

Messenger

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100 Years of Mission 1906-2006



This Souvenir Special celebrates the centenary of missions and highlights the mission challenges facing the Church in Britain in 2006



Looking beyond the British Isles

by C. R. Perry

In 2006 the British Union Conference celebrates 100 years of overseas missions. The first Seventh-day Adventist ‘missionary’ to Britain was William Ings, a native of Hampshire, England, and a former worker at the Review and Herald. He arrived in 1878 to plant the first seeds of Adventism in the UK. Others, such as John Loughborough, came the following year to evangelise and to nurture the little flock. Springing forth from those small beginnings, a vibrant church, driven by Pentecostal passion, was eager to take the everlasting Gospel to lands afar. This was especially so following the impact of the objective Gospel on Britain and Ireland following the 1888 General Conference Session. But those who went out to mission lands in the 1890s – notably to West Africa – were sent out by the General Conference. Some were British.

What happened in 1906 was that the British Union – founded only four years earlier – took responsibility for British overseas missions itself. Eventually British Adventist missionaries from these islands were to be found on nearly every major continent and island. Nevertheless, in 1906, the initial focus was on eastern Africa, specifically the Lake Victoria Basin. The sacrifices made by those early generations of missionaries are etched in time and memorialised on the hearts of their loved ones. Angels mark the graves where some fell in foreign fields and now rest from their labours. The vision for overseas missions caused the British Church to act frugally and selflessly in order to fulfil a mission beyond these shores. Church members were encouraged to believe that this was a primary responsibility. Souls were won at home through the distribution by every church member of copies of the outreach periodical *Present Truth*, and by an occasional evangelistic campaign. But evangelistic responsibility didn’t stop there. The vision was for a world won for Christ and preparing for his soon coming.

In the late 1950s and 1960s a sea of change began in the attitude towards foreign missions and in the direction of our outreach endeavour. Those in developing countries who were mainly recipients of the missionary outreach in the past, had now begun to return the missionary favour. Missionaries from developing countries began reversing the flow by immigration to the United Kingdom. After 1978 the inflow from these lands – more especially into the North and South England Conferences – became an inflow of church workers, as well as church members. This magazine, which honours the memory of the Seventh-day Adventist Church’s involvement in missionary outreach, does not aim to bestow plaudits on a few, but to bestir us all to undertake evangelism as a priority. We appreciate the work many are doing currently to advance the mission of the Church both at home and abroad. Britain has never stopped sending workers for overseas service.

Many new and exciting initiatives at home, however, are being tried alongside traditional forms of witness with a view to preparing the world for the difference Christ can make to this secular, postmodern generation. But our mission has to continue to be global. Though, from the perspective of need, it would appear that the principal targets of global mission, the principal unentered territories, are not so far away these days. Many of them are within walking distance of our own homes. Nevertheless, through such programmes as AVS, the vision is kept alive of overseas service.

Mission at home among the many people groups and subcultures, is more and more important as immigration makes the British Isles into a microcosmic replica of the global village. Many of those who have become part of our city churches, having moved here in the last seven or eight years, have come from the very countries targeted for mission by the British Union Conference in 1906.

A hundred years of Mission

by David Marshall

The British Union had under a thousand members in 1906. Nevertheless, it was negotiating the purchase of a large tract of land ‘out in the country’, north of Watford, on which to build its headquarters and training college. And, even more surprisingly, it had a plan to evangelise those parts of Africa (and elsewhere) which were governed from London. The British Union Conference of Seventh-day Adventists, with its thousand members, had taken upon itself the task of evangelising British overseas territories. In the sixty years that followed, overseas missions were not just administered by the British Union. They were the abiding passion of the BUC’s workforce and members. Many generations of young British Adventists were brought up with the belief that mission service was the highest calling to which they could aspire. Until 1936 the Union paper was known, not as MESSENGER, but as MISSIONARY WORKER.

The 1906 missionaries were not the first Adventists – nor even the first *British* Adventists – to evangelise in Africa. The work was well under way in western and southern Africa. Nevertheless, the Lake Victoria Basin, targeted by the 1906 missionaries, includes the countries which now contain in excess of 1.5 million Seventh-day Adventists. The story behind the statistic involved a massive investment by this Union. An investment of *people* as well as money. The task of soul-winning was, you see, deemed to be sufficiently important to justify immense self-sacrifice. In the early decades British missionaries suffered privation, disease and loss of life. There were instances in which a missionary had to conduct the funeral of his own wife or child. In the late 1950s the local Division took from the British Union the responsibility for the overseas missions. Nevertheless, British Adventist pastors, medics and paramedics continued to serve in mission lands, and continued to make sacrifices. Only twenty years ago Ann and Don Lale in Zimbabwe and Yvonne Eurick, a West Indian nurse, made the ultimate sacrifice. This Union continues to send out workers to other countries, though the terms ‘missionary’ and ‘mission fields’ have become politically incorrect.

Economic globalisation, the needs of an expanding British economy and, very occasionally, oppression have resulted in five decades of inflow from former British overseas territories into the Seventh-day Adventist Church in this Union. From 1948 into the 1980s the major inflow came from the islands of the West Indies and from Mauritius. Since the mid-80s Seventh-day Adventists have arrived in increasing numbers from countries such as Ghana, Nigeria, Zimbabwe, Zambia, Uganda, Kenya, Tanzania, South Africa and India. As the European Union has expanded, Adventists have settled in Britain and Ireland from countries like Romania, Poland, the Czech Republic and Portugal. The global nature of the Church has also led to arrivals from Balkan lands such as Serbia, Croatia and Bulgaria, and from the Philippines. Finally some have come from the countries which were once part of the USSR and from Latin America.

The consequence is that, a hundred years on from the missionary dream of 1906, the Seventh-day Adventist Church in the British Isles has become a microcosm of the global village. In this special magazine –

- Jack Mahon tells the story of the decades in which a mission programme was launched and supported by this Union.
- Don McFarlane addresses the changing challenge of evangelism and outreach over the last thirty years.
- Humphrey Walters looks at the changing pattern of immigration, the challenge of reaching and pastoring each people group – more especially those groups most affected by postmodernism.
- C. R. Perry discusses the spiritual and outreach needs of the global church present in Britain – and points the way forward.



What happened in 1906?

by Jack Mahon

Carscallen and Conradi
A centennial celebration has been declared in the British Union. What are we celebrating? There scarcely *was* a British Union a century ago: only around a thousand people in all the British Isles were baptised Seventh-day Adventists. In the last month of that year an estate of some fifty-five acres – ‘out in the country’ near Watford – was purchased for the students and staff of the rather makeshift Bible school known as Manor Gardens and housed in two rented Victorian villas in north London. The significant event happened elsewhere. What was it?

Three men of great spiritual stature were carrying out an action voted by the British Union committee. One was Union president Elmer Ellsworth Andross; the other two were respected men of letters, Herbert Camden Lacey and Homer Russell Salisbury, principal elect of Stanborough College and principal of Manor Gardens Training College, respectively. Collectively they were involved in this action, which was so unusual as to be extraordinary.

What did they do collectively? They placed hands of ordination to the Gospel ministry on the head of one Arthur Asa Granville Carscallen, a 27-year-old student who was a full year short of completing his ministerial training. Other printed sources, including the *SDA Encyclopedia*, affirmed that he did, in fact, complete. Carscallen himself, however, is unequivocal: ‘I asked them why I could not finish my course. . . .’ When Canadian-born Carscallen was ordained, the ordaining trio were ‘prescient’, sensing that this was a unique individual whom God had placed in situ with some heavenly enterprise in mind. What was this enterprise?

Another extraordinary personality undoubtedly recommended the action taken. He was the president of the European Division, which then included Adventists in every European country. Louis Richard Conradi, an individual of great dynamism, possessed considerable natural gifts and spiritual insights. Undoubtedly his vision of the Advent Message in Africa and the Middle East, coupled with diligence and drive, were important factors in the rapid progress of the Seventh-day Adventist Church as it emerged from the nineteenth century. The German Union had committed to the evangelisation of its political spheres of influence in Africa. The Scandinavian churches had pledged to take on the evangelisation of Ethiopia. By endorsing missionary appointments, the British Union were pledging continuing support by manpower and finance to evangelise eastern Africa.

This would not be ‘one-way traffic’. It would result in manifold blessings to all participants, challenging and galvanising youth and vastly enlarging spiritual vision, prompting prayer, stirring generosity and self-giving and, in general, making the Church potentially open to the Holy Spirit of promise. There is a sense in which European Adventism needed Africa at least as much as that great continent needed it. Those early missionaries were fulfilling the purposes of the risen Christ’s command: ‘Go into the whole world – teach – baptise – prepare for the final harvest.’

Peter Nyambo and Arthur Carscallen
A very lively representative of Africa was already present at Manor Gardens College in the person of Peter Nyambo of Nyasaland (now Malawi). Peter had chosen to come to London to train as a Bible

teacher. Conradi had been very impressed with the young teacher and had invited him to attend a mission promotion week at the German College of Friedensau. He was a very attractive ‘end product’ of the mission outreach, a loving and lovable Christian who made a lasting impression on the young German students. Conradi also sent Peter down to Kenya with the pioneer missionary nurse A. C. Enns to study potential mission state sites. Now that Carscallen had been called to serve in Africa, Conradi proposed that the graduate Bible teacher could become a ‘Silas to Carscallen’s Paul’. But Nyambo, having committed himself to a teaching ministry in his home country, would only agree to support his fellow students for ‘up to a year’. It proved to be a most effective partnership for Arthur was totally ignorant of African culture but was a diligent and speedy learner. Carscallen undoubtedly had a gift for languages and especially relied on Peter for tutelage in Ki-Swahili, an amalgam of the ancient Bantu language and slaver-Arabic which served as a ‘lingua franca’ in most of east Africa. He also had a powerful frame and a great capacity for creative construction in joinery as well as skills as a blacksmith.

We have no record of the departure of Carscallen and Nyambo from London. It was probably from Liverpool Street station in late September 1906 that they had an appointment to meet the European Division staff in Hamburg to be ‘commissioned’, which, in this instance, included a careful briefing on the places they would visit en route. Their German counterparts Enns and Ehlers, who had begun their task three years earlier in



British Union Conference Workers 1906-1910
Back row: G. Nickells, J. McAvoy, W. Schaeffer, (?), John Taylor, McDonnell, J. J. Jensen, ?, M. E. Olsen, J. McClay (NEC President), J. J. Gillatt (Midland Conference President), ?, J. Halliday, Herman F. De'Ath.
Front row: Prof. H. R. Salisbury (Duncome Hall College Principal), Prof. Camden Lacey (St Park College Principal), A. G. Daniells (GC President 1910-1922), E. E. Andross (BUC President), L. R. Conradi (European Division President), W. H. Meredith (Welsh Mission President), M. A. Altman (Irish Mission President), John Gillatt.

What happened in 1906?

1903, had been quickly reinforced by four new missionaries. Three new mission stations were established. Conradi's practical scheme was that, since the men from Britain would be disembarking relatively near to the German missions, it would be useful for Carscallen, in particular, to consult with the men involved. Thus the new missionaries would experience the cool breezes and amazing mountain views of Pare country – the foothills of Kilima Njaro, Africa's highest peak, towering snow-capped on the equator.

Language

It would be particularly salutary for Carscallen to learn that, until the German missionaries had begun to master the Pare language, they had been treated with suspicion as 'white sorcerers'. There had been an almost magical change when they had begun their first halting conversation. In the young German student Kotz, Carscallen would recognise a kindred spirit, for it was Kotz who studied the Chasu language, produced a Chasu grammar, and translated the Gospel of Matthew for the new Church.

The Pare visit was not the first positive experience Peter and Arthur had on African soil. When their Hamburg Line vessel put into Mombasa, the local Church Missionary Society agent came across their names on the passenger list, went on board and greeted them as fellow Christians. This Anglican friend performed an act of practical Christianity by offering to process their heavy baggage through Customs and forward it through his organisation's well-established channels to their final destination. This was a warm and welcoming gesture, which was never forgotten by the travellers.

First impressions

It was at the island port of Tanga that the missionaries had first set foot on African soil and here they were welcomed by the pioneer missionary German-American medic A. C. Enns who would stay with them and help until they were well-started on building their first mission station in Kenya. He would, with justifiable satisfaction, lead them to lovely Friedenstal which had a more home-like flavour than 'Mamba', the name of the nearby village, at least for Germans, and possibly to Suji Mission of blessed memory to many a European missionary. The present writer years later, accompanying W. Duncan Eva on a late visit to Suji, recalls with great pleasure how that veteran experienced on waking on the second day of his visit the return of his Ki-Swahili aptitude he had thought was lost forever! All those sweet folk in the communal dining room listened entranced as he greeted them, many by name, thanking them for their loving spirit. How their faces beamed and how they clapped!

This reminded me of the young Kotz's observation: *It was not an adventurous drive or a religious zeal that made the missionaries stay and risk their lives; it was love for their African brothers and sisters that encouraged the missionaries to stay on despite the dangers mission service involved in its early stages. Without the devotion toward the Pare people and a mutual response the mission service would not have been so rewarding.* (He was referring to the onset of the First World War in 1914 when he, although a missionary, became a prisoner of war.)

As the threesome headed north into Kenya they must have been thankful for the railway from Mombasa to Port Florence on Lake Victoria, a distance of 582 miles. It was begun at Mombasa on 5 August 1896 and completed on 19 December

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Top: E. E. Andross, BUC president
Above: Homer Salisbury, College principal
Left: As 1906 drew to its close the BUC was negotiating the purchase of an area of parkland 'out in the country' between Watford and St Albans. The picture features the entrance, together with the 'big house' that was to become the San (in the background) and the lodge in the foreground.
Below: Pedestrians stroll along the lane that is now St Albans Road.

About Arthur Carscallen

Readers may wonder what a farmboy from the Canadian backwoods, the 23-year old Arthur Asa Carscallen, was doing in the British Isles in 1902-6. In fact with a colleague of similar age, I. R. Hartford, he was recruited by no less a person than GC president A. G. Daniells to help the not-long-established Adventist Church in Britain to strengthen its colporteur-evangelist force. The importance of spreading truth-filled literature 'like the leaves of autumn' had been a recurrent theme during E.G.White's last visit to England in 1887. The preaching of the validity of the fourth commandment and the eagerness of the 'little flock' to follow 'the truth' meant that an increasing number of the 'faithful', having lost their usual employment, needed a new source of income. An abundant supply of literature was available produced by the press of the International Tract Society founded in London in 1894. Some basic training in Christian salesmanship was essential and this the two young men could enthusiastically supply.

In fact the choice of Arthur Carscallen was based on his success in canvassing in summer recesses during a two year course at Union College. He was a tall young man and seems to have given some careful thought to his sartorial persona, buying beside a bicycle a good suit and good shoes which he kept well polished. Formal schooling had ended when his father George Carscallen told the 10-year old that he must now take his place as an apprentice farmer and learn also the skills of joinery, cabinet making (including coffins) and blacksmith. However, although he shared his father's keenness in caring for his tools and keeping them sharp he was an avid reader and had an ambition to be a teacher. That he had the intellectual skills to match was established when he was well able to do a two-year course in half that time.

At the age of 13 Arthur became a Seventh-day Adventist when evangelist W. B. Hill took over the local school-house for evening Bible studies. The whole family – father George Edward, mother Ordella, sister Mary and brother Amos – were baptised together. Family records indicate that this

was no ordinary family but a blend of two outstanding genetic lines. The distant forbears of George Edward had escaped from religious persecution in the Palatinate to find refuge in Limerick, Ireland, where they became growers of flax and weavers of linen, joining other exiled family members across the Atlantic in 1756. George Edward Carscallen was born in 1844, his wife Ordella Phillips in 1847. The family Phillips was directly related to that notorious Baptist Roger Williams, who founded the colony of Rhode Island when the Pilgrim Fathers chased him out of Massachusetts.

Did Arthur Carscallen carry Williams' genes? There are interesting parallels, for Roger Williams worked closely with the original native Americans, learned their language(s) and wrote a book *A Key into the Languages of the Indians of America*. Interestingly a few years after Arthur's return from Africa in the Nineteen-twenties he was called to the Guianas of Inter-America and left behind a chain of new churches. Characteristically he worked very closely with the Davis Indians in the jungles of Guiana and compiled for them a dictionary and a grammar.

Pastor R. Whiteside, who was personally acquainted with the pioneer missionary, wrote in his obituary in January 1964: 'He gave a wonderful lead to the colporteur ministry in Britain'. He worked in Ireland, Wales, Scotland and England. Many students at Manor Gardens College were grateful for the practical instruction he gave them in colportage which enabled them to carry on their education. It is not surprising that he himself, pursuing his personal ambition to be a teacher of the Word registered as a student and thus was seen to be the obvious choice for the 'spearhead' role in the very first British Union Missions Project. When Arthur protested that he ought first to finish his academic course, he was informed that there was none other they could find who had a good ear for languages, was a Jack-of-all-trades who could handle tools, build, teach, preach and write down a language which had never before been written.

Ireland was the place where Arthur felt most at home and the Emerald Isle was in fact his first appointment after arriving in the United Kingdom. Besides engaging in his colporteur ministry, Arthur assisted with an ongoing evangelistic campaign. The young lady in charge of the music was a volunteer worker from the Glasgow church in Scotland and Arthur found himself concentrating more on the music than the sermon! It would appear that no one was greatly surprised when Arthur made it a condition of his mission contract that when the first missionary couple would join him to work in Kenya, Helen Bruce Thomson should accompany them.

Thus it came about that when J. D. Baker and his wife Anne, both nurses, came out from Stanborough Park to reinforce the Kavirondo Mission, Helen travelled with them and arrived in Mombasa, Kenya, 27 July 1907, some ten months after her fiancé.

This was also the day of her marriage to Arthur, who was waiting on the quayside ready to escort the trio to the Anglican Cathedral where Revd Wright awaited them to 'tie the knot', as Delmer and Annie served the happy couple as 'Matron of Honor and Best Man.' The new missionaries also accompanied

the newlyweds on their 'honeymoon' which was next day and comprised one of the most spectacular rail journeys the world has to offer, not only because of the awesome terrain but also because of the teeming big-game, the herds of zebra and antelope, of blue wildebeest, elephant and buffalo, the spectacular acrobatic colobus monkeys and the swarming iridescent bird life. At the end of the almost 600 mile journey, the small voyage from the Kisumu railhead on Lake Victoria to the Gendia Mission and the house that Arthur built (with a little help from his Luo friends!). Who had a better right to carry his bride over that threshold?

Now Helen was not just a pretty face or a talented pianist, she was also a capable seamstress and her challenge was not the lack of a written language in Kavirondo but the lack of any clothing at all. The Nilotic Luos were not 'into clothes' and Helen sought to change that situation. In fact apart from her soliciting garments from the homeland, she became rather a useful cotton-grower. Lacking dyestuffs the cloth produced was pure white and increasingly Helen had a sense of 'heaven' when the young Luo maidens came into Gendia church on Sabbaths in the simple but comely gowns they had earned.

Virgil Robinson recorded in his extensive chronicles that V. E. Toppenberg called in at Gendia Mission on his way to his 1909 appointment to West Tanganyika. The great Danish Missionary recalled the scene. 'In the crude Mission School we saw groups of naked boys and girls sitting on the floor around Sisters Carscallen, Morse and Baker.' When he next visited Gendia some twenty years later he wept with joy to see hundreds of strong young people all true to the Message, and confessed that he had felt doubts as to whether the power of the Gospel could do anything for such degraded people as he had seen on his previous visit. Now he was fully persuaded.

During the difficult years of the First World War, when the majority of the European missionaries were effectively interned by the British at Kaimosi, Carscallen was the one who kept the Church together as best he could although restricted in his movements around the Mission Stations. Both Helen and he were suffering exhaustion and the long-term effects of repeated bouts of malaria. Funds were in short supply to sustain the missionary families. Not until late 1917 did the first \$2,500 arrive from the GC through the US consul in Mombasa.

His faith in the future is signified by his building a sail boat to act as a kind of short-distance ferry for personnel and goods which is known to have been in use throughout the 1920s. It must have been a great easing of his burden of responsibility when the multi-talented relief-team arrived at Mombasa in the early autumn of 1920. Among them Worsley W. Armstrong and Eric Beavon had been imprisoned in Britain during the war for their faith as Sabbath keepers and humanitarians. Contact with them and with their veteran leader William T. Bartlett would reassure the exhausted pioneer that the Mission was 'back on track'. He would revive his wonted energy and resourcefulness after a few months' rest but after having a necessary operation Helen died in 1921.

What happened in 1906?

1901. Not only did they travel in comparative comfort, but they would have been able to view some of the most spectacular country the world has to offer with abundant big game and colourful bird life. About the arrival of the party at the territory allotted to the Mission by the Colonial government, let Arthur Carscallen describe the scene:

Kisumu Lake Victoria, 27 November 1906
Brother Enns, Brother Nyambo and myself took a small launch here and crossed over to the southern shores of the Kavirondo Bay where we pitched our tent close to the water's edge until we could have a look around the country. After a few days' search we decided to locate on a hill about two miles back from the bay. From this hill we have a fine view in every direction. To the north we can see across the Kavirondo Bay and get a good sweep of the country beyond. To the north-east we see Kisumu, and to the east we have a view of the country for fifteen miles; to the south we can see the hills for about thirty miles and to the west there is a valley spreading out below us for some ten miles, while beyond that the hills loom up one after another for many miles in the distance. We are well favoured by having a good river flowing along the foot of the hill, which winds its way through the valley to the bay.

The country here is very thickly settled with a most friendly class of natives. We can stand on our hill and count about two hundred villages, each of the nearest ones sending us a present of at least a fowl. The natives have made friends with us quite quickly, and we now have a good deal of company every day. The chiefs have shown themselves most friendly and have come to see us several times. Whenever they come they bring us some little present. One brought a fine sheep the other day. Another, who wants two boys educated, brought us a fine young bullock, nearly full grown, to pay for the education of the boys. Other missionaries say it is best to take something that way from the chiefs as it makes people feel that the education is worth something. We hope that at least one more chief will

be liberal enough to bring another bullock as two will be of use to us later on the mission farm.

Although we are about under the equator, our climate is not at all what might be expected. We have now been here during the dry season but have not experienced the heat that is very common in America. The heat lasts but a few hours in the middle of the day, then the remaining time is quite cool. Our evenings are ideal. The sky is nearly always clear, and the moon and stars shine very brightly.

*Later I shall write more with regard to the natives and their customs. Hoping that our people in the homeland will remember us here with their prayers and means, I remain,
Yours for the Master*

A. A. Carscallen

Invariably, when there are dispatches from the Kavirondo Mission, Andross put them on the front page of the MISSIONARY WORKER and exhorted the Church to pray and to give. Such treatment surely focused the attention of the Church on what was happening overseas, a stimulus to prayer and a motive for generosity.

In January 1907 A. C. Enns was still in Kavirondo country where the newcomers had been told that the site they had chosen for a mission station, some 350 feet above the level of the Lake surface and 'free of miasma and mosquitoes', is known locally as Ogango, 'a place of rocks', and they had decided to change it to Gendia.

Carscallen had been emphasising what a healthy place they had chosen and how that indicated God's leading. However, in the very same letter of 10 January 1907, he wrote: 'Our work here now is at a standstill for Brother Enns is down with black water fever and I have to be with him night and day. He seems to suffer a good deal of pain and he says he cannot live through it. He bade us goodbye today, saying that he could not live, but I do hope God will spare his life, for I do not know what I shall do if left alone. Of course God will be with me and bless me, but the burden of the work will be heavy.' Later the same evening the missionary wrote, 'This evening Brother Enns is feeling better than when I started this letter and he says now that if he gets better he is going back to Europe for a while at least.' Andross, the recipi-

ent of this rather downbeat letter nonetheless put it verbatim in the MISSIONARY WORKER: 'You will see by this the dangers to which our brethren are exposed in that land and the need of further assistance being sent out as soon as possible.' The multi-talented Carscallen, having recruited Luo labourers, had set out the footings for a multi-purpose building with stone walls two feet thick; 'in a few days we expect to have the house up to the top of the windows'. Considering all the factors involved in creating the facilities for a moderately complex mission installation – and all the risks of climate, disease, infestation – it is amazing that so much was accomplished in so short a time. But the greatest task of all had hardly begun.

Scripture declares that there will come a time when there will be a famine for hearing the word of the Lord. But Carscallen and his colleagues faced not merely a famine but a complete absence of Scriptures. The Luo tribe was in origin Nilotic – that is, coming from the Valley of the great river Nile, but though the main branches of the tribes in Sudan have words and language structures in common they are in general terms incompatible. Arthur Carscallen, gifted linguist as he was, had to find a solution to the fact that Luo was a 'spoken only' language. It had no literary form, no books or writings were available. Can you imagine a greater handicap to an evangelist – no Bible?

The Luo language

A certain pompous official of the former Colonial government once informed the young Carscallen that they had missionaries of all shapes and sizes with all sorts of labels and they didn't need any more. He had no inkling of the fact that the man he was denigrating would shortly make an impact, with unimaginable consequences, on the future spiritual life of Kenya's citizens. Arthur had studied the guidelines and knew by heart the government's policy, so wasted no words on the outspoken official but insisted on what the statute laid down in relation to land holdings for schools and churches. Kenya owes a great deal in terms of development and infrastructure to the quality of its mission schools, and the name of Seventh-day Adventist stands high in the records of Kenyan progress.

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Previous page: Manor Park College, staff and students, c. 1902.

Top: A baptism at Musoma in Lake Victoria.

Left: The ordination group in 1928.

Right: Eric Beavon, a translator.

Below left: Pastor and Mrs F. H. Thomas and their four sons.

Below right: The Munderspach family.

Bottom left: The site of Ulimbaru Mission station.

Bottom right: The Suji Mission in Tanzania (then Tanganyika).



What happened in 1906?

The Kendu Bay Hospital, designed and built by Bristol layman Frank Salway, and first Medical Director Dr G. A. S. Madgwick, served a vast area with health care from 1921 onwards. The remarkable Africa Herald Press, printing books in seven African languages, is another tangible reminder of the Mission. A much less quantifiable gift was the provision of the Kavirondo Luo language in written form, making possible the preparation of the complete Scriptures.

This great work was accomplished by a consortium of missionaries including the Anglican Bishop Willis, the Mill Hill Catholic Fathers, and the Society of Friends whose Mission was at Kaimosi near Kisumu. It is quite heartwarming to observe, even at a distance of years, the friendly collaboration of these men of God to give to Kenya's people the record of God's Unspeakable Gift which once could only be spoken about but now is read by generations of Kenyans and, like our King James Bible, has generated a traditional Luo Literati in a single generation.

Carscallen contributed (like Kotz in Tanganyika) the Gospel according to Matthew in Luo and thus became the first SDA translator to have his work accepted and published by the British and Foreign Bible Society in 1913. He was able to hand-carry his *opus* to the Victoria Street headquarters of the London Society, for that was the seventh year of his African sojourn and he was due for home leave. What an infinite mercy it was that this great gospel translation should be available to the new African SDA Church at a time when a greater darkness than any consortium of Witch Doctors could have devised was about to descend on Africa, the First World War. For a faithful few of the new African Adventists in Pare and in the newly emerging 'Seven Churches of Kenya'* it would prove to be 'their finest hour'.

** They were not strictly Churches but Mission Stations. The buildings became rubble but as any Greek student knows, the term translated 'Church' signifies 'the called-out ones' – people not bricks and mortar. They survived and endured.*

One unforgettable occasion stands out in memory when I took up my education at Newbold College after World War II and attended the Graduation Exercises at Binfield in 1946. Coming out of the Moor Close chapel at the end of the formal service I became aware of a group of rather mature gentlemen soberly clad and anything but sober in demeanour. They seemed inordinately cheerful and were addressing each other in a totally unintelligible language, grouped around a tall African in his middle years. Since I recognised in the group the father of a friend and colleague, I asked young Leonard who the African might be and what they were celebrating that they appeared to be enjoying so thoroughly and what was the language which they all spoke so volubly. 'It's Joluo,' he said, 'spoken by one of Kenya's major tribes. The African is one of the important

Chiefs of the legislature and has been invited by the British government to represent Kenya in the Victory Celebrations.'

I later discovered that Chief Paul 'Mboya as a young man had been a member of the Lane household at one time in Gendia Mission and had the distinction of being the first Luo pastor to be ordained to the Gospel ministry. He evidently was a very thoughtful young man capable of making value judgements. It had long been an African tradition that the father of the family should eat first with any other adult males. When Paul 'Mboya set up his own household he initiated the custom of having all his family members together at the table, which he had first experienced in the Lane home. When the Lane family left Kenya, Paul 'Mboya lived in the Watson home and daily saw the young Albert and Charles to school in Gendia. I am indebted to Charles for further information about the later life of Chief 'Mboya for he is regarded in Kenya as a true sage, a man of letters and is given the title TER which I believe is among the highest dignities to which a Luo male can be raised. It is by no means unlikely that when Paul was a small boy he himself contributed to the great Luo vocabulary.

Collaboration over Luo

It all sounds very dignified and scholastic but the liberating or literation of Luo sounds like tremendous fun and made great merriment and friendly feelings (maybe even mild competition) between the participants. Who could imagine, for instance, a consortium of Adventist, Catholic, Anglican, Quakers or whatever, all chatting together about words they have 'discovered' in some strange context. Bishop Willis had a large collection of 4,000 Luo words and, not to be outdone, Carscallen produced 5,000. The Catholic father's score was not so high but included some rare expressions; one supposes that the confessional may have brought some unusual constructions to light. All the collaborators were distinguished by having a notepad permanently suspended from belt or pinafore and would halt either class, conversation or even invective with the mild enquiry, 'What was that word you just used? Say it again slowly and let me repeat it back. Now what exactly does it mean?'

The Gendia mission had received a donated typewriter, a precious and costly item in those pre-throwaway days and it worked hard, usually with a heavy 'wodge' of carbon paper 'sandwiches' on its feed roller, for, having collated all the Luo lists, Arthur, helped by his equally keen colleagues the Bakers and the Morses, prepared no fewer than twelve complete vocabularies and distributed them to all the Christian missions which had 'pooled' their own lists. In a sense that pool made some pretty big ripples, as in the case of 1946 when Roy Scarr reports that the villagers of Binfield were a bit doubtful about the Adventists who had taken over the great Crisp

mansion 'Moor Close' so they consulted the local vicar. 'Adventists? Oh, they're good people. I met them in Africa.'

There is more to be written about missionaries who daily used the picturesque Luo language in teaching. The Luo people themselves were generous in acknowledging that some Europeans were more skilled in their Luo writing and grammar than those to whom it was their first language. Such a person was Grace Agnes Clark the headmistress of Kamagambo Girls' School. For her great services to the translation of the Luo Scriptures, she was created a life member of the British and Foreign Bible Society. The government



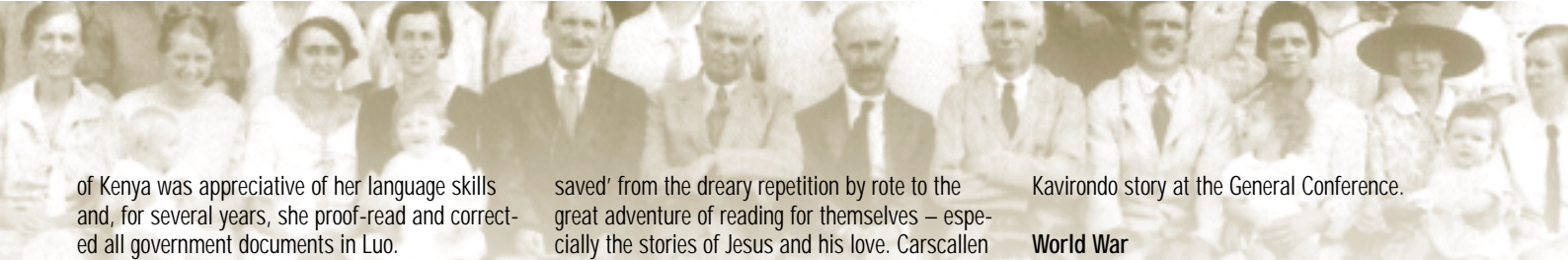
Arthur Carscallen



W. T. Bartlett



Following his years in East Africa, A. A. Carscallen spent many years as an Adventist pioneer in the Guianas. In Georgetown, capital of what was then British Guiana (now Guyana), stands a church which Carscallen designed and built.



of Kenya was appreciative of her language skills and, for several years, she proof-read and corrected all government documents in Luo.

There is a little-known story about Grace, which reaches to the very heart of Christian dedication and sacrifice perhaps even as much as the small graves on the periphery of Mission Stations worldwide. Lois Lane, niece by marriage of the redoubtable L. R. Conradi, was there at the heart of the story. Here's how she records it in her fascinating journal which she kept from age 9 when her parents became missionaries to the Near East.

I remember a 'surprise' birthday party we had for Grace Clark. I decorated the cake with her name and birthday wishes and had the table laid out with as many trimmings as I could devise. Then Mrs Bartlett brought her down to our house, all unsuspecting, and when she saw the table and the cake she burst out crying. Dear Grace! It was not easy for her, or any single girl, to live in a mission compound. The others had either a husband or wife as a 'special' companion but a single girl, even though living with a family who are 'kindness itself', must feel that 'two is company but three's a crowd'. Grace gave a long period of faithful service and died at her post and I am sure her reward will be great. . . .

Lois (née Wakeham) Lane did not accompany Leonard, her future husband, to Gendia. Their relationship, apparently, had not got far beyond the mutual admiration stage (she must have been



Lifetime Publishing pioneer Don Swann, based in Kendu Bay, prepares supplies for Tanzania.

a pretty nurse and she owns up to having started a 'bottom drawer'!) when Leonard left the Stanborough Park scene in 1912 as a ministerial graduate and missionary appointee. Work at the nearby Stanborough Press had provided means to continue his education and at the same time to develop an industrial skill. It also made him doubly welcome in the eyes of mission director Carscallen when he returned from furlough with a hand press capable of reproducing thousands of spelling books, vocabularies and the recently completed Luo grammar which were eagerly received/purchased by government and church schools alike. Thousands of Kenyan children 'were

saved' from the dreary repetition by rote to the great adventure of reading for themselves – especially the stories of Jesus and his love. Carscallen made sure that music was an integral part of the translation programme for a distinctive hymnal was included. Like many other Adventist youth of the 1930s and 1940s I learned to sing in Luo a little number, *Ay Yesu Hera*

Ay Yesu Hera

Ay Yesu Hera

Biblos owachona.

A former head teacher of Kamagambo School, E. R. Warland, taught us to sing it around the campfire. It expresses the essence of the Christian message for Luo or Lancastrian – Yes Jesus loves me. The Bible tells me so!

The reinforcement of the Luo language triggered a wave of interest and revival in Kavirondo country and also there had been a reinforcement of personnel as several younger unmarried men joined the Gendia group. Men like Ernest Phillips, Albert Watson and Leonard Lane. In a lively programme of outreach involving the organisation of scores of 'out-schools', six new mission stations were added to the original Gendia Mission. With many good and positive events taking place in the Seven Church Centres in 1913 one might be tempted to prophesy for the following years a succession of spiritual triumphs as the lively young Church flexed its muscles. Pastor Carscallen, on furlough in Europe, was invited to tell the

Kavirondo story at the General Conference.

World War

The despairing utterances of British Foreign Secretary Sir Edward Grey, as he observed the rapid decline of the 1914 political situation in Europe, are often quoted. The lights were, in fact, 'going out all over Europe'. Preoccupied with the dire events taking place in Belgium and France, Turkey and the Middle East, and the conflicts on the wide oceans and the narrow seas with, for the first time, great dirigibles and primitive but deadly aircraft 'grappling in the central blue', the world's newspapers had little to report about Africa. There was a large and potentially dangerous German colony with the notable Lieutenant Colonel Paul von Lettow-Vorbeck in charge of a force of well-drilled askaris and backed by the heaviest artillery in Africa, namely the guns of the German cruiser *Konigsberg* which had been battered by British monitors in the Rufiji river delta then scuttled by her crew, but not before they had detached her full armament of naval guns which were later transported to Dar Es Salaam and fitted with wheeled carriages by German engineers.

The threatening presence of this force made the Kenya Colonial government apprehensive about the British missionaries who were known to be 'friendly with the Germans'. Pre-war correspondence with Hamburg-headed paper was produced. They took quick action, segregating the European missionaries to the little Quaker colony at Kaimosi north of Kisumu and obliged them to take part in building a hospital. Only Kamagambo-based Carscallen and the Swiss missionary family of Alfred Matter at Kanyadoto had freedom of movement. This situation went on until 1917 when, according to Virgil Robinson, a letter from A. Morse to the South African General Smuts, who was in charge of the combined forces in Kenya, caused him to order the immediate release of the missionaries. Lois Lane, in her journal, states that her future husband 'made a nuisance of himself' protesting to Smuts on a regular basis. The fact that the SDA Church was highly regarded for its Christian witness and good works in his homeland

> p10



This group shot, at the Gendia Mission, was taken in 1928. Ernest B. Phillips stands at the centre of the back row. On the front row are Pastor and Mrs E. R. Warland, Pastor W. T. Bartlett and Pastor W. H. Meredith. Pastor W. W. Armstrong is fifth from the right of the centre row. Armstrong's harsh treatment in British prisons during World War I had been the subject of a Home Office enquiry.

What happened in 1906? *Concluded*

was sufficient. He gave orders that the segregation order be rescinded and the men be allowed to return to their missions at once.

Much more painful and distressing was the situation south of the border in the former German East Africa, where there were losses of five European missionaries killed and ten times that number of Africans at a most conservative estimate. In the country at large there had been great loss of life from sickness and fatigue when draught animals transporting war supplies died in harness; human carriers and porters took over and paid the ultimate penalty in the heat and horror of the campaign. Missionary couples in some cases were separated, wives being repatriated and their partners interned in India or South Africa.

Nevertheless there were positive factors. When the German missionaries recognised that inevitably they would be captured and interned they called together the elders of the churches and

with great solemnity charged them with the care of the flock. They proved themselves 'faithful husbandmen', as Spencer G. Maxwell reported when making contact in Pare country. In 1921 the membership was virtually intact and there were large baptismal classes awaiting the return of the missionaries.

In similar manner the seven Kenya districts covered by the Mission Stations were cared for by appointed African leaders, that is, baptised members of great spiritual stature as follows:

Gendia Mission	Isaac Okeyo
Wire Hill	Johana Tolo (Tulo?)
Rusinga	Daniel Onyango
Kanyadoto	Marika Otieno
Kamagambo	Petro Oyer
Mfang'ano	Petro Rakula
Nyanchwa	Yakobo Olwa

L. E. A. Lane, who had charge of the printing from 1913, had selected four young Luo men in advance of the arrival of Carscallen from Britain with the new printer whose first task would be to prepare all the teaching aids for the new Luo language system which would have such an amazing impact on the Luo world. Parents in thousands of homes around the Kavirondo Bay would stare in amazement as they beheld their own children reading meaningful words from white sheets of paper. As long as they lived, Haron Kecha, Ezekiel Owano, Gideon Nudi and Ezra Choka, the apprentice printers, would hold their heads high as they told the story once again of their being at the centre of the Luo language revolution. And who could blame them for standing tall!

Destruction

The kindly laymen caring for the flock of God in the absence of the missionaries had no way of protecting the mission stations, which had been lovingly erected and well maintained. They were also homes to the missionaries and places of care and healing for the sick and injured. Almost without exception they had been looted and destroyed, not by soldiers but by criminal and unruly elements who took advantage of wartime slackness in law and order. Carscallen, suffering from incipient malaria and without respite or leave since 1913, had the melancholy task in 1920, when the long-delayed arrival of a relieving group of missionaries from Britain was imminent, of making a series of sketch maps defining carefully the location of every mission station with the associated dimensions of each parcel of ground. It was a matter of great grief and chagrin that all the meticulously kept records of each station had been looted and burned. That included even the headquarters building, which he had built with his own hands, to which he had brought his lovely bride in 1907, and which had so many memories of his fourteen-and-a-half years of service. Gendia Mission, which he had built with stone walls two feet thick, had been taken over by the military in 1914. Even this stronghold had been heavily damaged by fire. This was not the way he had imagined handing over his beloved charge to a successor. It had always been his pride and joy to see the missions kept immaculate, window glass shining, yard carefully swept. To so many Africans, Nilotic and Bantu, this place had been the gateway to a new life. 'No!' he almost shouted, 'New life has nothing to do with buildings, however clean and tidy. "The words I give unto you they are spirit and they are LIFE." Ruined buildings may rise again but the Word of God stands ever fast.' No enemy could take away or destroy the gift which Carscallen and his Christian associates had been privileged to hand on to the Luo nation – that Book, of which *Ay Yesu Hera Biblos O wachona* is the essence.

Across the Tanganyika border the situation was even worse. There had been a pitched battle around the Utimbaru station so that it was scarcely recognisable. He wondered about the fate of the beloved German friends with whom they had so many things in common. What a wonderful work those men and women accomplished. When I was taking a Week of Prayer in the Parane Secondary School in the Pare mountains I recall poignantly a visit to the resting place of the young Frau Drangmeister and her baby and seeing, years

later, in the late Ada Robson's photo album, a picture of a radiant young woman, the sister of the little one who died. This lovely girl had gone back to the place where her mother had died to continue the work her parents had started. Later I had the opportunity to visit Friedensau, soon after the Russian army had released it. There is, just off campus, a very pretty graveyard with a stream and red squirrels! As far as my limited German would allow, I checked the inscriptions and discovered that several graves were of single ladies, nurses who had given much of their lives to service in Africa. I am proud to belong to such a caring Church. Selfless service for others is at the heart of true Christianity.

With the cessation of hostilities the victorious allies had determined Tanganyika should be no longer a German fiefdom. But who would care for God's flock as they had done? So the veteran missionary bowed out of Africa toward the end of 1920, but we are not done with him yet. He would recover his health and live to 'fight another day'. Not so, Helen.

It was a great surprise to learn that the leader of the relieving party of fresh missionaries to

Kavirondo would be the distinguished Editor of the Stanborough Press, William T. Bartlett. The word had gone around that it would be the Welshman W. H. Meredith, but it was later learned that Mrs Meredith had not passed the medical fitness test and would need to have an operation for appendicitis. From this surgery the poor lady did not recover.

Bartlett was not a young man but he had many gifts apart from the wisdom of experience. He also had a remarkably capable team and one which had passed some extraordinary character tests. Virgil Robinson described the situation thus. *This group, which sailed for Africa in the mid-1920s, consisted of W. T. Bartlett who was to have general charge of the work, S. G. Maxwell who would labour for twenty-three years in East Africa, W. W. Armstrong, T. G. Belton, W. H. Matthews and Eric Beavon. In October L. E. A. Lane returned to Kenya. Yet another strong company of missionaries was sent out the following year consisting of Dr G. A. S. Madgwick, Mrs and Miss Bartlett, Miss Campbell, E. R. Warland, Miss Grace Clark, Mr Salway and Mr Phillips.*

The sending out of these two groups of workers

represented a tremendous sacrifice on the part of the British Union. It was very short of workers at the time. On 6 December, however, L. H. Christian, the Division president, reporting in the *Review*, noted that 'when disaster overtook the German missions in East Africa, the British Isles came to the rescue. They sent out a flood of missionaries. Those missions that would have been closed were saved and hundreds of members also.'

To list so many names of outstanding and dedicated workers without recounting any story or anecdote about them is in one way frustrating because so many are inspiring and not a few are humorous – a finely-tuned sense of humour is an important attribute in a mission context where the soul of humour is to laugh 'with' rather than 'at'. It has been my great good fortune to meet and work with so many inspirational characters, men and women who did not court danger but never shrank from it when convinced that a particular course was God's purpose. My role has been more a 'mouthpiece' than a missionary telling the story of God's goodness and grace in unusual circumstances.



Above: Ada Robson of Kettering lived way past her centenary. An astute and highly intelligent woman, she had a long, accurate and detailed memory. Her recollections went back to the Judson Washburn evangelistic campaigns in the 1890s. With her husband, Ada did a long period of mission service in East Africa. She had excellent recall of the A. A. Carscallen and W. T. Bartlett periods. She was also a source of much of the detail of the long and desperate attempt to find medical help for Lily, wife of Pastor E. P. Phillips, in 1931.



Above: Adventists imprisoned for their stand on World War I. Almost all became pastors and some church leaders. Those whose names are asterisked also saw mission service. Back row, left to right: J. McGeachy*, W. Coppock*, W. W. Armstrong* (for several years BUC president), A. Penson, Jesse Clifford*. Middle row: S. Williams, D. Barras, A. F. Bird, H. W. Lowe* (BUC president for several years before and during World War II), F. Archer. Front row: G. Norris* (manager of Granose Foods and pioneer factory builder in South America), H. Archer, W. G. Till* (missionary for many years in West Africa).



E. B. Phillips: A window on mission life

In 1912 Ernest B. Phillips, at the age of 19, joined Carscallen in Kenya.

by Rachel Surridge and David Marshall

Born in 1892, Phillips was the son of a sergeant major. In 1907 he went to Stanborough Missionary Training College. Kisumu, Gendia and Wire Hill, Kenya, were his first ministerial postings. With a gift for languages, he was among those who became fluent in Swahili and Luo, and helped translate parts of the New Testament into those languages.

Phillips was also an important member of the team involved in the post-World War One reconstruction. He developed bricklaying, carpentry, and cabinet making skills while working to rebuild the hospital and mission station at Kamagambo, which had been looted and burned in the war.

During his first furlough in 1920 Phillips met Lily Hugill, a Stanborough College student, with whom he had been corresponding. When he sailed back to Mombasa in 1921 Lily sailed with him as his wife. The missionary couple were sent to re-establish the Busegwe mission station in Tanganyika.

Soul-winning success there led to Phillips being ordained in Gendia by W. T. Bartlett. Following a furlough in 1927 Ernest and Lily returned to Tanganyika where Ernest headed the Mwagala mission station. There they remained until 1931. A real sense of isolation oppressed them, as did the prevalence of disease and the scarcity of medicines.

These are fragments from Lily's letters home, the first written only months after an accident claimed the life of their first son, the second from Kendu Hospital, Kenya, founded in 1925 by Dr G. A. S. Madgwick. There Lily's second

daughter, Rachel, would be born the following year.

Mwagala, 30 March 1927
Dear Mumsie,
Joyce [age 4 years] has been down with the whooping cough. She is still weak and thin. We had a lot of trouble to get even medicine for her. First, we sent to a government place 40 miles away without result. Then we sent runners 75 miles away to Ntusu, an SDA Mission. While these men were gone we heard that 60 miles away in another direction was the Africa Inland Mission headquarters, where there was a lady doc-

tor, a Mrs Maynard. Thank God, this time we succeeded in getting suitable medicine which helped the poor child.
Lovingly, Lily, Joy and Ernest

Kendu, 2 November 1927
Dear Mum,
We arrived at Dr Madgwick's yesterday – very tired. Ernest [Phillips] had fever and train sickness. The railways out here are rather rough and it is almost 3 days' travel from Mombasa to Kisumu. We are staying with Vera until Thursday week, then we take the steamer to Tanganyika, Port Musoma, then on to Busegwe.
Love Lily, Joy and Ernest

Busegwe, 11 February 1928
Dear Folk at Home,
We have not yet moved but expect to do so shortly. Our delay in going to Mwagala is proving rather awkward as we expected to have been there a long time ago, only it was found that there was not enough money to send us. Travelling is very difficult and very expensive out here. Some of our goods are at Mwanza, the port for Mwagala, and some of our things are here, which means that the things at Mwanza are running up expense for storing. However, we must not fret or grieve. The Master knows all this and more, and we shall get settled some day.
Lovingly, Lily

Mwagala, 14 April 1928
Dear Folks at Home,
I am glad to say that Joyce has recovered from whooping cough. . . . We have had much sickness and much work since being here. I, too, went down with whooping cough and also violent earache. However, we are very thankful that we are now well on the road to health, providing fever does not attack us before we have gained our strength. Mosquitoes are plentiful, so we are careful of our water supply. . . . Our Sabbath School is well attended, also the baptism and Bible study classes. The medical work is increasing. Just now we have large numbers of babies with sore eyes, as it is the fly and insect season. . . .
Ever your Lily, Joy and Ernest

Mwagala, 9 February 1929
Dear Mumsie,
We are keeping well at the time of

writing. Ernest is out preaching. Today I took his children's class, where we have over 20 little ones for special children's services. We have had a full attendance and good offerings since the New Year. We hope to open schools early this year for those living far away.
Lovingly yours, Lily, Joy, Ernest, Rachel

Mwagala, 2 June 1929
Dear Ones at Home,
I have had such terrible earache. I went to a doctor about 50 miles from here at the African Inland Mission. We had much trouble in getting a lorry and I did not reach the Mission until dark, so the return trip had to be made at night. I reached Mwagala at 1.30am. The ear did not yield to treatment until Sabbath. . . . We are grateful to God for all His mercies and ask for your prayers.
Lovingly, Lily, Joy, Rachel and Ernest

Mwagala, 13 June 1929
Dear ones at home,
We have had quite an exciting time. Last week (Ernest is still away) a leopard took 14 hens. We set a trap but did not catch him the first night. Next night I showed the boys how to set the trap. The leopard was caught by his front paw.
We are in the dry season from the end of May to the beginning of November. I have a 1,400-gallon tank of rain water which is, of course, boiled. So think of us next time you go to the well, or tap.
Yours ever, Lily

Mwagala, 28 October 1929
Dear Home folks,
Our weather has broken at last and we have had one good shower of rain about a fortnight ago. This filled up the rain-water tank 400 gallons, so we have decent water for drinking once again. . . .

Ernest is working hard these days fixing a rough veranda round the house to protect the mud walls from the rains, and it will also provide us with more rain water. This season ought to see the water question settled. We are hoping that next year the Mission Board will grant an extra corrugated iron tank, so that we can, with care, get through the dry season without using river water except for cleaning. The tanks are,



E. B. Phillips, at the centre of the photograph, greets Chief Paul Mboya at Newbold in the spring of 1946. With Phillips and Mboya are W. W. Armstrong, L. E. A. Lane, W. T. Bartlett and E. R. Warland.

of course, a great trouble, for when they are filled, the heavy pressure of water causes them to spring leaks, often in the most awkward places. Ernest has had one tank down three times and it still leaks. They are very hard to solder. The Lord blesses us greatly, in spite of the difficulties of getting supplies etc. We are grateful for those won, but our hearts grieve over those who pass by the words of salvation. We are glad that it is to the 'faithful' sower that the words of appreciation are spoken. The work is often very discouraging, hearts are so hard and also the bonds of Satan are so seemingly secure. Pray for us.
Lovingly yours, Lily, Ernest, Joy and Rachel

Ntusu, 28 December 1930
Dear folks at home,
You may be surprised to see the address of another mission. We, the children and I, are staying for a few days with Brother and Sister Robson. They came over to our house on Christmas day by car and the Kiddies and I returned with them to their station. We are thoroughly enjoying this change. They have a girls' school here – about 30 girls of various ages from 8 to 14. The headmistress is Miss Lucy Clarks, and we find her very companionable.
Lovingly yours, Lily, Ernest, Joy and Rachel

Kamagambo, Kisumu
19 January 1931
Dear folks at home,
Daddie has had a 'call' to the above station. We are racing against time to catch the boat at Mwanza on the 26th. Also Rachel is ill and I am only just off a fever spell. We shall have a rush to catch the boat, also it is the season of bad roads and so we shall

specially need journeying mercies. I am writing this under difficulties, so please excuse more.
Lovingly, Lily and all

The black-water fever from which Lily was suffering when she wrote her final letter was to claim her life. Their nearest Adventist neighbours, the Robsons, were to play a dramatic role in Lily's final days.

Lily became so ill that she could not walk or sit. Sacks for her to lie on were placed on the back seat of the Robsons' car for the final journey to the nearest hospital. Ada Robson, who was to live to be 105, has described the 'horrendous' journey over rough roads and through swollen rivers, to no avail. Lily Phillips collapsed and died on 28 January 1931. She was '30-ish'.

After a few months, Phillips returned to Britain with his daughters Joyce and Rachel. In 1936 he gained a BD at London University, and in 1939 an MTh. He was the first Seventh-day Adventist in Britain to take higher degrees in Theology. From 1931 to 1963 he taught Bible Languages, Bible Doctrines and History at Newbold College. He married Alice Gordon and their daughter Clemency was born in 1936.

Joyce has died recently. Rachel (Surridge) is in retirement in Grantham. Clemency (Mitchell) is a retired doctor who lives in Binfield. Joyce and Rachel both became teachers. Like their father, Rachel (with her husband R. H. Surridge) gave a number of years to mission service. Their sons, Robert and John, are both ordained ministers.

Ernest Phillips died, after a short illness, in 1977, sixty-six years after Lily's lonely funeral on the shores of Lake Victoria.



The Farrows in West Africa

Barbara and Arthur Farrow met at Newbold at the start of WWII. He, a new Christian, had experienced a Damascus-road encounter – on a sheep farm in New Zealand. She was a talented Yorkshire lass.

They married on 22 April 1943, at Stanborough Park church, and set sail for the mission field on the *SS California* on 4 July. Because of the war, they travelled by troop train to join a convoy of ships suitably code-named 'Faith' by the Ministry of Defence.

On 11 July the convoy was attacked by German planes. Three ships, *SS California*, the *Duchess of York*, and a *Liberty* ship were sunk, but God had his hand over them and very little life was lost. Survivors, Barbara and Arthur among them, were picked up by escorting ships and taken to Casablanca, arriving on 13 July.

Arriving in Lagos, Nigeria on 17 August, they bought much-needed supplies, having lost all their belongings, including their wedding presents, at sea. Next came a train journey lasting several days, on the country's only railway track which followed the Niger north before crossing and descending the length of the country to Aba. On arrival at Aba, the headquarters of the West Nigeria Mission, they found that they were to be separated for six months. Barbara was to stay in Aba, to head up a girls' school while its principal went on furlough, and Arthur was sent to Ikoti kefre, a mission outpost 15 miles away.

With two bicycles as their only mode of transport, weekends would see Arthur pedalling those miles to spend time with his wife.

One memorable night Barbara and her

neighbour, Myrtle Newman, were presented with 3-day-old premature twins who had been left out in the bush in the pouring rain, their 14-year-old mother having died in childbirth. It took three days to get the babies warm and feeding properly. Jimmy, the baby Barbara took under her wing, seemed to live a charmed life, narrowly missing death by a thunderbolt which passed through the walls of the mission house, and surviving a vicious attack of soldier ants! After two years Jimmy and his sister were returned to their father, but in the years that followed, Jimmy would often pay visits with little gifts for his missionary Mama.

Barbara eventually joined Arthur at the outpost, where she learned *efik*, the local language, ran a dispensary, and taught in the small school. When they could replace one of the bikes with a moped, Barbara rode it with Arthur hanging onto her shoulders while steering his bicycle with one hand.

After the birth of their eldest daughter the family moved to East Nigeria, to a town called Awtun, fifty miles from the nearest hospital. It was not a healthy place and they experienced a great deal of sickness. Despite this, Arthur would often go on trek, visiting the outlying villages, encouraging the workers, and helping where he could. He also built schools and dug wells.

On one of these treks he became very ill with enteric fever and drove 100 miles along dirt roads back to the mission station, to collapse in Barbara's arms. Barbara, heavily pregnant and unable to drive, made urgent arrangements to get him to the Adventist hospital at Ile-Ife, after which the family were sent on a long leave to England,



where Arthur spent a considerable time in the Hospital for Tropical Diseases.

Returning to Awtun with their baby son, they continued to work there until called back to Aba, where they were happily reunited with their old friends the Newmans. Barbara and Myrtle set up a small nursery and primary school for the education of their own children and the children of the town.

Arthur was in charge of Education and every Sabbath would see him climb into the pickup truck, often accompanied by one small daughter, as he set off to preach up to three sermons in surrounding towns and villages. The highlight of the year was camp meeting, when huge booths were built and covered with palm fronds to keep out the sun. When people came to Christ from a background of witchcraft, it was especially exciting and rewarding.

Barbara and Arthur returned to Britain in 1957, having given fifteen years of faithful service in the mission field. Barbara still worships in Bolton, but Arthur passed to his rest some years ago aged 64.

CAROL LOGAN

The Robsons at Ntusu

by Jack Mahon

For new missionaries assigned to certain East African regions there were long delays due to changes in political structures. It was especially true of the former German territories. In the case of Harry and Ada Robson, appointed in 1922 to Ntusu Mission, the delay was compounded when Ada Robson needed an emergency appendectomy. In view of that couple's potential thirty-five years of service in Tanganyika and Uganda the delay was by no means a negative factor.

Ada's parents, who were present in Kettering during the E. G. White visit, had constantly reminded her that she had been 'given to the Lord'. On her part, Ada had, from an early age at the denomination's first Church School, fully endorsed her parents' wishes. Both she and Harry had taken the three-month course in tropical medicine offered by the Livingstone College in London. However, when the delay in being granted visas to the former German territory (now a British protectorate) seemed unrelenting, Ada determined she would acquire as much medical and midwifery experience as she possibly could. She had already had several years as a Bible worker, so proceeded to take advantage of contacts made during the Livingstone Course.

Two doctors, both having long experience as medical missionaries in Africa, ran from their London practice a Clinic for low-income residents of Bethnal Green, and offered to Mission appointees the opportunity to gain experience in

interviewing new patients, taking their medical history and discussing with the doctor the diagnosis of the problem. They were also instructed in peripheral techniques such as the giving of injections, taking blood samples and performing minor operations of various kinds. In the course of this training experience Ada attracted the attention of Lady Barrett, who was a Harley Street Consultant and had a special interest in a group of East End hospitals, including Whipps Cross and the Clapton Women's Hospital. She noted Ada's natural aptitude not only in her 'hands on' techniques but in her reassuring relations with frightened patients, and her intelligence in the context of *materia medica* and especially her abilities in midwifery.

Lady Barrett instructed the Director of Midwifery in each hospital that Ada was to be informed of any unusual presentation or potentially complex birth as soon as the patient went into labour. When she discovered that her instructions were not being carried out to the letter she informed Ada that she was not getting sufficient experience and proposed that she live in for three months at the Clapton Women's Hospital, and



Will Raitt chats with Ada Robson on her hundredth birthday. In 1924, while Will was based at Mombasa, Harry and Ada Robson were at Ntusu. Will Raitt gave a lifetime's service in East Africa. His brother, Pastor Arthur Raitt, also devoted his career and a large number of his retirement years to service in Africa. Will was 'a Publishing man' and Arthur 'an Education man'.



Will and Arthur Raitt

accordingly informed the staff in no uncertain tones that at whatever hour of day or night Ada was to be present at any out-of-the-ordinary birth. Not surprisingly, when Ada set up her clinic at Ntusu, she very speedily became known as a phenomenal healer. She passed on some of her skills to the young men she trained as auxiliaries. Visiting physicians were amazed at the scope of her knowledge of medicine, both Western and African, and were impressed with the range of her prescribing. Undoubtedly, she possessed the gift of healing and for thirty-five years in Africa brought healing of body and peace of mind to thousands of God's children, rising up early and easing their pain.

Vera Lauderdale at Kamagambo

'For many years the Teachers' Department [at Kamagambo] had been headed by Miss Jean Schuil Finding a suitable replacement for her had been a big problem for the school board. . . .

'In 1952 her successor finally arrived from England [Vera Lauderdale] quickly established herself as a teacher of exceptional quality. . . .

'Her introduction of new teaching aids made her an effective classroom teacher. Her students admired her friendly attitude and easily accepted her counselling and advice. I was her assistant. We worked in harmony.' *Dishon H. Agutu*

I went out to Kenya in September 1951, expecting to go straight upcountry to begin teaching Africans to become primary school teachers. However, when I reached Nairobi I was told that there was an emer-

gency in the church school, in which the pupils were Europeans and Americans, and that I must stay there and teach and live with one of the American Missionary families. I was by profession a primary school

teacher and enjoyed this unexpected experience but it hardly seemed like the mission field I was anticipating.

Fortunately, the emergency passed and by early 1952 I found myself at Kamagambo Training School in Kisii country, not far from Lake Victoria, standing in front of Kenyan men (all older than I was) teaching them how to teach primary school children! I suppose that today my students would be young women, but things were different over half a century ago. It was enormously challenging.

Part of my job was to go off to primary schools and listen to my pupils teaching *their* pupils – some in Swahili, some in Luo and some in other African languages with which I was not familiar! It all depended upon which area the children came from. The schools themselves were pretty basic and the equipment meagre, sometimes only a black-board and slates to write upon. I

have vivid memories of geckoes running along rafters and plopping down onto the desks or floor.

Most of my time in Kenya (1951-60) coincided with the Mau Mau rebellion, when the Kikuyu rose up against the British and atrocities were committed on both sides. There was no outbreak in our area, but often cars on the road to Nairobi would be shot at and sometimes ambushed and those inside killed. We were shot at, but suffered no serious damage.

The worst thing that happened to me was being bitten by a poisonous snake. Unfortunately, the mission station was out of anti-snake-bite serum, its having been used on a child who had been bitten a few days earlier and who had died, so I had to be taken a long distance to a government hospital. The government doctor sent a sealed letter to Dr Kotz, in which he said that even if I did not die, my leg would almost

certainly have to be amputated.

As I lay in the mission hospital it felt as if an iron band was being pulled ever more tightly round my chest. But suddenly this ceased and I felt at peace. The next day an

African Adventist visited me and told me that he and a group of others had been praying for me on the previous day. I asked him at what time, and it was at precisely the time when my pain ceased.

I served two terms at Kamagambo. When I came home on leave at the end of 1960, pressure was put upon me to become preceptress at Newbold College from the autumn of 1961. I wanted to return

to Africa and, as I had heard that I was to be transferred to Bugema in Uganda to teach secondary children (not my speciality) I had already switched my language studies, at the School of Oriental and African Studies at the University of London, from Luo to Luganda. In the end, partly because of the health of my mother, with whom I was staying near Newbold, and partly because of certain negotiations between the Northern European Division and the Trans-Africa Division, I agreed to serve at Newbold for one year before returning to Africa.

Early in 1962, however, I became engaged to a man who was teaching History at the College part-time while working full-time elsewhere, and so it was to Oxfordshire, not Africa, that I went at the end of that Newbold year, and where I have been ever since, but a large part of my heart remains in Kenya.

VERA M. PORTER (née Lauderdale)



Winds of Change

David Marshall

As children, most of us had heroes/heroines. Mine were mostly Adventist missionaries.

Some I had only heard of. Others actually put in appearances at Conferences and days of fellowship.

The Church year was apt to centre round Ingathering. Then the great missionary stories were brought out and told again.

The names of the following had greater familiarity to me than those of any pop star:

Dr George A. S. Madgwick, the Medical director at the Kendu Bay Hospital, Kenya, and Dr John Ashford Hyde, Medical director of Kwahu Hospital, Ghana.

Above all, perhaps, there was Pastor E. Roy Warland.

Stories were told of men who had been persecuted for their religious principles during World War One and who, undaunted, had gone on to be mission pioneers: Spencer G. Maxwell, T. G. Belton, E. A. Beavon, W. W. Armstrong and W. H. Matthews.

There were whole dynasties of missionaries with names like Murdoch, Thomas, Meredith and Powell. We heard of L. E. A. Lane, R. A. Carey, Ernest Trace, Jesse Clifford, Frank Stokes, Beryl and Sylvia Turtill, John and Ruth Lennox, Hugh and Britta Dunton and Don Swann, Jean Schuil and Sydney Beardsell. Some of them were teachers, some preachers, some doctors, some nurses, some Publishing leaders. But all the names were infinitely more alive in the minds of British Adventist children growing up in the 1940s and 50s than the names David Livingstone and William Carey. We had to learn about *them* at school!

Since 1906 the British Union had been contributing the flower of its youth to overseas mission service. In doing so they invariably worked with the European Divisions – based in Berne, Edgware or St Albans – but there was a sense in which, for all that, those young people were ‘ours’.

Jack Mahon who, more than most, has studied British Adventist Missions in East Africa states:

‘I consider the four great gifts the BUC gave to East Africa were the transition of Luo into written form, the development of the Publishing house in the Lake region, Kendu Bay Hospital and the Kamagambo educational complex.’

Towards the end of the 1950s changes were afoot:

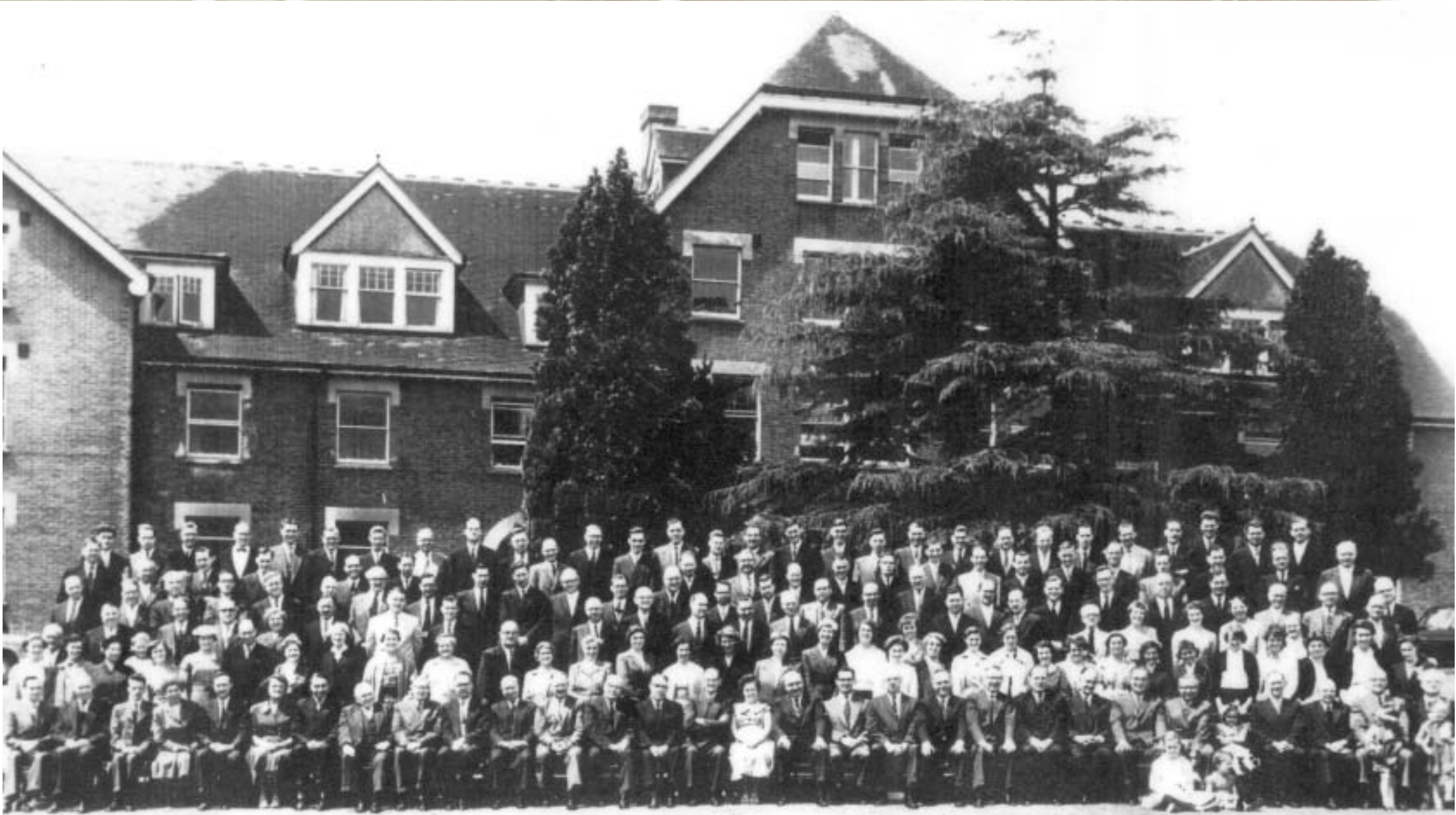
Gradually it became apparent that the Division (based in Edgware, then St Albans) was taking all the initiatives. The names of missionaries were at least as likely to be Norwegian or Danish as British or Irish. Nevertheless, when Pastor G. D. King, Vice-president of the Division, told his stories they were still, mainly, about people whose names we knew.

But, in the outside world, there were changes in attitudes. One of my teachers, as early as 1963, spoke of the concept of missionaries as ‘politically inappropriate’. I asked for clarification and he expanded on ideas with which we are now familiar, of Christian missionaries as the far frontiersmen of ‘cultural, if not political, imperialism’. He told stories, too, of American evangelist-type missionaries, the size of whose cars and the standard of whose lifestyles were obscene by comparison with the starvation and want among the indigenous peoples. The only deference he made to me was to say, ‘Don’t worry! Most of them weren’t Seventh-day Adventists – but Adventists were among the most *antisocial*.’

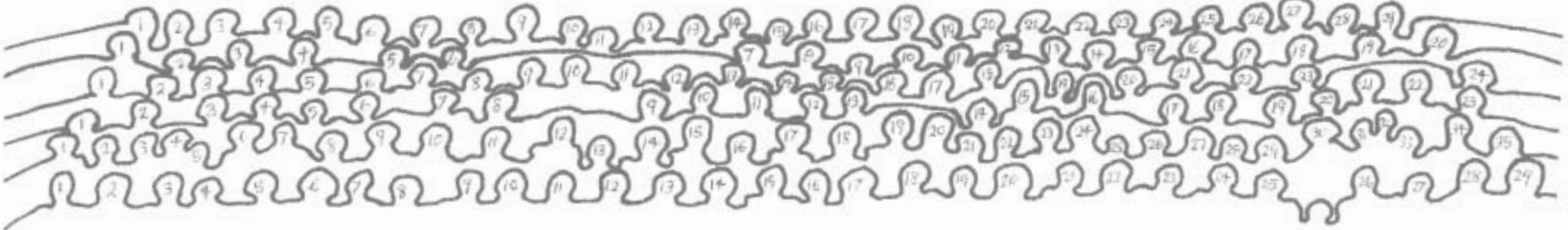
The word ‘antisocial’ has rankled with me these past forty-odd years. His context suggested that the Adventists were the least politically aware in what was left of the missionary movement.

Adventist announcements with regard to missions underwent a gradual change. It was important to our leaders to make us aware that the Division leadership had as good a relationship with the post-imperial governments of Kenya, Malawi, Ghana and Nigeria, as G. D. King’s relationship with the Emperor Haile Selassie of Ethiopia in what were referred to as ‘the old days’.

Emphasis was increasingly on the value placed by African leaders on Adventist schools, colleges and medical facilities. These stories were, to the best of my knowledge, true. Nelson Mandela *did* send his children to an Adventist school for the duration of a political crisis.



The photograph and identifications we owe to George Crutchfield, John Oddie, Rex Riches, C. D. Watson and Reg Burgess.



The British Union Conference worker force, 1959-60, photographed outside of the building that served, in turn, as Stanborough Missionary College, the Annexe of The Stanboroughs Sanitorium, and Stanborough School. It was demolished to make way for the current Stanborough School building.

Front row, l to r: 1 Derek Mason, 2 Eric Syme, 3 A. C. Clements, 4 Peggy Vine, 5 Ray Vine, 6 Rhona Cooper, 7 Victor Cooper, 8 E. R. Warland, 9, W. L. Emmerson, 10 Kenneth Elias, 11 Edwin Foster, 12 John Bayliss, 13 Arthur White, 14 A. F. Tarr, 15 J. A. McMillan, 16 Georgina McMillan, 17 Roy Allan Anderson, 18 Colin Wilson, 19 W. G. C. Murdoch, 20 W. J. Cannon, 21 Matthew C. Murdoch, 22 Bernard Kinman, 23 Charles Watson, 24 Richard Syme, 25 George Annis, 26 Arthur Howard, 27 O. M. Dorland, 28 ?, 29 George Hyde.

Second row, l to r: 1 Brenda Hawkins, 2 Grace Bainbridge, 3 Laura Mason, 4 Marilyn Pierce, 5 Beatrice Pierce, 6 Edna Bryan, 7 George Bryan, 8 Mrs Cummings, 9 Jean Mitchell, 10 Mamie Clements, 11 Hilda Ford, 12 William Nicholson, 13 Sarah Nicholson, 14 Katie Clifford, 15 Mrs Edwards, 16 Huquette Crutchfield, 17 Vera Cowley, 18 Millie Aikenhead, 19 Aurelia Ruddick, 20 Miss Bradbury, 21 Selma Herrington, 22 Jean Vesey, 23 Doris Lack, 24 Margaret Emm, 25 Audrey Laming, 26 Sylvia Dunlop, 27 Eirwyn Reese, 28 Dorothy Hayhurst, 29 Eileen Kellett, 30 Olwyn McIntyre, 31 Lamorna Rodd, 32 Hilda Forster, 33 Vera Watson, 34 Ruth Blewitt, 35 Mary Knowlson.

Third row, l to r: 1 Llewellyn Meredith, 2 Ian McGougan, 3 Fred C. J. Pearse, 4 ?, 5 Veronica Warren, 6 Paul Cummings, 6 Desmond Murtagh, 8 Ron Surridge, 9 Jesse Clifford, 10 Fred C. Edwards, 11 H. Kirkby Munson, 12 A. H. Cowley, 13 H. Humphries, 14 Audrey Mustow, 15 Derek Mustow, 16 Herbert Logan, 17 George Tapping, 18 Muriel Tapping, 19 Jean Baildam, 20 Winnie Buckle, 21 Edwin G. Essery, 22 Ernest Cox, 23 Chris Knowlson.

Fourth row, l to r: 1 John P. West, 2 R. H. Bainbridge, 3 ?, 4 Peter Stearman, 5 Bernard Walton, 6 Thomas Fielding, 7 John Bevan, 8 Hector Bull, 9 Victor Benefield, 10 Alex Freeman, 11 George Roper, 12 James Collins, 13 Ted A. Butters, 14 Edgar Hulbert, 15 Geoff Munson, 16 R. H. Smith, 17 Harry Benwell, 18 Clifford Smith, 19 Dennis Conroy, 20 Edward Bell, 21 Martin Anthony, 22 Horace Pearce, 23 Denys Baildam, 24 J. M. Howard.

Fifth row, l to r: 1 William H. Frazer, 2 C. R. Bonney, 3 David R. Lowe, 4 James Cuthell, 5 Roy Burgess, 6 Donald Lowe, 7 John French, 8 Walter Newman, 9 G. E. (Ted) Marshall, 10 Victor Hall, 11 L. A. D. Lane, 12 Eric Winch, 13 Dennis Uffindell, 14 Bryan Ball, 15 James Ginbey, 16 Ron Wood, 17 Paul Smith, 18 Douglas Logan, 19 E. B. Phillips, 20 George Bell.

Back row, l to r: 1 Derek Clothier, 2 Anthony Proudley, 3 Leslie Shaw, 4 George Crutchfield, 5 Albert Anderson, 6 Howard Parkin, 7 Don McClure, 8 R. W. Dougherty, 9 Ron V. Edwards, 10 John Freeman, 11 Arthur Farrow, 12 John Handysides, 13 Philip Anderson, 14 Kenneth Lacey, 15 Mark Leeds, 16 Ron Brett, 17 Watson Southcott, 18 Arthur Cooper, 19 Tony Timothy, 20 Amos Cooper, 21 Roy Graham, 22 George Emm, 23 Jack Mahon, 24 Ivor Kinnersley, 25 ?, 26 Brian Pilmoor, 27 Gerald Norman, 28 Alan Norman, 29 Ron Logan.

Winds of Change

Julius Nyerere, former president of Tanzania, Joshua Nkomo of Zimbabwe, and Tom 'Mboya of Kenya *were* educated at Adventist schools, and *were* fulsome in their expressions of gratitude.

But in the post-imperial world the concept of 'missionary' was politically incorrect. That, in truth, was the hardest fact that British Seventh-day Adventists had to get their heads round. To abandon an empire administered by pooterish former public schoolboys in pith helmets was one thing. To abandon those – my heroes, remember? – who had been pushing back the frontiers of the Gospel was infinitely harder to take. It impacted the career planning of many of us.

Among those who enabled me to adjust to a world in which missionaries were no longer acceptable was Yvonne Eurick (see page 19). Yvonne was one of many young people from the Caribbean who helped enhance the youth groups of Adventist churches in the 1950s and 60s. She was a close personal friend of Anita's and mine in the twenty years up to her death in Nigeria in 1984.

Yvonne brought with her from Guyana a sense of calling to mission service. Once she had achieved her various nursing qualifications and was beginning to be courted by the National Health Service for high position, she became restless. Only 29, she was haunted by a dream and driven by her knowledge of need. That knowledge was fed on a weekly basis by the Missions Appeal and on a daily basis by the local press in the politically Left-leaning City in which we lived. In February 1968 Yvonne left for mission service in West Africa. What she saw there fulfilled her dream and fuelled her drive.

One by one, the hospitals Yvonne matroned – Kwahu, Ile Ife, Jengre – were nationalised by, respectively, the Governments of Ghana and Nigeria. But Yvonne did not get involved in politics. She wanted to be where the need was greatest – and in her belief, that was in the regions where there were no hospitals. From the Toyota Land Cruiser provided by Jengre she set up and serviced a network of bush clinics across North Nigeria. Not long before her untimely death, she told us that her commitment to those bush clinics was 'open-ended'. At the



Some of Arthur Carscallen's well-used volumes

open end was the return of the Lord who even then walked among his brothers and sisters and brought healing.

Times without number I have been told of 'Sister' whose ministry

of healing impacted life in North Nigeria to such a remarkable extent, and whose memorial is outside the (now *denationalised*) Jengre Hospital.

The missionaries may have gone,

and the very word 'missionary' become pejorative, but the spirit of Carscallen, John Ashford Hyde, and E. R. Warland lives on in the nationals and overseas specialists who continue their work.

Arthur Raitt

A. J. Raitt came from a missionary family. He was the youngest of a family of five, four of whom saw mission service in Africa. Eva served in West Africa, Ruth (Down) in East Africa where she did valuable work towards the translation of parts of the Bible (and other books) into local languages, Will served in eastern and southern Africa, and Arthur served in southern and central Africa.

Ruth, Will and Arthur developed their linguistic skills when they were young. In 1924 Arthur left Watford Boys' Grammar School and, with Ruth, went to Germany for a year. In 1925 Arthur and Will went to train for the ministry at Collonges. After Arthur's return to England he became a Modern Languages teacher at Newbold Missionary College. He took Honours in French and German at London University in 1934 and an MA in 1955.

Married to Phyllis, and with three children, Joan, John and Margaret, Arthur went to teach Languages at Helderberg College in 1945. In South Africa the Raitts' fourth child, Lincoln, was born. Lincoln was to spend much of his career

teaching at Solusi in Zimbabwe.

After serving as Registrar at Helderberg, Arthur was called to be principal of Good Hope College. Both his wife and his son John died in this period. Even in his retirement Pastor Raitt was repeatedly re-called to service. With his second wife, Alice, he served in Rwanda, building up the college in 1973-4, and in Zimbabwe where he served as Education director for the Trans-Africa Division, 1975-78. Arthur was a wise counsellor and administrator, a gifted and humorous communicator, and he had a strong belief in Adventist education, paying the fees of many students at school and college.

DAVID MARSHALL



Alice and Arthur Raitt

Yvonne Eurick: A vision of Africa

by Anita and David Marshall

Orphaned at 7, Yvonne Eurick was brought up in Georgetown, Guyana, by a wealthy Adventist lady. She crossed the Atlantic in the late 1950s and did her nurse's training in Wakefield. From Wakefield she moved to Hull to serve in the Hedon Road Maternity Hospital.

The Hull ministerial team, George and Alice Bell, had twin daughters already, but that did not stop them all but adopting Yvonne. She was everyone's golden girl and served for a number of years as our Young People's leader.

Yvonne had brought with her from Guyana a strong 'missionary vision'. The church in which she had been brought up had been pioneered and the church structure designed and built by Arthur Carscallen.

Whatever the reason, Yvonne's eyes lit up whenever Africa was mentioned. As she acquired more nursing qualifications and administrative experience (she was in line to be matron), it became obvious to us that Yvonne was in a position to do valuable service in overseas missions. After two years of correspondence and interviews with the local division, it became clear that our golden girl was Africa-bound. We really didn't want her to go!

But Yvonne was determined, and on a chilling evening in February 1968, we said goodbye and 'bon voyage' to her over a Chinese meal. Yvonne would soon be starting her new job as chief nursing tutor at Kwahu Hospital, Ghana. And it wasn't long before she was the Matron, and a missionary on furlough was reporting that Kwahu had been licked into shape by this calm-amid-crisis girl from Guyana via Yorkshire!

Six years later winds of change, which had once blown nationalism across Africa, blew *nationalisation*. Yvonne was the last pre-nationalisation Matron of Kwahu. But an even greater challenge awaited her at the Adventist Hospital at Ile-Ife in Nigeria. Although from a wealthy background, Yvonne spent little on herself, and bought locally-made furniture so that she had money to put young people through college, or pay for a baby's layette. She adopted as she had been adopted, and many still tell of shirts she made for them by hand, or bus fares, or even fees, paid by her so that they could go to college. But if Yvonne felt the privations of West African society she did not mention them in her letters home, or on her furloughs, when she forewent the luxury of



Yvonne at work

being pampered by her 'family' and friends, preferring instead to visit the churches in the Greater Birmingham area, telling them of Nigeria's needs. Year after year West Bromwich church led the field in raising funds for life-saving equipment.

When Ile-Ife was nationalised, Yvonne moved north to Jengre, once again as Matron until nationalisation. This time, though, she was to have the satisfaction of negotiating *de-nationalisation* in 1982. She then re-organised Jengre, once again, as an Adventist hospital, though she did not return as Matron.

But it wasn't necessary for her to move again, because, using Jengre as a base, she commenced the work for which she is still famous – Bush clinics – where she was convinced lay the greatest need. Miles from towns, in improvised shelters or

cramped rooms, Yvonne and her little team dispensed health and healing to those who had no other means of medical help.

'Doctors came and went,' said Pastor John Arthur, who used to visit her, 'but Yvonne Eurick goes on for ever. She is the lynch-pin of the medical work out there, a cult figure. Everybody knows where to go for help.'

The last time Yvonne was with us, on furlough, we reminded her that after seventeen years it might be time to start thinking of coming home. Kindly, determinedly, she said that 'home' was where there was need. Her commitment to Africa was 'open-ended', and, at the open end, in her mind, was the sound of a heavenly trumpet that would split the heavens when her Employer returned to complete her work of making people whole.

But that work was brought to an untimely end when she died in a road accident on 30 January 1984 as she was being driven to one of her far-flung outposts. She was buried by the side of Jengre Hospital, and we held a memorial service in West Bromwich church.

Yvonne Eurick's commitment to the Lord and to Missions was total.



The Thomases: Africa – ‘your home for life’

It is likely that when Fred H. Thomas was sent to Gendia Mission in 1926 he and his recently married wife Florence set up a new record for baggage weight. As the custom was in that decade, new missionaries travelled by way of Berne in Switzerland, for there was the European Division office where new personnel were ‘commissioned’. The chief commissioner was the president of the division – in this case Pastor L. H. Christian. He spoke very seriously to the new appointees – some might even say ‘heavily’, stressing the high cost of sending missionaries. His solemn pronouncement was that the young people must apply themselves to language study for if, at the end of a year, they were not well able to communicate, they would be returned to their home base! Since the local language was the Nilotic Luo-speak it was a pretty tough assignment. However, for the record, Fred senior became one of a small handful of European Luo-speakers

who were renowned among the Luo tribe as being equal to the best of their own ‘first-language’ speakers. Pastor Christian also counselled the couple that they should look upon Africa as their ‘home for life’. In fact, their first service period was forty-two years and in his 80s Fred senior was still serving as a volunteer and still preaching in flawless unaccented Luo. Moreover, he and Florence had contributed three of their four sons to Mission service, two of whom were African language specialists.

It would be unwise to think of them solely as studious individuals who never soiled their hands with manual work. A case in point is that ‘heavy baggage’ referred to earlier. The Stanborough Press in Watford had donated a replacement for the tiny hand press which Arthur Carscallen had taken to Gendia when he returned from his first furlough in 1913. This donation was the ‘full works’, a Miehle cylinder power press with awesome output com-

pared with its diminutive stable-mate. Sadly, something rather horrible happened to this very delicate machinery en route. The main casting which kept all the processes in exact register with each other part was fractured in three places – in fact it was in three separate pieces. ‘A worthless heap of junk’ some might have said, but certainly not Fred senior.

In the heat of the African summer, having drilled 96 half-inch diameter holes with a hand-drill in such precision as not to affect the perfect register, Frederick H. Thomas brought that delicate piece of mechanism ‘back from the dead’ as he carefully located and tightened almost a hundred half-inch bolts. Until its replacement in the mid-sixties that same press poured out a continual stream of literature in seven African languages, supporting an increasing corps of colporteurs. African books continue to be the principal means of evangelism and nurture.

JACK MAHON



Horace Pearce

Missionaries were not only employed for their ministerial skills. Practical skills were needed, including treasury and printing skills. A missionary needs to be a person of expertise in many areas. And so it was that Horace gathered together his many abilities to take to Africa in 1946 as Secretary-treasurer of the West Nigeria Mission. He was a carpenter, compositor and printer at Stanborough Press,

had been a wartime Fire Service officer in London, and a lay-evangelist who often backed up a team effort with his musical skills.

A converted troopship, *Empire Deeben* (captured from the German navy during the war), took the Pearces to West Africa. As it had no rails, just a strand of wire to mark the edge of the deck, young David felt his mother Winnifred’s hand on the back of his collar for much of the voyage.

After four years, the duties of Publishing house manager were added to Horace’s portfolio. In 1952 the printing work was moved from Ibadan in Nigeria to Accra in Gold Coast (now Ghana). Horace, as manager of the newly-named Advent Press, was responsible for moving all the equipment to its new location. This was achieved with the use of a 15-cwt Morris Commercial truck; five trips, 400 miles each way.

1952 was also the year that Horace was ordained to the ministry, recognising the call of God in his work.

As a nurse, Winnifred had used her skills to assist in clinic work, but with the onset of her own health problems the family (now including toddler Robert) returned to England in 1957.

DAVID AND JAN PEARCE

Rex Gordon Pearson: Fifty-two years of mission service

Gordon Pearson, father of Rex, was born in 1890 in Sunderland. At 15 he joined the merchant navy, and made several trips to India. On its way to India his ship would stop for supplies in Durban, South Africa.

The Tully family were descendants of the 1820 British settlers to South Africa. They were running a cafe at the Durban docks frequented by seamen whose ships were in dock.

On one of those trips Gordon contracted typhoid fever between Capetown and Durban. He was put ashore in Durban while the ship continued its voyage to India. The only people he knew in Durban were the Tully family. At the time the grandmother, who was running the cafe, took him in.

The next-door neighbour was Dr Hankins, an Adventist physician who treated Gordon. Dr Hankins used to brag that since Gordon was on his back and could not run away he ‘lost no time in giving him Bible studies’.

Gordon and the Tully family became Adventists. Gordon did not go back to sea, neither did he return to England.

The Tullys had a lovely young daughter, Irene, who was 18 at the time. Gordon and Irene fell in love and were married.

Soon after the marriage they went to Spionkop College to be trained as missionaries, where Rex Gordon Pearson was born. When Rex was six weeks old, Irene and Gordon left South Africa to serve as missionaries at Inyazura Mission in southern Rhodesia (now Zimbabwe), and when he was 2, they were transferred to Malamulo Mission in Nyasaland (Malawi). For the next thirteen years Gordon and his family served at four missions in Malawi and northern Rhodesia (Zambia), where Gordon pioneered two mission stations (Tekeranani in the south of Nyasaland, and Luwazi Mission in the north of Malawi).

When Rex was 16, while the

A Report from Kamagambo

Written by E. R. Warland on 27 June 1930 to the British Union Conference

This school, established by the Seventh-day Adventist Mission and situated fourteen miles by road from Kisii in south Kavirondo, has two departments, the Girls’ School and the Normal School. The former is the older, having been opened eight years ago. At that time, owing to the opposition of parents, it was very difficult for girls to read in the various mission schools in the district, and the primary object of the school was to provide an opportunity for Luo girls to receive an education. During the early years those in charge met with much opposition from the parents, as did the sister school at Gendia Mission, since incorporated in the Kamagambo Girls’ School. However, there is now no opposition, and parents, seeing the benefits derived, send the sisters of those who have attended.

This department is, as it always has been, under the care of Miss G. A. Clarke. The school, which accommodates thirty boarders, is open to

girls bringing a letter of recommendation from an outschool teacher. The course lasts for three years, though some have stayed longer. Besides the ordinary literary subjects of the Day School, which the girls attend, special instruction is given two hours daily in Mothercraft, Hygiene, Sewing and Cooking. The girls cook all the meals for the men students. Communal gardens supply all the grain and vegetables needed by the students.

Temporary buildings have been used until recently, but now a compound of permanent buildings is nearing completion. This has been made possible largely by government grants, which help has been much appreciated by those in charge as well as by the people themselves. During the past eight years a good number of Luo girls have received an elementary education here, and not a few of these are now wives of teachers, helping in the village life and spreading by their example that knowledge of the benefits of hygiene

and child welfare which it has been their privilege to learn.

The Normal School was not opened until September 1927, and was started to meet a growing demand for more and better schools. The mission, which at the close of 1929 was conducting 285 schools with an enrolment of just over 10,000 students in the Luo and Kisii districts, decided to bring in for short courses of instruction the teachers then in the outschools. Thus batches of thirty at a time were prepared for the Certificate B Examination, and though a good number of these have passed the examination, either at the school or at a mission station, this task is really not yet completed.

At the beginning of 1930 the school entered upon its real programme as a Normal School, and was able by means of a grant from the Local Native Council to offer a full year’s course for the fee of 60 shillings. Teachers in training continue to receive full wages while absent from their families and attending the school. Both Luos and Kisiis are eligible to attend, the instruction being given in Kiswahili.

During the first year the student covers the ground of Standard V and lessons in Teaching Methods, sitting for the Certificate B Teachers’ examination at the end of the year. The second year is spent by the teacher in his school where he is expected to apply those principles which he has learned. The third year is in the school in preparation for the Certificate C examination. As the school is yet very young it is not possible to say at present what standard will be reached, but it is the aim of the school to provide the mission with teachers holding the C Teachers’ Certificate.

In addition to the literary studies, instruction is given in Agriculture and simple Carpentry. It is not the purpose of the school to produce

the Lales were murdered. Rex had spent a week settling them into the routine of the mission. A day before their deaths Rex took their two boys to Anderson School in Gueru.

In 1999 he became Zaire Union treasurer. For the next three years, 1990 to the end of 1993, he served as treasurer of the Burundi Association. At the end of 1993 he retired in England after fifty-two years of mission service.

ELVIRA PEARSON



skilled artisans, but to make the African teacher a more useful member of the community, able to take care of the equipment of his school and add thereto; as well as able to show to others, by his own example, the advantages of better homes, both in the construction of the house and in its furniture.

The staff of the school at present is as follows: the principal, Mr E. R. Warland; Miss G. A. Clarke; and two native teachers. Another European is expected this year. The present capacity of the school is 36 students, but as more buildings are erected this will of course be increased. At present the dormitories are but temporary buildings, but a new compound of permanent buildings is under construction, this work being done by the students themselves supervised by the principal.

Editor’s Note:

Pastor Warland, in his use of terms, may have been a child of his time. His positive attitude to the education of girls, however, would have been perceived as ahead of his time.

Ernest Roy Warland was born in 1898, joined the Adventist Church in 1913 and went to Stanborough College the following year. While Ingathering he received the highest ever donation from a lady wanting to finance a missionary for two years. He took this as a call to mission service and, with his wife, went to Kanyadato in East Africa in 1921 to work with W. W. Armstrong and W. T. Bartlett. He served at Kamagambo Training School from 1926 to 1936. He lost two daughters in Africa.

Following his return to Britain, Warland served both Conferences and the British Union, giving, at various times, excellent leadership in the areas of Youth, Sabbath School and Personal Ministries.

For years he battled a distressing illness. He died on 6 February 1976.



Evangelism in the British Union during the last 25 years

by Don McFarlane

Time of Plenty
Mary and I arrived in the United Kingdom twenty-eight years ago in response to an invitation from the British Union to join its ministerial team. Our first placement was Handsworth and Newtown churches in Birmingham. We were young and energetic. Ministry was exhilarating and fulfilling. In our first evangelistic series in Handsworth sixty people joined the church in the first baptism. By the end of that year over one hundred new members had joined the two churches through baptism. Some of my colleagues were seeing similar success in other parts of Birmingham, Wolverhampton and Manchester, Bristol and, of course, London. The great halls of these cities became used to the

sound of sermons such as, 'The Last UFO Identified (Second Coming)', 'Dead Men Do Tell Tales (Validity of the Bible)', 'How to Postpone your Funeral (Health principles)', 'The Birthday of the World (Sabbath)'. In the early eighties, particularly in the London area, big tents were used extensively as an alternative to large halls. Tent campaigns became very popular among people of Caribbean origin, to the extent that an attendance of over 2,000 for a meeting was normal. The large attendance was also reflected in the big baptisms at the end of each series.

While some pastors/evangelists, including myself, were using the direct biblical proclamation approach in evangelism twenty-five years ago, others were using what was known as the archaeological approach. This approach used archaeological discoveries in the Bible lands to corroborate Bible stories and events in order to establish that the Bible was a reliable book. After it was felt that sufficient evidence was presented for the validity of the Bible the evangelist then proceeded to present basic scriptural truths. Both approaches to public evangelism attracted large crowds. The archaeological approach, however, seemed to appeal more readily to what we call the 'white indigenous' people.

Personal Evangelism
Hand in hand with public evangelism were the personal efforts of members. In fact, the success of the public evangelistic series was due in no small measure to the personal work of members. There was willingness on the part of many to go door to door and invite their friends and neighbours to church. The overwhelming majority of those baptised in public evangelistic meetings were initially personal contacts. In this connection the role of the VOP Bible School cannot be overstated. It provided members with simple and easily managed resources that could be used in their personal work.

Concern for White Work
Approximately twenty-five years ago I was invited by the then Union president, Pastor E. H. Foster, to sit on a committee whose brief was to formulate a strategy to attract more Whites into the church. Despite the many efforts that were being made to reach Whites, comparatively few were joining the church. Many attended our evangelistic series but very few of these were baptised. It was estimated that only about 20% of baptisms throughout the British Union in the early eighties were from the indigenous white population. As the decade of the eighties progressed the number of Caribbean-style evangelistic series remained constant or increased in some areas as additional pastors of Caribbean origin entered the ministry. At the same time the archaeological-type campaigns diminished in number. This was due largely due to the lack of encouraging results. A certain gloom settled over this form of evangelism and pastors who were once active evangelists settled down to a life of protecting and maintaining their local churches. Of course, it would be inaccurate to give the impression that this was universally the case but it was significant enough to affect the evangelistic landscape. Some who misunderstood the challenges of this kind of evangelism accused such pastors of laziness and lack of commitment to the mission of the church. The more perceptive recognised, however, that after years of seeing little or no returns from their evangelistic efforts many of

these pastors just weren't sure what they should do to bring new members into the church. Towards the end of the eighties and first half of the nineties many seemed to be losing hope that the church could succeed in reaching the British Whites. Meetings that were held to discuss the issue more often than not left attendees more discouraged than they were before. This pessimism, I am happy to say, gave way to a 'perhaps it is possible' mentality later in the decade, which carried over into the new millennium. Later I will address the factor or factors that led to this more positive state of affairs.

Slow-down in returns from Big Tent Evangelism
By the end of the first half of the 1990s a slow-down was also detected in the number of converts coming into the church from the Caribbean-style traditional approach. Tent meetings were no longer bringing in as many converts as before. Many pastors and churches became aware of this and soon began to concentrate on local church-based evangelistic programmes as opposed to regional efforts involving several churches. The cumulative effect of these small church-based campaigns, in terms of accessions, was to prove greater than that of the big multi-church campaigns.

Small Groups
It was about this same time that a new emphasis made its way on to the evangelistic stage in the British Union. This became known as *small group* evangelism. In process of time leaders and members alike began to see the benefit of Small Groups, even though they came to realise that in itself it is not an evangelistic method but one that can be employed in any form of evangelism or nurturing programme. Small Groups seemed to give new impetus to many pastors and members in their attempt to appeal to sections of the society that were not responsive to traditional forms of doing church. This, in my opinion, was one of the two factors that rekindled hope in the hearts of those who were concerned with the decline of the white work. Small Group evangelism was seen as a non-threatening and simple approach that might possibly appeal to Whites. Of course, 'Small Groups' is not a new invention. It is redolent of the apostolic church, when members met in small groups, usually in homes. There were no big congregations then, as we have today.

Satellite Evangelism
While we were still getting used to the concept of Small Groups we were catapulted into a new form of mass evangelism. NET '98 became a household name for Adventists throughout the British Union. The age of satellite evangelism had arrived. Churches were assisted by Union, Conferences and Missions to install satellite receiver equipment and video projectors for what would

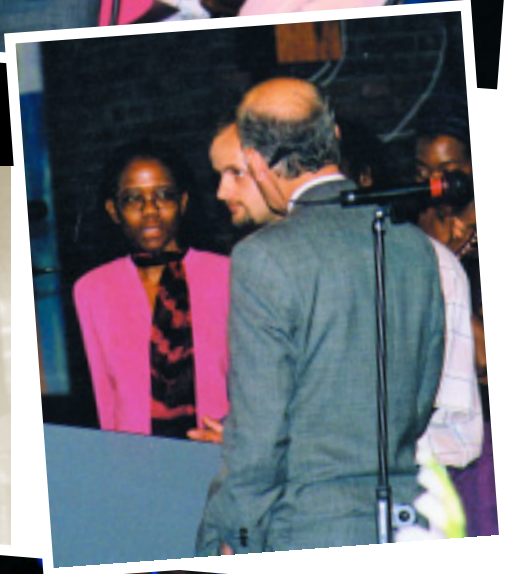
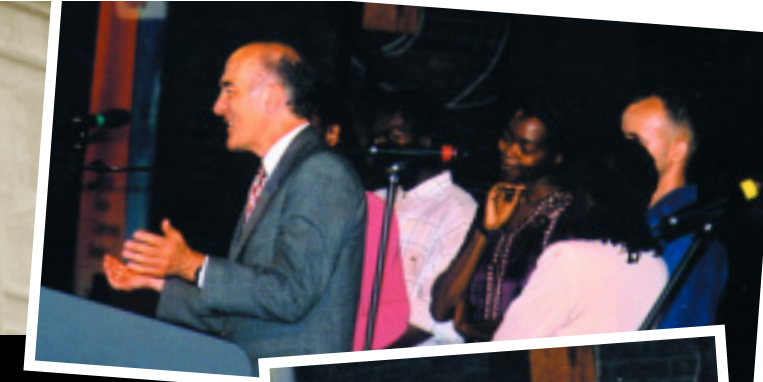
By the turn of the millennia it was looking as if 'large groups' were out and 'small groups' were in

be the biggest evangelistic campaign ever conducted by the Seventh-day Adventist Church. From Pioneer Memorial Church, Andrews University, Dwight Nelson was to speak to the world each evening over a one-month period. Local churches with the right equipment were able to participate in this world-wide evangelistic campaign. Members were encouraged to bring their friends and acquaintances to church, as they would in a normal evangelistic series.

The idea of the entire world church engaged at the same time in a global evangelistic campaign was appealing to many. One enthusiastic church leader asked, 'Could it be that the three angels of Revelation 14 are three satellites that would beam the gospel to the whole before the return of Jesus?'

As one who observed NET'98 from close quarters, I can say that it was positive for the church in the United Kingdom in many ways. It gave members a sense of 'we are doing this together', and also resulted in a 'feel-good' factor for the Church. It is not clear up to this point, however, what the evangelistic *effect* has been. Accessions did not appear to increase significantly as a result of the programme. It became obvious to leaders and members alike that while a satellite evangelism programme provides the Church with a certain degree of kudos and prestige, its potential to make a difference in evangelism in the United Kingdom is not immense. This view was reinforced by subsequent satellite programmes. People need to touch people on a personal basis, at least in the UK, if they are to succeed in helping them understand and accept the salvation offered by Jesus.

Church-Planting Emphasis
One form of evangelism that has grown in impact during the last six years is ►



Evangelist Ken Lacey, who had packed large halls in the early 1960s, experienced more difficulty when he returned to a very different Britain in 1983



that of church-planting. Church-planting has always been a part of the Church's evangelistic programme but in recent years it has received unprecedented emphasis to the extent that over forty new congregations have been established in the British Union since 2001. Most of these new churches came out of existing churches but, in the process, have attracted a number of new members. Many of these new churches seem to be more successful in attracting new members than the older churches. Perhaps this is so because members in the new churches are keen to see their churches grow and are prepared to do what they can to ensure that growth. Additionally, they may not be as heavily weighed down by the burden of traditionalism and formalism, found in some older churches, that act as a repellent to would-be members.

The principles behind LIFEdevelopment cannot be faulted, but after several years the impact that it was designed to have on the Church in the British Isles has not materialised. At the same time it has brought several practical benefits to the Church. These include a superb outreach magazine, *LIFE.info*, quality resource materials for use with people who are not of a strong Christian orientation and a consciousness on the part of church leaders and members that care should be taken in providing quality service in churches. The process continues and the Church in the British Union might, in due course, reap its potential benefits.

The Contemporary Scene

One of the most significant changes in evangelism in the British Union during the last twenty-five years, which is also a major factor in our contemporary evangelistic approach, is a shift in target audiences. Twenty-five years ago the efforts of the Church were largely aimed at the indigenous Whites and people of Caribbean origin. Today the Church in the British Union has many other ethnic groups, including the aforementioned two, Asians, West Africans, East Africans, Southern Africans, South Americans and Eastern Europeans. Its evangelistic programme now reflects the Church's diversity and cosmopolitan make-up. Reaching as many people groups as possible has become a major theme.

Perhaps the most significant issue in contemporary evangelism in the British Isles is the reason people in general commit to a church today. Traditionally, since its inception, the Seventh-day Adventist Church's approach in evangelism has been to prove certain doctrinal positions from Scripture in an effort to convince non-members to become members. We have proven that the Sabbath is Saturday, that Jesus entered the Most Holy in the heavenly sanctuary in 1844, that life does not continue in spirit form following death, and so forth. This approach worked well for many years, in that people were concerned about logic and facts. Today, however, people are much more concerned with *experience* than with facts, with having a relationship with Jesus than in being able to understand all the doctrines of the Bible. It has proven particularly challenging to the

British Church to adjust to this new reality. I am not of the view that the Church should abandon 'proof-based' religion in favour of 'experience-based' religion, but, unless it learns quickly to combine the two meaningfully, it will not have the impact it should on contemporary society. While we cannot dispense with our doctrinal emphasis, at the same time, in order to be relevant, it is imperative to demonstrate that Adventists enjoy a dynamic relationship with Christ, that their lives have been transformed by Christ and that they are not afraid to speak about the spirit of God and to respond to his leading.

I cannot soon forget an important lesson learned during a media-training exercise some years ago. Our trainer, a well known radio presenter, in a mock interview asked each one of the six church leaders who were present to tell him in approximately two minutes about the Seventh-day Adventist Church. We all fell into the same trap. We spoke about its size, its health work, its educational work and its core beliefs. In his feedback the journalist said that he would not be attracted to the Church that we had described. He addressed himself to me and said, 'Pastor McFarlane, you said that you were at Holloway church last Saturday. You would have been much more effective if in reply to my question you had said, "On Saturday I was at Holloway church. About 800 worshippers were present. The singing was inspiring and the sermon was on the lordship of Jesus. During the service a young man from the street came in and sat down and at the end of the service he said that he had made a decision to give his heart to Jesus. In the afternoon the young people went into Central London to feed the homeless." That would tell me much more about the Seventh-day Adventist Church than all the facts that you shared. It would tell me that while many churches are decreasing in attendance the Seventh-day Adventists are increasing. It would tell me that it is a church in which Jesus is central to the lives of people, that people's lives are being transformed in the church and that it has a humanitarian concern that expresses itself in practical acts of kindness. I might even choose to belong to such a church.'

What a lesson that was! People today are more interested in experi-

ence, not mere facts. If we are going to reach our contemporary society with the Gospel we need to speak constantly about what Christ is doing in our lives and how we have encountered him and his power in our day-to-day activities. We ignore this reality at our peril. It is imperative that we position ourselves as a Church to take advantage of those who are not only seeking to do what is right but also to experience the power of God in their lives. Doctrinal purity must be combined with experiential realities.

'If we are going to reach our contemporary society with the Gospel we need to speak constantly about what Christ is doing in our lives and how we have encountered him and his power in our day-to-day activities.'

'People need to touch people on a personal basis, at least in the UK, if they are to succeed in helping them understand and accept the salvation offered by Jesus.'

This is the other factor that has given hope again to leaders and members concerned about the decline of White evangelism. Church leaders throughout the British Union pledged support for different kinds of churches that are designed to reach different kinds of people. This includes churches that are particularly appealing to British Whites.

LIFEdvelopment

Another phrase that entered the evangelistic vocabulary of the BUC since 2001 is LIFEdevelopment. This is 'process' evangelism, as opposed to event evangelism. LIFEdevelopment is a joint initiative between the British Union and the Trans-European Division. The process tracks the path of an individual from 'seeker'

stage to being an active disciple and is designed to attract secular and unchurched people to the church.

churches are already full, in the meantime Bristol Central caters for additional members by way of a live video link.

Bristol: ten baptised

In the four months following our September Christ for Life campaign ten people have been baptised among the Bristol churches.

The campaign targeted those who already had an edge, and Dr Walters a church is speaker. His dis- witty and intelli- charm and hun- was accompan- praise team an- items.

Of the ten b
Bristol Central
Pastor Richard
both flocks, is p
candidates.

Eight baptised after Bristol campaign



Orville Woolford was the founding Headmaster of John Loughborough School and, for twenty years, Education director of the Trans European Division

Towards a multiracial Church: Phase 1

by Keith Davidson

The British Adventist Church, like British society as a whole, is multiracial.

The first immigration to impact the Church began in the late 1940s and came largely, though not entirely, from the Caribbean.

The 1970s saw some tensions between lay leaders in the African Caribbean community and the White leadership of the Church. The desire was for more Black pastors and for better representation of African Caribbeans in church leadership. The settlement brokered in 1978 is popularly referred to as 'The Pierson Package'.

Here KEITH DAVIDSON examines the circumstances and looks at the consequences from a perspective of twenty-five years on.

The second wave of immigration to impact the Church – in the last decade-and-a-half – is discussed elsewhere. The arrival of people from countries like Ghana and Zimbabwe, from eastern and southern Europe, and from other parts of the world, has created challenges and opportunities that are currently being addressed.



The late Dr. Silburn Reid

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

Britain, in its early history, was a collection of different tribal groups. Following the second Roman invasion – by Claudius Caesar in AD43 – Britain became a Roman province and remained so for 400 years.

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

Early Black influence

During the 1600s and 1700s, Britain experienced the presence of a number of influential Africans who contributed to the arts and politics. By the late 1700s a tradition of African British authors had been firmly established. Unfortunately, their works have been suppressed for the last hundred years. However, there is now a renaissance of interest in their literature. One African British author whose work has been revived is Olaudah Equiano (an ex-slave). His *The Interesting Narrative* was first published in 1789. He also spearheaded the drive to abolish slavery, in collaboration with such major political figures as William Wilberforce. Thus the arrival of Blacks in Britain in the 1940s

signalled yet another dimension to multicultural British history.

The arrival of the *Empire Windrush*, and the subsequent immigration, happened at a time when Britain was retreating from its role as a colonial power, rebuilding after World War II and refocusing its relationship with Europe. The combination of these events meant that it was a time of profound political, economic and sociological change for this country.

Tensions

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

The *Windrush* experience and the Church

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

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

Membership growth

The arrival of African Caribbeans has resulted in considerable growth in membership. The membership of the Church in 1950 was approximately 7,000, and was made up exclusively of Whites. Today it is estimated to be in the region of 26,000, of which immigrants predominate. This means that the Church has grown by more than 200% over this period. This growth, however, has been mainly in cities such as London, Birmingham, Manchester, Bristol and Wolverhampton.

Initially African Caribbeans came to Britain with what could be described as a sojourning mentality; many expected 'to stay for five years'. Thus, in those early days, they adopted an 'observing posture' in the congregations they attended. In a way, they were trying to adjust

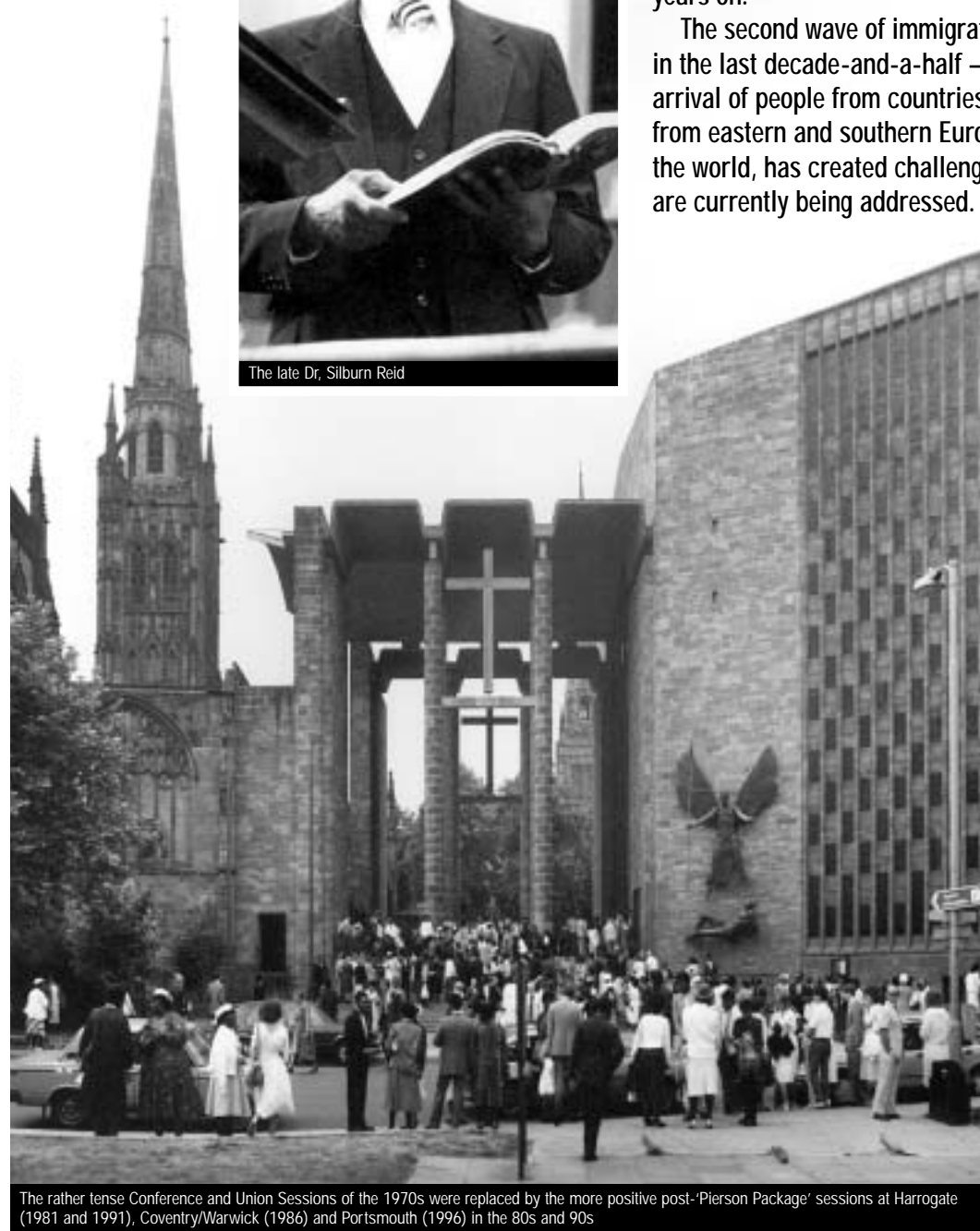
to and to come to terms with a new culture and with the differences in British Adventism.

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

Creating a multiracial Church

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

By way of response, a number of Black church leaders in the London



The rather tense Conference and Union Sessions of the 1970s were replaced by the more positive post-'Pierson Package' sessions at Harrogate (1981 and 1991), Coventry/Warwick (1986) and Portsmouth (1996) in the 80s and 90s



area – such as Lloyd Rennalls, Martin Luther Rodney, Nylan Kennedy, Orville Woolford, Arthur Torrington, George Escoffery, Michael Kellowan, Sam McQueen and others – organised what was called the London Laymen's Forum. The purpose was to give leadership to the Black sector of the Church, which had no representation in the admin-

istrative structure. In addition, the forum was able to articulate the arguments for meaningful change, if the Church was to remain united. Its work involved many meetings with White church leaders at conference and union levels in an effort to construct an acceptable solution. A mutually acceptable solution was not found. Hence Black lay-leaders

made representations to the General Conference.

Eventually the forum's persistence brought the General Conference president Robert Pierson, and vice-president Pastor G. Ralph Thompson,

Church was begun – and a way opened for an explosion of evangelistic activity.

New energy for evangelism

The implementation of the Pierson

1980s era of evangelism, Pastor McLeary had been among the Church's top soul-winners. As a result of his work there was extraordinary membership growth in the Brixton and Balham districts during the late 1960s and early 1970s. When Pastor McLeary moved to north London in the mid-1970s his zeal and inspiration for evangelism

opment of church music in a dynamic way. In the early 1960s The Singing Stewarts of Birmingham featured regularly on BBC Sunday afternoon religious programmes. Today, the London Adventist Chorale and the Croydon Seventh-day Adventist Gospel Choir have national and inter-



Adventist choirs appear regularly on BBC1's *Songs of Praise*



Top: The Birmingham Harper Bell School.
Left: Pastor Sam Davis is just one of many 'homegrown' black pastors of leadership calibre.
Right: Ken Burton and the Chorale were top of the bill at 'Party at the Palace', one of two concerts in the grounds of Buckingham Palace to celebrate the Queen's Golden Jubilee in June 2002.
Below: Mrs Gina Abbequaye, head teacher of Hyland House School.



to Britain. After many hours of debate and prayer on the matter a solution was formulated. This is known as the 'Pierson Package'.

It constructively directed the Church into adopting an integrated leadership and administrative model at both union and conference levels. And so a new era in the history of the

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

Many campaigns – in tents, civic halls or local churches – were conducted in fulfilling this mission. The outcome was that the membership of the Church increased even faster than before. More pastors were recruited to cater for a growing Church; extra congregations were formed to cope with the acceleration in membership growth; and tithes reached new records. Other initiatives included the reintroduction of camp meetings as a regular feature for spiritual revival. In many churches, pastors or conference personnel trained members in the art of conducting Bible studies.

However, it is important that the pre-Pierson Package efforts of the late Pastor Theodore McLeary should not be forgotten. Long before the

continued with equal baptismal success. In the 1980s evangelists continued the work of the church growth he espoused during his tenure in Britain.

Raising the profile of the Church

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

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

Thirdly, African Caribbean members have contributed to the devel-

national recognition, and Ken Burton, the director of these choirs, appears regularly on BBC1's *Songs of Praise*. They have not only served the Church well, but have performed regularly in many of the nation's leading music festivals including royal and commemorative events. The London Male Voice Choir and the Holloway Gospel Choir have also consistently represented the Church. The Male Voice Choir has regularly performed in other Christian churches, on national radio, at international conferences and for civic occasions.

Institutions

Finally, the Black experience has

stimulated the growth of a number of educational institutions. The Harper Bell School in Birmingham came about as a direct result of Black members in the West Midlands wanting their children to be educated by Christian teachers. The school enjoys a high reputation among primary schools in the Birmingham Education Authority and is an asset to the Church in the West Midlands area.

The most consistent flagship of the Church, however, has been the John Loughborough School in Tottenham, north London. Ever since

its establishment in 1980 it has attracted the attention of the media, of educationalists and of politicians. Today, its presence in the state maintained sector allows the Church a partnership role in the development of the national educational system. This pioneering work in education has been led by the writer, and supported by other Black educators and church leaders.



1. Dr Keith Davidson, currently BUC Education director. Dr Davidson was the second head teacher of JLS and the architect of Grant Maintained Status. 2. Pastor Orville Woolford, the founding head teacher twenty-five years ago. 3. Labour MP Diane Abbott, who hosted the JLS celebrations at the Palace of Westminster. 4. BUC president Pastor Cecil Perry speaks during the celebrations. 5. (L to r) Dr Davison, Pastor Perry, Dr June Alexis (current head at JLS), Pastor H. Walters (SEC president), and Pastor Woolford.

The challenges of diversity

by Humphrey Walters, president, SEC

‘The vision of a united, international church at the end of time, as presented in Revelation, demands today that Christ’s redeemed community live in ways that demonstrate its capacity to transcend barriers that exclude, divide or separate.’

The last book of the Bible, Revelation, holds out a compelling vision. At the end of the age, God will have to his name an attractive, international community comprised of people drawn from all parts of the world, marked by all the distinctions of human culture, yet nevertheless united in Christ, as well as in loyalty and love for each other. That, it is claimed, is where the church is headed.

Population changes

Recent events on the national and international front have created certain demographic changes here in Britain which are likely to place the credibility of such a claim under close scrutiny. Significant numbers of new immigrants are appearing in British Adventist churches – albeit in varying degrees, depending on which regions are being considered. London and the West Midlands, for example, are seeing far more of these new migrants than other areas of Britain. Some of these folk are here as asylum seekers; others have arrived as refugees; the majority however have landed here in pursuit of socio-economic advancement through study or work. The judgement of the past is that the church fumbled the challenge presented by the incipient multi-racialism of the 50s and 60s. Once more, as migrant Adventists come to these shores, the credibility of the church, in terms of race relations, is again on trial. As yet, the jury is still out.

Multi-dimensional

Whereas back in the 50s and 60s the Adventist Church in this country sought to come to terms with a one-dimensional task of integrating into the life of the British Church, fellow believers drawn largely from a Caribbean background, a far more challenging assignment presents itself today. Today’s obligation is the multi-dimensional task of incorporating the growing numbers of new migrants arriving from such places as Brazil, Ghana, India, Kenya, Latin America, Nigeria, the Philippines, Rwanda, South Africa, Tanzania, Uganda and Zimbabwe. In addition to individuals from such places, however, due to recent political developments in Europe, there have also been growing numbers of Adventists arriving here from such places as Bulgaria, the Czech Republic, Hungary, Latvia, Poland, Romania, as well as the countries of former Yugoslavia. While this mounting cultural and ethnic diversity is to be celebrated, it also brings challenges.

The challenges of diversity

Any thoughtful examination of the impact

increasing racial or ethnic diversity is likely to have on the British Adventist Church will at once be recognised as a complex inquiry, defying simplistic or superficial portrayal. Having said this, at least five basic challenges are apparent in this connection: 1) integrating new migrants into the fellowship of the wider church; 2) the role of migrants in mission advancement; 3) providing migrants with relevant support; 4) delivering appropriate structural changes; 5) how the White work will be affected.

1. Integrating new migrants into the fellowship of the wider church. In relation to integrating recently arrived church members into the Adventist Church in this country, broadly speaking two approaches have emerged: i) direct ‘assimilation’ and ii) ethnic or culture-specific church planting. Both approaches have elicited endorsement as well as objections in recent times.

The assimilation model has tended to result in many ‘mainstream’ churches undergoing rapid and radical changes in ethnic or cultural make-up. Although there are examples where assimilation appears to have worked well, in some cases feelings of hurt, resentment and alienation have arisen as some have felt they were being ‘taken over’ and losing a way of doing church they had come to value.

On the other hand, others have viewed with alarm the planting of ethnic-specific churches on the grounds, as they see it, that this runs counter to the gospel of unity and reconciliation in Christ. The dangers of ‘fragmentation’ and of inadvertently reinforcing (rather than removing) racial and national barriers have been alluded to in this regard.

In the judgement of some, however, those who warn against endorsing ethnic-specific churches appear to be taking less than adequate account of the distinction that is to be drawn between those things which are of the essence of the church, in contrast to those things which are matters of preference or cultural conditioning. For example, people (as well as Christians in general) differ in their ways of viewing the world, thinking about life, expressing thoughts and feelings; socialising with each other, and so on. While doctrinally Bulgarian, Filipino and Zimbabwean Adventists may well be unified, one cannot go on to say they will or should find meaningful and inspirational the way church is typically done within the cultural context represented by any one of those groups. While this reality is addressed by



Diversity

In the 50s and 60s immigration was from the islands of the Caribbean, Mauritius and the Indian subcontinent.

Since the 80s immigration has come from the African continent: some of the countries to which, a century ago, the Church was sending its first missionaries.

The fall of Communism and the expansion of the European Union has brought immigrants from eastern and southern Europe.

The Church, like society as a whole, has become a microcosm of the global village.

This provides us with unique evangelistic challenges.

ethnic-specific churches, this response certainly cannot be employed without restraint or approved specifications.

2. The role of migrants in mission advancement. New migrant Adventists are, in many cases, characterised by unmistakable energy and commitment where the advancement of the mission of the church is concerned. This means that, for instance, where mission work is being undertaken to establish an Adventist presence in an unentered area, increasingly migrant Adventists will be the ones carrying out such an assignment. From what has been observed thus far, however, in the majority of cases such endeavours are largely successful in reaching only such individuals as are minority ethnic persons themselves. For example, therefore, while Ghanaians, Hispanics, Kenyans, Romanians, and people from former Yugoslavia are, to varying degrees, taking the Adventist message into new UK territories (commendably), they are in most cases impacting only immigrant peoples rather than the host or mainstream society.

3. Providing migrants with relevant support. Whether we care to admit it or not, migrant Adventists do have very specific needs as a result of their particular experience and circumstances. Beyond issues of a general nature (which can be addressed outside the church) such as jobs, housing and competence or otherwise with the English language, there are those matters with which the church *per se* might have to concern itself. The following represents just a few examples in this regard: the need to provide a broader range of evangelistic supplies; the need to engage suitably prepared individuals for leadership and pastoral care; the inevitable increase in demand for suitable church buildings; the challenge of having to reconfigure the way in which financial, as well as other, resources are allocated.

4. Delivering appropriate structural changes. As new demographic shifts work their way through the BUC territory and new sub-constituencies emerge, church administration

will have the task of ensuring appropriate ‘representation’ for such constituencies in terms of their being able to participate responsibly in the life and work of the church in this country. In addition to this, the scale of multiracialism we are witnessing suggests the need for cross-cultural or racial awareness training for leaders and church officers, as well as, possibly, the establishment of an office for Human Relations at BUC level.

5. How the White work will be affected. The question of how the Adventist Church in this country is generally perceived by members of society, is one which is raised from time to time. Is the church viewed, for example, as a community with which ordinary people can identify and readily belong? Or, are we witnessing a widening of the cultural gap between the church and the society within which it exists? If so, what are the implications of this for mission work? What is more, as White Adventists witness general approval being

granted for the establishment of ethnic-specific churches, some among their number are questioning what appears to them as reluctance to accord the same privilege to their particular community/ethnic group.

The goal

The goal of the Church is to provide a responsible means of Adventist engagement for every person and community in ethnically-diverse Britain. God has, in recent years, permitted large numbers of migrant Adventists to arrive on these shores. This development should, with the commitment of all concerned, result in the strengthening and enrichment of the church in this country, as well as the enhancement of its prospects for mission. The emergence of an ethnically-diverse church is therefore not a bane, but a rich blessing. Cultural and ethnic diversity will indeed continue to pose challenges, nonetheless the vitality and richness represented by diversity will be a cause for celebration rather than annoyance or discontent.

‘The goal of the Church is to provide a responsible means of Adventist engagement for every person and community in ethnically-diverse Britain. God has, in recent years, permitted large numbers of migrant Adventists to arrive on these shores. This development should . . . result in the strengthening and enrichment of the Church in this country. . . .’



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Go Tell the World!

by Cecil R. Perry, president, British Union Conference

7000/iStock Photo



'Go Tell the World' is the assignment given to every Christian. It is a divine imperative given to the community of believers.

The post-resurrection pronouncement of Jesus Christ, 'Go and make disciples of all nations', was no empty slogan or slick motto. It was and is the operative statement of empowerment bestowed on Christ's church for the expansion of his kingdom on earth.

It is an intentional 'discipling' process: '*Make disciples*.' 'Discipling' is disciples making disciples who will transmit to others the experiential story of the life, death, resurrection, ascension and the promise of their soon-coming Lord and Saviour.

There are two questions that confront the Christian Church. They are: 'What shall we tell the world?' and 'How will the task be accomplished?'

What shall I tell?

The answer to the first question is the reason for the Church's existence. We are called upon to tell the world of the redemptive and incomparable love of Jesus.

The preaching of the good news of salvation to a sinful world is the priority order of the kingdom.

Three items were on the agenda that Jesus gave to the apostles during his discussion with them on the Mount of Olives prior to his ascension. They were:

- Wait in Jerusalem for the promise of empowerment of the Holy Spirit.
- Be witnesses of the crucified and risen Saviour in the then known world.
- Have hope and assurance in the imminence of his return.

The early Church ran with the kingdom agenda and, empowered at Pentecost, they turned the Greco-Roman world upside-down.

The multi-national representatives, who were at Jerusalem for the feast, having heard the telling of the story of the salvation brought about by the death of Jesus, took back the message to their different countries.

This relaying of the Gospel story is what telling the world entails and we have no other option but to run with it until the race of life is won.

How will it happen?

How shall we do it when Christians are striving against the odds to present Christ in the developed, postmodern and secular world? How are we going to do it when 4 billion out of the 6.5 billion people in the

world live in the 10/40 window that is basically non-Christian?

If Seventh-day Adventists have a special mission to the world how are they going to tell the world all by themselves?

Can 14.5 million members world-wide do the job? In the British Union are the 26,000 Adventists prepared to 'Tell the World' in Wales, Ireland, Scotland, England and the scattered Isles, of the importance of Christ to the destiny of mankind?

The ratio of Christians to non-Christians may be out of desirable proportion. This should not alarm the Church but rather awaken her to the urgency of reaching the lost.

God is at work, taking the initiative

The statistics may be bleak to the punters of pessimism as they play the probability and possibility game with regard to the future of Christianity. What they do not know is that God's power is always at work in salvation history. God guaranteed that his Word would not return unto him void. He also invested his life in sacrifice for the Church and the results are sure.

God himself took the divine initiative to 'Tell the World' who he is. He manifested himself in the creation of the world as the Creator of all things in heaven and earth; in the incarnation as the Son of God who became the Son of man and, finally, as the Saviour of mankind.

In his sojourn on earth Jesus Christ presented the Church as formidable against all its enemies, including Satan. 'The gates of hell shall not prevail against it.' This assurance is good enough against all opponents of the advance of the Gospel.

We are not to be preoccupied with the challenges of postmodernity or become impotent because of the lack of resources and the drag of time.

God looks with all-seeing eyes on the Church and the twenty-first-century world and says, 'Behold I say to you, lift up your eyes and look at the fields for they are already white for harvest.' These words could apply over 2,000 years ago and equally they could apply today.

Although the majority of today's membership in the Seventh-day Adventist Church is to be found in the developing world, the eyes of God are seeing a ready harvest in secular westernised societies.

Through the eyes of Jesus

Looking through the eyes of Jesus is the beginning

point to enable us to 'Tell the World'. To see the harvest is crucial to the deployment of workers and use of scarce resources.

E. G. White says, 'Christ's method alone will give true success in reaching the people. The Saviour mingled with men as one who desired their good. He showed His sympathy for them, ministered to their needs, and won their confidence. Then He bade them "Follow me".' (*Ministry of Healing*, page 143.)

He saw in every soul a potential citizen of the Kingdom. Telling them of his plan of salvation was not a recitation of words of hope but a process of reconnection to what really mattered. He then issued an invitation to them to become members of the Christian community.

God's timing

'Tell the World' anticipates a harvest, the timing of which is in God's hand. Jesus rebuked his disciples with the statement, 'Do not say there are not enough workers.' Instead, follow this advice: 'Therefore pray the Lord of the harvest to send labourers into his field.' (Matthew 9:37, 38.)

God's love for the billions in the world and the sixty million in the British Union Conference gives everyone an opportunity to accept his salvation or reject it. His will is that *all* should be saved.

How will the world hear the Gospel? We who have the story to tell will have to tell them.

The story must be told by whatever means at our disposal. We, the Christians, are that connecting link. All our resources as a Church must be harnessed and maximised in every which way to communicate the Gospel.

Go, tell the good news in the cities, towns and villages that Jesus is coming again. Maranatha!

100 Years of Mission: 1906-2006

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