangelistic series in Barbados in 1931.*



*Leon H. Gardiner, B.A., – Conference President in Barbados, 1928-1930.*



*Delmer E. Wellman – First President South Caribbean Conference 1906-1908. Served as Adventist minister in Barbados.*



*Myron B. Butterfield, American Adventist Evangelist who preached in Bridgetown during 1917 and over one hundred Barbadians became Seventh-day Adventists as a result.*



*Sir Winston Scott, the first Barbadian born Governor General (left) and Elder Arthur Maxwell, author of *Bedtime Stories and other books* (seated). Standing: Elder Ramirez. Cecil Matthew, Everette W. Howell, G. Ralph Thompson, Carlton Campbell, Eric S. Greaves, Josephus Allen.*



*Cecil E. Matthew, one of the first Adventist Missionary Volunteer Master Guides in Barbados during the early 1930s. Originally from Trinidad he became an outstanding literature evangelist and in late 1970s became Director of Church's literature ministry in Barbados and across the Eastern Caribbean.*



*Lee and Stella Wellman and Children, early American Adventist missionary family living in Barbados.*





*At the podium in 1975, G. Ralph Thompson (right), Barbadian Adventist minister and newly elected Vice-President of the General Conference of S.D.A. with fellow Adventist Administrator in Barbados, Eric John Murray.*



*E.S. Greaves, G. Ralph Thompson and Everette W. Howell (1985). These three Presidents of East Caribbean Conference all came from the northern parish of St. Lucy, Barbados.*



*James G. Fulfer, the last American Missionary leader to head the Seventh-day Adventist Church in Barbados during the early 1960s.*



*James Murray, Lay leader at the Government Hill Church for over fifty years, was the leading "Harvest Ingathering" worker in Barbados for over two decades, 1950s-1970s.*



*Some of the sixty-four Master Guides invested are being congratulated by Audrey Howell, wife of the Youth Director. It was the largest Master Guide Investiture Ceremony held at Marine House in 1973.*



*At the opening of the new Hillaby Church in 1959. Front row: David McCalla, L.L. Garbutt, J.G. Fulfer, Belfield Greaves, G.C. Brathwaite. Back row: L.D. Brathwaite, D. Hope, W.W. Weithers and Cecil Howell.*



*The New Hillaby Church building, opened in 1959, at Hillaby, St. Thomas.*



*Officials at the Opening Ceremony of the Cave Memorial Clinic. From left to right: Elder Eric John Murray, Pastor Shillingford, Dr. Elliot Doughlin, Pastor Roy Hoyte, Mr. Victor Johnson — M.P., Hon. Billie Miller — Minister of Health, Bro. Cecil Matthews and Pastor Everette Howell.*

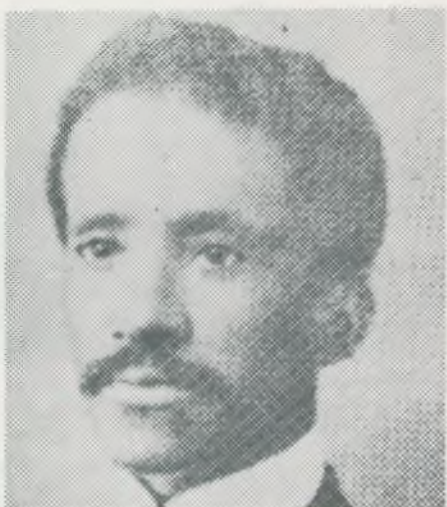




*Hon. Billie Miller, M.P., Minister of Health, cutting the ribbon at the opening of Cave's Memorial Diagnostic Centre, Brittons Hill, St. Michael in 1977. Pastor Roy L. Hoyte, President of the Conference looks on.*



*Mrs. Mabel Hoyte, Matron; Dr. Elliot Douglin, Doctor in Charge; Mr. James Williams, Director, Queen Elizabeth Hospital; Mr. Trevor Hassel, Q.E.H Consultant; Pastor Roy L. Hoyte, President E.C.C. and S.D.A. and Pastor E. Howell, Secretary, at the opening of Cave's Memorial Diagnostic Centre, Brittons Hill, St. Michael.*



*Dr. Charles J.B. Cave, 1879-1939. First Barbadian Adventist Medical Doctor.*



*Christopher M. Greenidge an outstanding Lay preacher since 1917.*



*S.N. Haskell, Adventist pioneer in the U.S., who supported church activities in Barbados.*



*William Arnold, first American Adventist to officially visit Barbados 1889.*



*Elder C.D. Brooks, Breath of Life evangelist, observing the Baptism of 500 candidates resulting from his Crusade in 1988.*



*Baptism from Breath of Life Crusade – Breath of Life Team, 1988.*



*In the picture to the left Mrs. M.G. Nembhard is cutting the ribbon to officially open the Barbados Secondary School. Right picture, Elder M. G. Nembhard, standing to the left, is seen with Hon. G.H. Adams, leader of the Barbados Labour Party – 1953.*



*After the 1955 hurricane "Janet" Adventist welfare distribution to the public took place at Conference office. A.T. Westney, J.C. Shillingford and Mrs. M.E. Nembhard look on.*





*G. Ralph Thompson, President of East Caribbean Conference at the ordination of Everett W. Howell, K.S. Wiggins and Earl Malone, December 1968.*



*Front row: L.L. Garbutt, Treasurer, E.C.C.; F.S. Thompson, Union President; F.L. Petterson, General Conference; J. Emmerson, Union. Second row: Handel Bowen, R.L. Hoyte, Wrensford Greaves, O.P. Reid, C.G. Van Putten. Back row: W.W. Weithers, L.D. Brathwaite, Lionel Arthur, J.C. Shillingford, B.G.O. French.*



*School children pictured at the S.D.A. School, "Flodden" in the 50s or early 60s.*



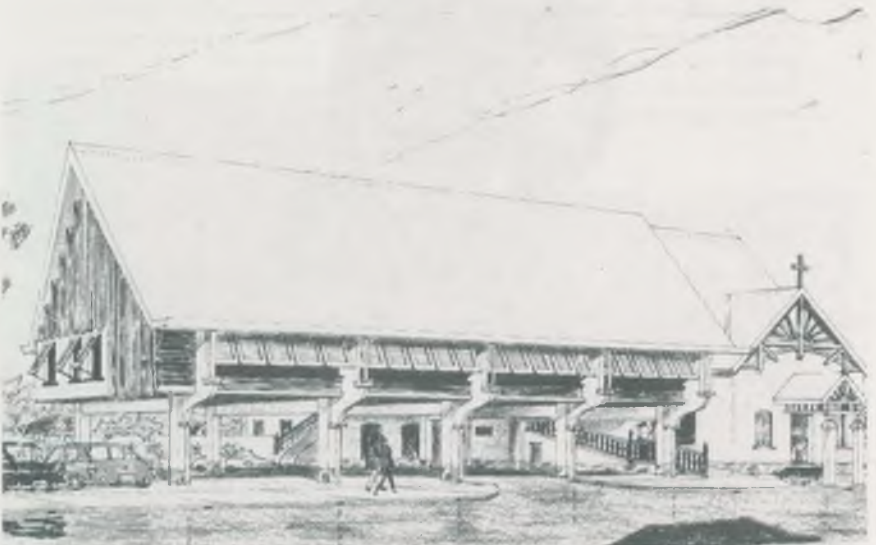
*Opening of the Adventist Book Centre in Bridgetown, Barbados in 1989.*



*Pastor Everette W. Howell, President of the East Caribbean Conference of S.D.A., 1985-1991.*



*Richford Codrington, King Street member since 1930 and church leader into the 1980s, being congratulated by G.R. Thompson and other Adventist ministers at the August 4, 1991 opening of the new King Street Church.*



*An artist impression of the King Street SDA Church; built in 1991.*



**TABLE I**

**THE CHRONOLOGY OF THE SEVENTH-DAY ADVENTIST  
CHURCHES' OFFICIAL FORMATION IN BARBADOS,  
1891 – 1991**

	Date of Organization	
1. The Bridgetown (King Street) Church		1891
2. The St. Lucy (Cave Hill) Church	[(c) 1905]	1924
3. The Garden Church, St. James	[(c) 1905]	1926
4. Checker Hall Church, St. Lucy	[(c) 1926]	1927
5. Government Hill Church, St. Michael		1932
6. Speightstown Church, St. Peter	[(c) 1905]	1932
7. Hillaby Church, St. Thomas	[(c) 1927]	1934
8. Belleplaine Church, St. Andrew	[(c) 1932]	1934
9. Mile and A Quarter Church, St. Peter	[(c) 1927]	1936
10. Cane Vale Church, Christ Church	[(c) 1938]	1940
11. Advent Avenue Church, St. Michael		1949
12. Kirtons Church, St. Philip	[(c) 1900]	1950
13. Orange Hill Church, St. James	[(c) 1938]	1951
14. Greens Church, St. George	[(c) 1940]	1951
15. Indian Ground Church, St. Peter	[(c) 1943]	1951
16. Sugar Hill Church, St. Joseph	[(c) 1944]	1951
17. Pilgrim Road Church, Christ Church	[(c) 1945]	1951
18. Glen Church, St. John	[(c) 1947]	1954
19. Ephesus (Dyrells Road) Church, St. Michael		1951
20. Jackson Church, St. Michael		1951
21. Black Rock Church, St. Michael		1956
22. Ebenezer Church, St. Michael		1958
23. Boscobelle Church, St. Peter		1959
24. Grape Hall Church, St. Lucy	[(c) 1958]	1966
25. Moriah (Silver Sands) Church		1967
26. Mapp Hill Church, St. Michael	[(c) 1958]	1968
27. Berea Church, St. Joseph		1969
28. Chance Hall Church, St. Lucy		1969
29. Golans Church, St. Philip		1972

30.	Chalky Mount Church, St. Andrew		1974
31.	Grazettes Church, St. Michael		1974
32.	Welchman Hall Church, St. Thomas		1974
33.	Pinelands Church, St. Michael		1975
34.	Bel Air Church, St. George		1975
35.	Venture Church, St. John		1976
36.	Fair View Church, St. Philip		1978
37.	Holders Hill Church, St. James		1979
38.	Charles Rowe Bridge Church, St. George		1980
39.	Massiah Street Church, St. John	[(c) 1981]	1986
40.	Workmans Church, St. George	[(c) 1981]	1986
41.	Eastlyn Church, St. George	[(c) 1982]	1986
42.	Clifton Hall Church, St. John	[(c) 1982]	1987
43.	Jackmans Church, St. Michael	[(c) 1983]	1985
44.	Melverton Church, St. George	[(c) 1983]	1986
45.	East Point Church, St. Philip	[(g) 1983]	1985
46.	Rock Dundo Church, St. Peter	[(c) 1985]	1986
47.	Silver Hill (Vauxhall) Church, Christ Church	[(c) 1985]	1987
48.	Mt. Zion Church, St. James		1987
49.	Breath of Life Church, St. Michael		1989
50.	Blades Hill Church, St. Philip	[g]	1990
51.	Way to Calvary Church, St. Michael	(c)	1990

(c) = company      (g) = group

**TABLE II****THE CHRONOLOGY OF BARBADOS S.D.A. CHURCH  
MEMBERSHIP GROWTH, 1891 – 1991**

<b>YEAR</b>	<b>BAPTIZED MEMBERS</b>
1891	17
1895	40
1899	83
1900	96
1901	100
1912	123
1917	156
1922	235
1923	248
1925	266
1926	286
1928	340
1930	350
1933	718
1937	988
1938	1,082
1939	1,218
1945	1,675
1949	1,194
1954	1,572
1955	1,929
1958	2,170
1961	2,405
1963	2,772
1965	3,011
1967	3,426
1970	4,473
1972	4,958
1974	5,156
1985	7,906



<b>YEAR</b>	<b>BAPTIZED MEMBERS</b>
1986	8,417
1987	8,672
1988	8,896
1989	9,749
1990	9,838
1991 (March)	10,262

### TABLE III

#### A CHRONOLOGICAL LIST OF THE PASTORS OF THE KING STREET S.D.A. CHURCH, BRIDGETOWN BARBADOS, 1891-1991

1. Dexter A. Ball	1890-1891
2. L.C. Chadwick (V)	1892
3. E.N. Rogers (E)	1892-1894
4. Willis Hackett (L)	1894-1895
5. Elam Van Deusen	1895-1901
6. James A. Morrow	1898-1900
7. Wilbur A. Sweany	1901-1903
8. George F. Enoch	1904-1906
9. Wilbert D. Forde (L)	1905-1907
10. Lee E. Wellman	1907-1909
11. Frederick G. Lane	1909-1911
12. Edward C. Widgery	1912-1913
13. Dr. Charles J.B. Cave (L)	1913-1916
14. Nathan D. Pool	1916-1918
15. Delmer E. Wellmam	1918-1923
16. I.V. Minner	1923-1926
17. William H. Lewis	1926-1931
18. Dr. Charles J.B. Cave (L)	1931-1934
19. Dr. Glen Milliard	1934-1935
20. Leon H. Gardiner	1935-1937
21. Arthur E. Hempel	1938-1939
22. O. Percival Reid	1939-1941
23. William H. Lewis	1941-1944
24. A.A. Fortune	1944-1945
25. Frederick A. Sebro	1945-1947
26. Arthur A. Ward	1947-1950
27. O. Percival Reid	1951-1952
28. Wallace W. Weithers	1952-1955
29. Adrian T. Westney	1955-1956
30. David C. McCalla	1956-1958

- |                          |           |
|--------------------------|-----------|
| 31. Wallace W. Weithers  | 1958-1961 |
| 32. Lionel D. Brathwaite | 1961-1963 |
| 33. Hilbert E. Nembhard  | 1963-1964 |
| 34. Roy L. Hoyte         | 1964-1965 |
| 35. Lynford Williams     | 1965-1970 |
| 36. Noel McD. Bailey     | 1970-1972 |
| 37. Leon Phillips        | 1972-1973 |
| 38. Clarence A. Lashley  | 1974-1982 |
| 39. Dr. George King      | 1982      |
| 40. Carlisle Bayne       | 1983-1986 |
| 41. Hilton E. Garnett    | 1986-1987 |
| 42. James F. Daniel      | 1986-1990 |
| 43. F. Hugh E. Mighty    | 1990-     |

Key = (L) Licentiate Minister  
 (V) Visting Minister  
 (E) Church Elder



TABLE IV

BARBADOS' S.D.A. CHURCH MEMBERSHIP IN 1933

Church	Membership
Belleplaine, St. Andrew	23
Bridgetown at King Street	199
Bridgetown at George Street	179
Cave Hill, St. Lucy	100
Checker Hall, St. Lucy	54
Mile and A Quarter, St. Peter	59
Garden, St. James	51
Hillaby, St. Thomas	14
Speightstown, St. Peter	20
Kirtons, St. Philip	<u>9</u>
Total	718

Source: *Field Gleanings*, February 1934

TABLE V

THE COMPARATIVE STATISTICAL REPORT OF 1946  
AND 1956 FOR THE CARIBBEAN UNION OF S.D.A.

	<u>1946</u>	<u>1956</u>
Church Membership	12,450	22,349
Number of Churches	164	231
Number of Church Buildings	130	185
Baptized During Years	1,630	1,440
Ordained & Licensed Ministers	43	65
Credentialed Missionaries	9	11
Bible Instructors	3	7
Licensed Missionaries	17	65
Elementary School Teachers	37	94
Colporteurs	165	59
Other Regular Workers	32	21
Secondary School Teachers	0	22
Total Number of Workers in above categories	306	344
Total Tithe Receipts	\$147,753.09	\$470,990.33
Foreign Missions Offerings	62,350.76	144,483.11
Number of Sabbath Schools	236	296
Sabbath School Membership	15,087	23,843
Number of Elementary Schools	25	40
Elementary School Enrollment	1,397	3,399
Number of Secondary Schools	0	4
Secondary School Enrollment		525
M. V. Societies	204	360
M. V. Society Membership	3,735	7,307
Bible Schools	1	4
Bible School Graduates	346	2,993

Source: J.O. Emmerson, *Caribbean Union Gleanings*, May-June 1957. p.8.

TABLE VI

**A CHRONOLOGICAL LIST OF THE LEADERS OF  
THE SEVENTH-DAY ADVENTIST CHURCH  
IN BARBADOS, 1890-1991**

1. Dexter A. Ball	1890-1891	American
2. E.N. Rogers	1892-1894	Barbadian
3. Willis Hackett	1894-1895	American
4. Elam Van Deusen	1895-1901	Canadian
5. Wilbur A. Sweany	1901-1903	American
6. George F. Enoch	1904-1906	American
7. Lee E. Wellman	1907-1909	American
8. Frederick G. Lane	1909-1911	American
9. Edward C. Widgery	1912-1913	Englishman
10. Dr. Charles J.B. Cave	1913-1916	Barbadian
11. Nathan D. Pool	1916-1918	American
12. Delmer E. Wellman	1918-1923	American
13. I.V. Minner	1923-1926	American
14. William H. Lewis	1926-1931	Guyanese
15. Leon H. Gardiner	1930-1938	American
16. Arthur E. Hempel	1938-1946	American
17. Vernon Flory	1946-1948	American
18. Ernest T. Gackenheimer	1948-1949	American
19. S.E. White	1950-1952	American
20. M.G. Membhard	1952-1958	Jamaican
21. James E. Fulfer	1958-1961	American
22. Eric S. Greaves	1961-1964	Barbadian
23. G. Ralph Thompson	1964-1970	Barbadian
24. William W. Thomson	1970-1976	Trinidadian
25. Roy L. Hoyte	1976-1981	Barbadian
26. John R. Josiah	1982-1985	Antiguan
27. Everette W. Howell	1985-1991	Barbadian
28. Leon Phillips	1991-Present	Trinidadian



## TABLE VII

### THE 1991 DIRECTORY OF BARBADIAN S.D.A. CHURCHES BY DISTRICTS AND PASTORS

<b>Churches</b>	<b>Pastors</b>
<b>DISTRICT 1</b>	
King Street, Bridgetown, St. Michael	F. Hugh Mighty
Government Hill, St. Michael	F. Hugh Mighty
Advent Avenue, St. Michael	F. Hugh Mighty
Pinelands, St. Michael	David Beckles
Mapp Hill, St. Michael	Maxwell Berkel
Ephesus, St. Michael	Irwin Phillips
<b>DISTRICT 2</b>	
Black Rock, St. Michael	Haldaine Greaves
Ebenezer, St. Michael	Haldaine Greaves
Grazettes, St. Michael	Haldaine Greaves
Holdings, St. Michael	Haldaine Greaves
<b>DISTRICT 3</b>	
Belair, St. George	Lester Jones
Eastlyn, St. George	Lester Jones
Greens, St. George	Lester Jones
Melverton, St. George	Lester Jones
Workmans, St. George	Lester Jones
<b>DISTRICT 4</b>	
Belleplaine, St. Andrew	Amnaran Williams
Berea, St. Joseph	Amnaran Williams
Mount Zion, St. Andrew	Amnaran Williams
Sugar Hill, St. Joseph	Amnaran Williams
<b>DISTRICT 5</b>	
Cave Hill, St. Lucy	Danforth Francis
Chance Hall, St. Lucy	Danforth Francis
Checker Hall, St. Lucy	Danforth Francis
Grape Hall, St. Lucy	Danforth Francis
Mile and A Quarter, St. Peter	Danforth Francis
Boscobel, St. Peter	Danforth Francis
<b>DISTRICT 6</b>	
Indian Ground, St. Peter	Christopher Marshall
Orange Hill, St. James	Christopher Marshall
Speightstown, St. Peter	Christopher Marshall
Rock Dundo, St. Peter	Christopher Marshall
Garden, St. James	Christopher Marshall

**Churches****Pastors****DISTRICT 7**

Hillaby, St. Thomas  
 Jackson, St. Michael  
 Jackmans, St. Michael  
 Welchman Hall, St. Thomas

Joseph Thomas  
 Joseph Thomas  
 Joseph Thomas  
 Joseph Thomas

**DISTRICT 8**

Venture, St. John  
 Glen, St. John

Delisle Mayers  
 Delisle Mayers

**DISTRICT 9**

Cane Vale, Christ Church  
 Pilgrim Road, Christ Church  
 Six Roads, St. Philip  
 Silver Hill, Christ Church

Alvin Lucas  
 Alvin Lucas  
 Alvin Lucas  
 Alvin Lucas

**DISTRICT 10**

Fair View, St. Philip  
 Golans, St. Philip  
 Blades Hill, St. Philip

George Greaves  
 George Greaves  
 George Greaves

**DISTRICT 11**

East Point, St. Philip  
 Massiah Street, St. John  
 Clifton Hall, St. John  
 Moriah, Christ Church  
 Breath of Life, St. Michael

Mark Brathwaite  
 Mark Brathwaite  
 Mark Brathwaite  
 Richard James  
 Leon Phillips

Source: The Record from the Office of the President of East Caribbean Conference of S.D.A., March 1991.

## TABLE VIII

### A LIST OF THE LARGEST S.D.A. CHURCHES IN BARBADOS DURING 1991: THEIR MEMBERSHIP AND LEADERS

CHURCH	MEMBERSHIP	LEADER
1. Black Rock	728	David Francis/ Mrs. Patricia Parkinson
2. King Street	671	Walton Phillips
3. Ephesus	659	Jeremiah Frederick
4. Government Hill	608	Luther Greenidge
5. Advent Avenue	576	Oliver Morgan
6. Breath of Life	291	Pedro Welch
7. Cane Vale	282	Anthony Shepherd
8. Ebenezer	280	Sherwin Phillips
9. Checker Hall	276	Wismar Greaves
10. Garden	274	Victor L. Johnson
11. Bel Air	254	Grafton Best
12. Charles Rowe Bridge	254	Marvin Cox
13. Mile & Quarter	225	Wendell Cozier
14. Jackson	222	Victor Cadogan
15. Six Roads	203	Crispin Clarke
16. Pinelands	201	David Linton
17. Glen	200	Mrs. Margorie Catlin
18. Moriah	190	Clyde Sealy
19. Grape Hall	188	Cato Clarke
20. Cave Hill	182	Emerson Graham
21. Greens	174	Anderson Cave
22. Mapp Hill	169	Dennis Harris
23. Berea	169	Ronald Mayers
24. Hillaby	162	Cecil Cummins
25. Workmans	153	Grantley Small
26. Pilgrim Road	142	Roger Butcher

Source: The Office of the President, East Caribbean Conference  
of S.D.A., March 1991.



**TABLE IX**

**THE GROWTH OF THE EAST CARIBBEAN CONFERENCE  
OF S.D.A.: CHURCHES AND MEMBERSHIP,  
1966-1991**

<b>YEAR</b>	<b>NO. OF CHURCHES</b>	<b>MEMBERSHIP</b>
1967	76	8,239
1970	83	10,250
1971	84	11,190
1974	86	14,365
1976	109	16,281
1980	89	19,922
1982	92	22,128
1983	92	23,502
1985	90	20,972
1986	90	21,139
1987	96	22,061
1989	103	25,154

Source: 1967 - 1989 S.D.A. Year Books, Washington, D.C.:  
Review and Herald Publishing Association.

## TABLE X

### A CHRONOLOGY OF SEVENTH-DAY ADVENTISM IN BARBADOS, 1884-1991

- 1884 Anna Alleyne of St. Philip receives a copy of *Signs of The Times* Seventh-day Adventist magazine. She reads it and begins to keep the Sabbath and others follow her example.
- 1888 James R. Braithwaite of Guyana sells *The Signs of The Times* magazine in Barbados and identifies seven Barbadian Sabbath keepers.
- 1889 William Arnold, a well-known Seventh-day Adventist literature evangelist arrives in Barbados and sells hundreds of books and magazines to Barbadians.
- 1890 On November 20, Dexter A. Ball is the first Seventh-day Adventist minister to arrive in Barbados and in days preaches in Bridgetown, Barbados.
- 1891 On September 21, Dexter A. Ball officially organizes the first Seventh-day Adventist Church in Bridgetown with seventeen charter members after their baptism.
- 1892 L.C. Chadwick, president of International Tract Society, New York City and an Adventist minister visits Barbados and preaches. He baptizes a number of Barbadians into the local Adventist Church.
- 1893 E.N. Rogers, the local leader of the Church shepherds the small group of "Battle Creek" believers meeting at Greenpark Lane in Bridgetown.
- 1894 Willis Hackett and Anthony Beans, two S.D.A. literature evangelists from the U.S. arrived in Barbados, sell Adventist literature, including the book, *Patriarchs and Prophets*, by E.G. White and holds Bible studies with Barbadians in their homes.
- 1896 The arrival of Elam Van Deusen, the first resident Seventh-day Adventist minister sent from North America to Barbados. He establishes the first Adventist school in Barbados at Tudor Street, Bridgetown, for the youth of the Church.
- 1897 Adventist Church membership climbed to fifty members and the Adventist work in Barbados is coordinated from offices at Kingston, Jamaica, becomes part of the West Indian Mission Field.
- 1898 Andrew Palmquist, Swedish Adventist missionary, arrives in Barbados and launches the Adventist health reform message across the island.

- 1900 On September 23, the completion of the building and the dedication of the first Seventh-day Adventist Church in Barbados at King Street, in Bridgetown, Barbados. A “company” is established at Kirtons, St. Philip at the home of the Clarke family.
- 1901 Mrs. Ellen G. White, spiritual Church advisor and the modern day prophet to the Seventh-day Adventist Church, writes the congregation at Barbados. Mrs. White responds to a letter sent by the Church leaders at Barbados regarding a growing controversy within the young Church at Barbados on a couple of doctrinal points.
- 1902 American Adventist, Wilbur A. Sweany seeks to help those suffering in Barbadian society as a result of the smallpox epidemic that swept the island and killed hundreds.
- 1904 Barbados is selected as the new headquarters for the Seventh-day Adventist Church in the eastern Caribbean, moving the office from Trinidad. These Church offices were located in Speightstown, St. Peter at the home of Albert J. Haysmer, the new leader of S.D.A. church in Barbados.
- 1905 Small Adventist congregations are established in outlying parishes of St. Lucy and at the Garden, St. James.
- 1907 The Seventh-day Adventist American missionary leader, Lee E. Wellman, arrived and lived in St. Michael from where he directed the Church’s outreach program to Barbados and the eastern Caribbean.
- 1908 Dr. Charles J.B. Cave, the first Barbadian Adventist physician, returns to the island after studying for eight years with Dr. Harvey Kellogg, the leading Adventist physician. He graduated from the American Missionary Medical College at Battle Creek, Michigan. Dr. Cave opens a sanitarium at “Pavilion Court” in Hastings, Christ Church to serve Barbados.
- 1912 Edward C. Widgery, the Adventist missionary heading the Church in Barbados was a former Salvation Army officer in Grenada before his conversion to Adventism. He was originally from England and faces the problem of employing and working closely with the first group of young Barbadian Adventist evangelists.
- 1913 Dr. Charles Cave becomes the leader of the Adventist Church in Barbados and retained this responsibility throughout the early and difficult years of World War I.
- 1917 Visiting Adventist preacher, Myron B. Butterfield, launches an evangelist effort in a sixty foot tent near



- Queen's Park on Constitution Road where around one thousand come out to hear him speak nightly and over one hundred are baptized into the Adventist Church among them Christopher M. Greenidge, Mrs. Edythe Moe, Chalres Gibson and Ottalese Taylor.
- 1920 The baptisms of Doris and Violet Best and their mother, Annie Best of St. David's, Christ Church who travelled faithfully on foot each Sabbath to the King Street church for over a decade.
  - 1922 The Bridgetown Seventh-day Adventist Church builds the west wing to accommodate additional members under the leadership of American missionary Delmer E. Wellman.
  - 1923 There are over two hundred and fifty Seventh-day Adventists living in Barbados along with the main congregation at King Street in Bridgetown. Smaller congregations worship in St. Philip, St. James, St. Thomas and St. Lucy. During the year, the Adventists raise almost \$3,000.00 in their Harvest Ingathering drive to help the needy.
  - 1924 The second Seventh-day Adventist Church is formally organized for the growing number of members residing in the parish of St. Lucy.
  - 1926 The third Seventh-day Adventist Church is established at the Garden, St. James. This congregation was initially formed in 1906.
  - 1927 The fourth Seventh-day Adventist Church in Barbados and the second in St. Lucy is organized after an evangelistic effort conducted by Samuel Jones at Checker Hall, St. Lucy the previous year won a sizeable number of converts. Eric S. Greaves, a young school teacher, joins the Church with his parents and siblings.
  - 1928 First Barbadian student, Herbert Greaves of St. Lucy enters Caribbean Training (Union) College, Trinidad.
  - 1931 The Seventh-day Adventist Church in Barbados launches an effective evangelistic campaign near Bridgetown at the new facilities of the Empire Cricket Club. Over a hundred young converts join the Adventist Church in Barbados by its conclusion. They included Doreen Blackman, Beryl Barker, Campbell Davis, Myrtle Jones, Etheline Osborne and Owen Phillips.
  - 1932 The membership of the S.D.A. Church reaches over five hundred and are scattered from St. Philip to St. Lucy. The Bridgetown church is divided into two congregations.
  - 1933 The building of the largest Seventh-day Adventist Church

in St. Michael at Government Hill. The Adventist congregation had first worshipped for almost two years in rented quarters at George Street in the Belleville area.

- 1934 The Belleplaine, St. Andrew Seventh-day Adventist Church is accepted into the sisterhood of Adventist Churches in Barbados.
- 1935 Barbados becomes headquarters of the operations of the Seventh-day Adventist Church throughout the eastern Caribbean from the U.S. Virgin Islands in the north to Grenada in the south. The office is located at McGregor Street in Bridgetown.
- 1936 The Seventh-day Adventist Church in Barbados begins to aggressively promote a variety of youth programs to improve the activities and get the young people more involved in Church work. Many active "Missionary Volunteer" societies are conducted around the island.
- 1937 The effects of the world economic depression in Barbados does not dim the enthusiasm of Barbados colporteurs who sought to have a large percentage of Barbadian families purchase Christian literature from their friends, the Adventists.
- 1938 On October 22, over a thousand Seventh-day Adventists in Barbados conduct an all day service at the Empire Theatre in Bridgetown to commemorate the Church's observance of the 1844 disappointment of some Adventist pioneers.
- 1939 On May 19, Dr. Charles J.B. Cave dies at his residence after a brief illness. His death was greatly felt by the Seventh-day Adventist community who benefitted from his vision, work and talents in the fields of medicine, music and religious instruction.  
John Haynes of the King Street S.D.A. Church Youth Society earns the largest number of "honors" of all Barbadian Master Guides in the island.
- 1942 The rededication and renaming of the Bridgetown Adventist Church, the Cave Memorial Church at King Street in Bridgetown.
- 1944 The re-establishment of the Bridgetown S.D.A. elementary school conducted first on the premises of the Government Hill Church, St. Michael and later at King Street.
- 1946 American missionaries begin to promote the value of Adventist youth in Barbados receiving a Christian education and laying plans to begin a school for Adventist youth.

- 1948 The official opening of the Barbados S.D.A. Elementary School building at Advent Avenue in Bank Hall, St. Michael.
- 1949 The official formation of Advent Avenue Seventh-day Adventist Church on the premises of the Adventist School in Bank Hall, St. Michael.  
 Visit to Barbados of the C.T.C.'s "College Heralds," a male vocal group that includes Barbadians Alfred Boyce, Erskine Bovell, Roy Hoyte, Anderson Nurse and Ralph Thompson: Others are Fitzgerald Harris, Joseph Shillingford, Glen Roberts and Elvin Prince.  
 Ferris O. Scott begins as a young Church School teacher and serves in the Barbadian Adventist School system for over thirty years retiring in 1986.
- 1950 The recognition of the Kirtons Church in St. Philip after the congregation had been meeting for fifty years with the Clarke family leading out over these years.
- 1951 The official recognition of the Hillaby S.D.A. Elementary School after many years of operation under the direction and dedication of the Francis family.
- 1952 Adventist Church membership in Barbados passes the two thousand member mark.
- 1953 The opening of the Barbados Seventh-day Adventist Secondary School on September 21 under the leadership of the chairman of the board, M.G. Nembhard, president of the Leeward Islands Mission. Attending the ceremony and speaking to the Adventists is Grantley H. Adams, leader of the Barbados Labour Party. The first principal is Benjamin G.O. French, a St. Lucian educator.
- 1955 "Hurricane Janet" strikes Barbados, September 22, resulting in great loss to life and property. The Seventh-day Adventist community is mostly spared but the Church works to assist their neighbors who are in distress, supplying food and clothing.
- 1956 R.R. Fighur, president of the Seventh-day Adventist World Church became the first head of the Church to visit Barbados.
- 1959 The new Garden S.D.A. Church building is completed and rededicated with great public fanfare and thanksgiving. Attending the service is Dr. Hugh G. Cummins, the Premier of Barbados, the first head of government to attend the opening of an Adventist's Church in Barbados.  
 Frank Bayne, a leading Seventh-day Adventist layman, is



appointed to the Barbados Legislative Council becoming the first of his Church in the island to hold an island-wide government position.

- 1960 Dr. Randolph Greaves returns to Barbados and practices dentistry and is a leading supporter of the Adventist medical work across the eastern Caribbean.
- 1961 Eric S. Greaves, an experienced Seventh-day Adventist minister, is appointed the president of the East Caribbean Conference of S.D.A. which directs the Church's work around the eastern Caribbean and becomes the first Barbadian to serve as head of the Adventist Church in Barbados.

Philip M. Greaves is elected to the Barbados House of Assembly a candidate of the Democratic Labour Party. Son of Edgar Greaves of the Checker Hall S.D.A. Church, this young lawyer is appointed in the early 1960's to the Barbados cabinet as Attorney General and is extremely supportive of Seventh-day Adventist Church programs. After the death of Prime Minister Errol Barrow during 1987, Greaves becomes Deputy Prime Minister of Barbados.

Vasco T. Boyce, first Barbadian elected to leading administrative S.D.A. position outside his Union. He is elected Treasurer of the West Indies Union Mission of S.D.A., at Mandeville, Jamaica. In 1969 Boyce became president of the Guyana Mission of S.D.A. at Georgetown, Guyana.

- 1964 G. Ralph Thompson, an outstanding young Barbadian Adventist scholar, is elected to serve as the president of East Caribbean Conference of S.D.A. The Seventh-day Adventist Church membership in Barbados doubles under his leadership.
- 1965 Kimbleton S. Wiggins emerges as the most impressive and charismatic of the Barbadian Adventist evangelists working in the Caribbean and out of Barbados. His accumulative record of converts to the Adventist Church comes close to three thousand.

Wilbert D. Forde, one of the earliest Barbadian ministers who worked in the U.S. died at Detroit, Michigan on May 22, 1965. He was the first Barbadian to attend Andrews University (Emmanuel Missionary College) prior to World War I. He served for forty-six years as an Adventist minister in Chicago, Illinois; Indiana and Michigan. He was born in Barbados on November 1, 1880 and was the first Barbadian to pastor the King Street Church in Bridgetown, Barbados prior to working for the Church in the U.S.A.

- 1966 Barbados becomes a sovereign state after three hundred

years of British colonialism and the Adventist Church seems ready to benefit from the transition.

Ishbel Bayne is appointed the first Barbadian and female to be principal of the Barbados S.D.A. Secondary School at Dalkeith, St. Michael, where she taught since its inception in 1953.

K. Eugene Forde becomes the first Barbadian elected president of Caribbean Union College at Maracas Valley, Trinidad.

- 1967 The inauguration of the locally prepared Adventist religious radio program called "Faith for Today" first airs in April with speaker, G. Ralph Thompson, who would remain preaching the sermons in the program uninterrupted for the next twenty-five years.

Lionel R. Arthur becomes the first Barbadian president of the Guyana Mission of S.D.A. at Georgetown.

- 1969 Seventh-day Adventist Church membership growth accelerates beyond all previous increases, climbing beyond the six thousand member mark.

- 1970 The Cave Nursing Home at Culloden Road, St. Michael becomes the property of the Seventh-day Adventist Church after the death of Mrs. Mabel Cave.

G. Ralph Thompson becomes first West Indian and Barbadian to serve as president of the Caribbean Union Conference of S.D.A. with headquarters at Port-of-Spain, Trinidad.

Dr. Alfred E. Boyce, Barbadian Adventist osteopathic surgeon becomes medical director of the Cameroon Mission Hospital at Koza, Cameroon. He was departmental leader of Adventist work in Suriname 1951-54. From 1972-75 he served as surgeon and medical director of the Mungonero Hospital in Rwanda, East Africa.

- 1971 Kimbleton S. Wiggins conducts a number of evangelistic programs across Barbados that results in approximately eight hundred joining the S.D.A. Church in Barbados.

- 1972 The Ephesus Seventh-day Church building is completed and dedicated after an usually cooperative approach to the building project by its congregation under the supervision of lay leader E. Owen Phillips.

- 1974 James Murray of the Government Hill S.D.A. Church, first Barbadian layman to solicit a total of \$1,500 as his personal goal in one year.

The promotion of a wide variety of youth programs among

the Missionary Volunteer societies at the Adventist Churches across Barbados under the capable leadership of Chief Master Guide, Carlyle Bayne.

- 1975 G. Ralph Thompson elected Vice-president of the General Conference of S.D.A. with offices in Washington, D.C. The first Barbadian Adventist so honored by the Seventh-day Adventist Church.

The founding of the Emmanuel 4 Quartet, an Adventist vocal group that included Peter Carrington (founder), Eric Clarke, Errol Atwell and Gregory Layne. Subsequent members included Terry Griffith, Wayne Jones and Sydney Sol-eyn and have released two albums "Somethin' Within Me" and "Jesus Our Only Hope", travelled to the U.S.A. and to the rest of Caribbean. In 1990 won award by Barbados Jaycees as one of the top youth music groups in Barbados.

- 1976 Roy L. Hoyte becomes the tenth president of the East Caribbean Conference of S.D.A. and thus the head of the Adventist Church in Barbados and around the eastern Caribbean. He emphasizes the health message and evangelism.

Victor Johnson becomes the first Barbados Adventist layman to be elected to serve in the Barbados House of Assembly representing St. Michael West-Central constituency. He serves in the government's cabinet.

- 1977 The opening of the Cave's Memorial Diagnostic Center on Brydens Avenue at Britton's Hill, St. Michael to serve the medical needs of Barbadians.

- 1979 The visit of Seventh-day Adventist World Church leader, Neal C. Wilson, to Barbados and opening of the first community services center operated by Adventists in Barbados.

Roy E. Brathwaite, an Adventist layman and successful businessman in St. Lucy is appointed to the Barbados Senate.

Ishbel Bayne is appointed the first female to serve as Education Director of East Caribbean Conference of S.D.A.

- 1980 The launching of a mobile primary health care unit in a Chevrolet Ambulette to reach needy Barbadians unable to come to the Adventist health facilities in St. Michael.

Rededication of Checker Hall Church building, St. Lucy after a number of improvements to the building.

G. Ralph Thompson, Barbadian Adventist minister appointed by the Seventh-day Adventist Church at its General Conference session in Dallas, Texas as the Secretary of the S.D.A. World Church headquartered in Washington, D.C.



Dr. Esther Osborne-Ward formerly professor of English at Oakwood College, Alabama becomes Assistant Vice-President for Academic Affairs, Bowie State University.

- 1985 Everett W. Howell, a successful Barbadian Adventist Church Administrator, is elected president of East Caribbean Conference of S.D.A. after serving the Church around the Caribbean and in Britain. First Barbadian to serve as an officer of the British Union where he served as Administrative Secretary.

Carlyle Bayne appointed to serve Adventist Church in Africa at Cote d'Ivoire as director of Church Ministries for the African-Indian Ocean Division of S.D.A.

Michael S. Banfield, Barbadian Adventist minister dies in California. He was born November 3, 1892 and was the first Barbadian graduate of Atlantic Union College. Became an Adventist minister from around World War I in northeast U.S. He organized the first Black Adventist church in West Virginia and later served as Treasurer for ten years of the Allegheny Conference of S.D.A. After retiring from active service he was a volunteer chaplain at the White Memorial Hospital in California.

- 1986 Errol Millington returns to Barbados after residing in the U.S. for nearly 35 years. He was an outstanding and well-known Barbadian cricketer for the Empire Cricket Club and Barbados team 1939-1951. A charter member of the Hanson Place S.D.A. Church in Brooklyn, New York, he died May 1991.

- 1987 Erskine Sandiford, deputy Prime Minister and Minister of Education gives the feature address at a convention of Adventist educators at the Garrison Savannah, St. Michael.

David Beckles only Barbadian pastor to baptize over one hundred converts during the year.

Victor Roach, Barbadian pastor conducts new programs directed to meet primarily the needs of the Barbadian public.

- 1988 Dr. Theodore Agard, Barbadian Adventist physicist and former lecturer of University of the West Indies delivers the Sir Winston Scott Memorial Lecture "Nuclear Power and Christian Ethics" sponsored by the Central Bank of Barbados on December 6.

- 1989 The conducting of a "Breath of Life" evangelistic series featuring Charles L. Brooks, speaker of the T.V. religious program of same title airs each Sunday on Barbadian television resulting in over five hundred converts joining the

The second highest position in the S.D.A. Church, he is the first non-American born to hold the position and was reelected in 1985 and 1990.

Dr. Bradley Niles instituted the first formal National Literary Program in Barbados, made Justice of the Peace.

-1981 African-American Adventist evangelist, Donald Crowder, conducts the largest Adventist evangelistic crusade in Barbados in four tents on the compound of the Barbados S.D.A. Secondary school resulting in the baptism of 330 converts.

-1982 Dr. Bradley E. Niles, a Barbadian Adventist layman, is appointed Extra-Mural Tutor, University of the West Indies for Barbados. He serves on numerous boards and committees in Barbados promoting Adventism and Christian education.

-1983 Adventist congregations are established at Jackmans, St. Michael; Melverton, St. George; East Point, St. Philip.

Dr. Ronald Forde, Barbadian Adventist dentist arrives at Lubumbashi Dental Clinic in Zaire and served until October 1989 when he began to serve at the Bulawayo Adventist Dental Clinic in Zimbabwe.

-1984 Dr. Elliot Douglin, medical director of the Cave's Memorial Diagnostic Center of S.D.A., breaks with the Seventh-day Adventist Church and launches his own Fundamental Seventh-day Adventist Church accompanied by almost four hundred members of the Church in Barbados.

Dr. Bradley Niles delivers the graduation address at the Erdiston Teachers Training College, Barbados, begins education programs at Glendairy Prison, Barbados.

Dr. Esther Osborne-Ward formerly professor of English at Oakwood College, Alabama becomes Assistant Vice-President for Academic Affairs, Bowie State University.

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-1990 The membership of the Seventh-day Adventist Church in Barbados passes beyond the ten thousand member mark and they worship in fifty Seventh-day Adventist congregations around Barbados.

Dr. Norma Niles organizes the first educational conference that is conducted in Barbados for Adventist educators working at Adventist institutions of higher learning across the Caribbean and parts of Latin America.

Dr. Sylvan Lashley, Barbadian educator and former president of West-Indies College, Mandeville, Jamaica elected president of Caribbean Union College, Maracas Valley, Trinidad. He was the first West Indian to become president



of both Adventist Colleges in the Commonwealth Caribbean.

-1991 August 4, the official opening of the "new" King Street Seventh-day Adventist Church after an extensive four year building program on land acquired adjacent to the original Church building in Bridgetown, Barbados valued at nearly Bds\$1,000,000.

August 10, the official celebration of the Centenary of the operations of the Seventh-day Adventist Church in Barbados.

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**THE PRIME MINISTER'S OFFICE**  
BRIDGETOWN, BARBADOS

April 4, 1991

Mr. Everette W. Howell  
President  
The East Caribbean Conference of  
Seventh-Day Adventists  
P.O. Box 223  
Bridgetown

Dear Sir

I am pleased to extend heartiest congratulations to the Seventh-Day Adventist Church on the 100th Anniversary of its establishment in Barbados.

I am aware of the work that has been done by the locally based Adventists over past years, not only in propagating the gospel but in the sterling service given to the community in the areas of education and health care.

The growth of your congregation is testimony to the quality of your service to the society.

On behalf of the Government and people of Barbados, I pray that God will continue to bless the work of your Church in its contribution to the moral and spiritual upliftment of our citizens.

Yours sincerely

A handwritten signature in dark ink, appearing to read "L. Erskine Sandiford".

L. Erskine Sandiford  
Prime Minister

December 14, 1990

Everette W. Howell, President  
The East Caribbean Conference  
of Seventh-day Adventists  
Bryden's Avenue  
Britton's Hill  
St. Michael, Barbados, W.I.

Dear Elder Howell:

Congratulations to you and our Seventh-day Adventist church members and friends on the 100th Anniversary of Adventism in Barbados. What an epochal event this is in the life of the Church.

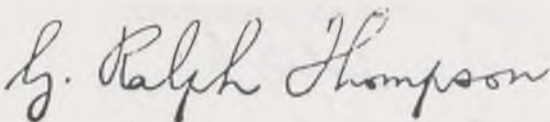
One hundred years ago from a small insignificant beginning the Advent message began to be proclaimed by magazines, by books, by word of mouth, from door to door, from person to person, from village to village, from one parish to all eleven parishes until today, by radio and television, by evangelistic crusades, and by the powerful witness of thousands of dedicated and committed church members we now have approximately 50 churches and companies. God be praised!

When I became a Seventh-day Adventist in 1946, there were 11 churches in Barbados. I can only say, "What hath God wrought!"

What of the future? In the inspired words of God's special messenger to the Advent people, "We have nothing to fear for the future except as we shall forget the way the Lord has led us and His teaching in our past history."

Before the next 100 years go by we confidently expect to have finished our Global Mission and be in that land where all our fondest dreams will come true. Until then, God bless you. Keep going forward in faith.

Yours in the Blessed Hope,

A handwritten signature in cursive script that reads "G. Ralph Thompson". The ink is dark and the handwriting is fluid and personal.

G. Ralph Thompson  
Secretary, General Conference of S.D.A.

May 27, 1991

The Celebration Committee  
East Caribbean Conference of S.D.A.  
Box 223, Bridgetown, Barbados.

Dear Brethren:

On behalf of my family and myself, I greet you in the matchless name of Jesus our Chief Captain, at this time of grateful celebration.

Indeed, when we soberly pause and consider the history of the Adventist Church in Barbados, we cannot but be overwhelmed with humble gratitude for miracles and providences dictated by our Heavenly Father during the past one hundred years.

In retrospect we give thanks for our pioneers – men, women and children, who in dry times and wet times, in crop times and planting times, on dark nights and on moon-lit nights, by gas lamps and oil lamps, in tents and in the open air, with public address systems and with bare lung power, stood up for God and preached the everlasting gospel.

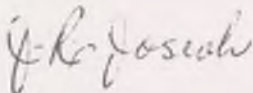
Many evangelized at the risk of being woefully unpopular with their families, friends and society in general, but the compelling love of Jesus spurred them on. Today we boast of a head-quarters office, a Nursing Home, a Senior Citizens' Home, Primary Schools, a Secondary School, a large membership, and churches a plenty, in addition to many full-time workers.

Let us thank God for His guidance and care, and pledge to move on with greater determination to carry the truth to every house in Barbados. I ask you to copy the determination of the Apostle Paul as expressed in the following paragraph:

“Amidst the constant storm of opposition, the clamor of enemies, and the desertion of friends the intrepid apostle almost lost heart. But he looked back to Calvary and with new ardour pressed on to spread the knowledge of the Crucified. He was but treading the blood-stained path that Christ had trodden before him. He sought no discharge from the warfare till he should lay off his armor at the feet of his Redeemer.”

Congratulations! Slack not your riding! Maranatha!

Yours for the kingdom of glory,



John R. Josiah  
Former President, East Caribbean Conference of S.D.A.



The East Caribbean Conference  
of Seventh-day Adventists  
St. Michael  
Barbados

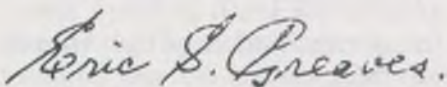
Dear Sir

Greetings to the nearly 10,000 Seventh-day Adventist members in Barbados. We are blessed to have the privilege of commemorating the hundredth year of the Remnant church in our island. Indeed we can exclaim, "What hath God wrought!" and shout, "Praise God from whom all blessings flow!"

When I became a member in 1926 there were only two churches, King Street, and Gardens, and now there are 51. To God be the glory; yet the fields are still white and ready for the harvest. We must ever keep in mind that the hour is later than we think, and besides, the Master's business requires haste and commitment.

The third angel's message is soon to close in a blaze of glory. We must remain loyal to this Message, for through Ellen G. White the Lord declared: "This is the last message. There are no more to follow, no more invitations of mercy to be given after this message shall have done its work. What a trust!" — Test. Vol. 5, pp. 206, 207.

Brethren, let us totally reconsecrate ourselves to the Lord, thus we shall be able to live and give the message, and be ready for His soon return. ***Live and Give the Message***



E.S. Greaves  
Former President  
East Caribbean Conference of S.D.A.

May 20, 1991

The President  
Members of the S.D.A. Churches  
BARBADOS

Dear Fellow Believers:

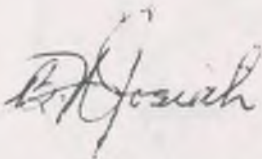
On this the one hundredth anniversary of Adventism in Barbados, I greet you on behalf of the officers and members of the North Caribbean Conference.

At least three generations have enjoyed the glorious Advent Message which started with humble beginnings and with very zealous pioneers. We must keep alive the fervor of the early advent believers, and keep our eyes focused on the blessed hope.

It will be a great day when the saints all meet with our lovely Jesus. How much longer will we wait for that event, we know not, but we must enjoy our mission here and now – a mission given us by the Lord Himself; a mission to be the light of the world and the salt of the earth.

As you celebrate, do so with deep love for each other; celebrate the day of your spiritual birth, celebrate the coming of the Comforter and celebrate the time when you allowed Him to fill you. Soon we shall celebrate ultimate freedom from sin and the glorious entry into eternal bliss.

Yours in faith,

A handwritten signature in cursive script, appearing to read "B.N. Josiah". The ink is dark and the handwriting is fluid and somewhat stylized.

B.N. Josiah  
President, North Caribbean Conference of S.D.A.

October 2, 1990

Dear Brethren of Barbados:

Sincere Christian greetings to you in the wonderful name of Jesus our loving Lord and soon coming King.

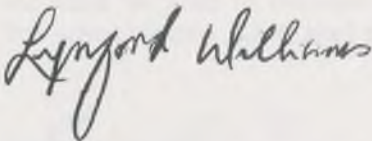
My family joins me in saluting you on the Centennial of the work of the church in Barbados. It was truly a delight when we arrived in Barbados in June of 1965 to assume the pastoral responsibilities of the King Street, Government Hill, Ephesus, Advent Avenue and the Black Rock Churches. We have always recounted the experiences of the five wonderful years we spent working with and for you wonderful people.

Since that time the work has made tremendous progress, so that today your membership stands at almost 10,000 worshipping in 47 churches and companies. Truly the Lord has done great things for you, of which we are glad.

As you "lengthen the cords and strengthen the stakes," may the achievements of the past, stimulate you to press on until the work is done.

MARANATHA

Sincerely Yours in His Service,

A handwritten signature in cursive script that reads "Lynford Williams". The signature is written in dark ink and is positioned above the printed name.

Lynford Williams  
Former Pastor in Barbados

## CHURCH LOCATIONS

This map indicates the approximate location of the 51 churches on the island.





### ***About the Book***

The preparation of this manuscript is in direct response to the invitation and request of Pastor Everette W. Howell, President of East Caribbean Conference of S.D.A. and his Planning Committee, for the celebration of the centennial of the Seventh-Day Adventist Church in Barbados.

The Seventh-Day Adventist Church has been proclaiming its special message from the sunny shores of Barbados in the East Caribbean for over 100 years. The century long experience in Christian work and adventure has been extraordinarily remarkable, genuinely inspirational and overwhelmingly heartwarming.

This book measures the effectiveness of this work in Barbados, reviewing its membership growth, its acceptance as a positive influence in society and the significant role its members, programmes and activities have played, in helping to nurture the rapidly changing Barbadian society during this hundred year period.

It also chronicles the struggles, triumphs and challenges of organized religion in Barbados and the Caribbean.

Individuals, families and groups who worked untiringly to ensure the development of the work during the time, are also featured.

This book inspires respect for the past and builds faith for the future.



### ***About the Author***

Dr. Glenn O. Phillips is Associate Professor of History at Morgan State University, Baltimore, Maryland. Son of Mr. and Mrs. E. Owen Phillips of Dover, Christ Church, he attended the Barbados S.D.A. Secondary School, graduated from Caribbean Union College, Trinidad; Atlantic Union College, Massachusetts; Andrews University, Michigan; and Howard University, Washington, D.C. He has authored numerous articles on the Caribbean, the U.S. and Africa in addition to *The Making of a Christian College, Caribbean Union College* (1977) and editing *The Caribbean Basin Initiative* (1987).