This Souvenir Special celebrates the centenary of missions and highlights the mission challenges facing the Church in Britain in 2006.
In 2006 the British Union Church celebrates 100 years of overseas missions. The First Seventh-day Adventist ‘missionary’ to Britain was William Iings, a native of Hampshire, England, and a former worker at the Review and Herald. He arrived in 1878 in the first flush of Adventism in the UK. Others, such as John Loughborough, came the following year to evangelise and to nurture the faith of the church in the country.

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 Session of 1888. Those who went out to mission lands in the 1880s – 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 history and memory for eternity.

The vision for overseas missions caused the British Church to act swiftly and decisively 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 The Watchtower. He arrived in 1878 to plant the first seeds of Adventism in the UK. This was especially so following the impact of the objective Gospel on Britain and Ireland following the Session of 1888. Those who went out to mission lands in the 1880s – notably to West Africa – were sent out by the General Conference. Some were British.

Between 1906 and 1936 the Union paper was known, not as MESSENGER, but as MISSIONARY. The global nature of the Church has brought up with the missionary appointments, the British Union and Ireland following the Session of 1888. Those who went out to mission lands in the 1880s – notably to West Africa – were sent out by the General Conference. Some were British.

A hundred years of mission
by David Shellard
The British Union had under a thousand members in 1890. Nevertheless, it was negotiating a lease 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 by London. The British Union Conference of Seventh-day Adventists, with its 1906 missionaries, included 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.

The social sacrifice played an important role in the missionary dream of the period. A hundred years ago Ann and Don Lale in Zimbabwe and Yvonne Eurick, 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, 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, and paramedics continued to serve in mission lands, and continued to make sacrifices.

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First impressions

It was at the island port of Tanga that the missionary
adventured his first night on African soil and here
they were welcomed by the pioneer missionary
German-American missio, 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 the early stages of life. The presence of a
head matriarch-like figure, which was never forgotten by the
organisation’s well-established channels to their
home-land. The missionaries were greeted through Customs and forward it through his
board and greeted them as fellow Christians. This
local Church Missionary Society agent came
ences Arthur and Helen Carscallen had on African soil. When
their first halting visit and had been their first halting conversation. In the
second visit the return of his Ki-Swahili aptitude he
had thought would last forever! All these sweet folk in the
communal dining room listened entranced as he
greeted them, many by name, thanking
them for their blessing. How their faces beamed and how they clapped!

This reminded me of the young Kotz’s obser-
vation: It was not an adventurous drive or a reli-
gious zeal that made the missionaries stay and risk
their lives; it was love for their African broth-
ers and sisters that encouraged the missionaries to stay on despite the dangers mission service
involved in its early stages. Without the devotion
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 dis-
tance of 582 miles. It was begun at Mombasa on 8 August 1896 and completed on 19 December
1901. The line passed through Nairobi in 1899 and
was completed to Kisumu in 1901.

About Arthur Carscallen

Arthur Carscallen was born at the head of the
Parks’ Mission on his way to his 1909 appointment to
Kenya. He was 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 his condi-
tion of his mission contract that when the first mis-
ionary couple would join him to work in Kenya, Helen Bruce-Thomson should, however, although he
had shared his father’s keenness in caring for his tools and
keeping them sharp he was an avid reader and had a
newspaper for his favourite. 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. H. B. Williams
took over the local school-house for evening Bible studies.
The white family – father George Edward, mother
Dorothy, sister Mary and brother Anna – were
baptised together. Family records indicate that this
was no ordinary family but a blend of two outstand-
ing characteristics. The distant forbears of George
Edward had escaped from religious persecution in the
Palatinate to find refuge in Limburg, Ireland, where
they were bequeathed. The family of Edward Phillips was directly related to that notorious Baptist
Roger Carscallen, who founded the colony of Rhode
Island when the Pilgrim Fathers chose him out of Foxhollow.

Arthur Carscallen carry Williams’ genes? There are interesting parallels, for Roger Williams
worked closely with the original American Indians, 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-hundreds he met In fact he
recalled the incident. ‘The mission Church School
we saw groups of naked boys and girls sittting on
the floor around the Mission Stations. Both
Helen and Arthur were unhappily married and
Arthur had been called to the colporteur ministry in Britain. He worked in
Ireland, Wales, Scotland and England. Many
students went among the people and were
awed by the practical instruction he gave them in colportage
which enabled them to carry on their education. It is not surprising then that he himself, pursuing his
ambition to be a teacher of the Word registered as
and was thus seen to be the obvious choice for the
“pioneer’s” role in the very first British Union
and the house that Arthur built (with a
582 miles. It was begun at Mombasa on 8 August 1896 and completed on 19 December
1901. The line passed through Nairobi in 1899 and
was completed to Kisumu in 1901.
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 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, most friendly and have come to see us several times. Whenever they come to visit they bring us some little present. One brought 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 fowl.

Ivaringly, when there are dispatches from the Kavirondo Mission, Andrews 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 Ongongo, ‘a place of rocks’, and they had decided to change it to Gendia. Carascallen 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 right 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 he leaves. 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 he gets better he is going back to Europe for a while at least.’

The Luo language

A certain pompous official of the former Colonial government once informed the young Carascallen 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 was designating 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.
What happened in 1906?

The Kenvu Bay Hospital, designed and built by Bristol layman Frank Salway, and first Medical Director Dr. C. A. S. Mathew, served a vast area with health care from 1921 onwards. The remarkable Africa Herald Press, printing books in seven African languages, is another tangible result 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 con-sortium 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 heart-warming 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 Love. The translation of the Holy Scriptures, she was created a life member of the Foreign and British Bible Society. The government of Kenya was appreciative of her language skills and, for several years, she proof-read and corrected all government documents in Luo.

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 own language and grammar than they were in the Luo they spoke. One such a person was Grace Agnes Clark, the head-mistress of Kamagambo Girls’ School. For her great service to the translation of the Luo Scriptures, she was created a life member of the British and Foreign Bible Society. The government 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 is a story even more than the small graces on the periphery of Mission Stations worldwide. Lois Lane, niece by marriage of the notable Luo Linguist, Dr. Willis, was a very thoughtful young man capable of making vital judgements. It had been long an African tradition that the father of the family should eat first with any other adult guest. When Paul ‘Moya set up his own household he insisted 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 ‘Moya lived in the Watson home and daily saw the young Albert and Charles school in Gendia. I am indebted to Charles for further information about the latter life of Chief ‘Moya for he is regarded in Kenya as a true scion of the Lane family and is the title TERW I believe that is one of the highest dignities to which a Luo male can be raised. It is 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 liberation 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 Adventists, Catholic Anglikans, Quakers or whatever, all chatting together about words they have discovered in some strange context. Bishop Willis had a large gift for Luo so when he was not busy with other languages he produced 5,000. The Catholic father’s score was not so high but included some rare expressions; one has the highest dignity to which a Luo male can be raised. It is no means unlikely that when Paul was a small boy he himself contributed to the great Luo vocabulary.

One unforgettable occasion stands out in memory when I took up my education at Newbold College World Service Wing in 1921, this was the Graduation Exercises at Binfield in 1921. Coming out of the Moor Close chapel at the end of the for-mal service I became aware of a group of rather mature gentlemen sobbly and sad but still singing above them the famous hymn: ‘It’s a’ Juton’. I was told, ‘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 ‘Voicing of Concerns’.

I later discovered that Chief Paul ‘Moya as a young man had been a member of the Lane household 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 vital judgements. It had long been an African tradition that the father of the family should eat first with any other adult guest. When Paul ‘Moya set up his own household he insisted 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 ‘Moya lived in the Watson home and daily saw the young Albert and Charles school in Gendia. I am indebted to Charles for further information about the latter life of Chief ‘Moya for he is regarded in Kenya as a true scion of the Lane family and is the title TERW I believe that is one of the highest dignities to which a Luo male can be raised. It is no means unlikely that when Paul was a small boy he himself contributed to the great Luo vocabulary.

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Inevitably they would be captured and interned in Africa. and their partners interned in India or South Africa.

Much more painful and distressing was the situation south of the border in the former German colonies. Missionary couples in some 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
  - L. E. A. Lane, who had charge of the printing from 1913, had selected four young Luo men in advance of the arrival of Carsselden 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 Kavirono area were in amazement as they beheld their own children reading meaningful words from white sheets of paper. As long as they lived, Hattie Keka, Edelwik Owana, Gideon Nudi and Ezra Choka, the appentice printers, would hold their heads high as they told their stories of their being at the centre of the Luo language revolution. And who could blame them for standing tall?

- Wire Hill
  - Johannes Dr. (Tikok)
  - Daniel Chirapo
  - Malo Olero

- Kamagaombo
  - Mfangano

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Nevertheless there were positive factors. When the German missionaries recognised that inevitably they would be captured and interned and their partners interned in India or South Africa.

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**Concluded**

**Above:** Ada Robson of Kettering lived way past her centenary. An astute and highly intelligent woman, she had a long, accurate estimate. In the country at large there had been that number of Africans at a most conservative estimate. In the country at large there had been that number of Africans at a most conservative estimate.

**Across the Tanganyika border the situation was**

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  - L. E. A. Lane, who had charge of the printing from 1913, had selected four young Luo men in advance of the arrival of Carsselden 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 Kavirono area were in amazement as they beheld their own children reading meaningful words from white sheets of paper. As long as they lived, Hattie Keka, Edelwik Owana, Gideon Nudi and Ezra Choka, the appentice printers, would hold their heads high as they told their stories of their being at the centre of the Luo language revolution. And who could blame them for standing tall?

**- Wire Hill
  - Johannes Dr. (Tikok)
  - Daniel Chirapo
  - Malo Olero

- Kamagaombo
  - Mfangano

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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 Kagumbe, 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 Tanzania. These are fragments from Lily's letters home, the first written only months after an accident claimed the life of her 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.

**Maasgala, 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 runner 75 miles away to Musori, an SDA Mission. While these men were gone we heard that 60 miles away in another direction was the Africa Inland Mission head quarters, where there was a lady doctor, 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 Home,_

_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, our port of arrival with Via until Thursday week, then we take the steamer to Tanganika, Port Moresby. It is a beautiful voyage—Love Lily, Joy and Ernest_

**Kendu, 5 November 1927**

_Dear Folks at Home,_

_We have not yet moved but expect to do so shortly. Our delay in going to Maasgala is proving rather awkward as we expected to have been there a long time ago, only it was found that there was no money to send us. Travelling is very difficult and very expensive out here. Some of our goods are at Mwanza, the port for Maasgala, and some of our things are scarce, which means that the things at Mwanza are running up expense for storing. However, we must not fret or grumble. The Master knows all this and more, and we shall get settled some day._

_Lovingly, Lily_

**Maasgala, 14 April 1928**

_Dear Folks at Home,_

_I am glad to say that Joyce has recovered from whooping cough. She is strong and well now, and much work since being here. I too, went down with whooping cough a little while ago. However, we are very thankful that we are now well on the road to health. Provided fever does not attack us before we have gained our strength. Mosquitoes are plentiful, and 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 '3 and 1 insect season' . . . Ever your Lily, Joy and Ernest_

**Maasgala, 3 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 and Rachel_

**Maasgala, 2 June 1929**

_Dear Ones at Home,_

_I have had such terrible ear ache. We took a doctor out of the Mission for help and I don't think it affected the Mission until dark, so the return trip had to be made at night. I reached Maasgala 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_

**Maasgala, 13 June 1929**

_Dear Ones at Home,_

_We 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 1,000-gallon tank of rain water which is, of course, boiled. So think of it in next year you go to the well, or tap. Yours ever, Lily, Joy and Ernest_

**Maasgala, 28 October 1929**

_Dear Home folks,_

_I have this broken at last and we have had one good shower of rain about a fortnight ago. This filled up the train-water tank 400 gallons, so we have decent water for drinking once again. . . . Ernest is working hard these days fitting 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 some good offerings since the New Year. 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, Ernest, Joy and Rachel_

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**Ntus, 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 Batchman at their station. We are staying with Mr Robson. They are going to put out house on Christmas day by car and the children and I are going to join them in their station. We are thoroughly enjoying this change. We have a girls' school here — about 30 girls of various ages from 8 to 14. The headmistress is Miss Lucy Clark, and we find her very companionable. Lovingly yours, Lily, Ernest, Joy and Rachel_

**Kigambongo, Kigoma 19 January 1931**

_Dear Folks at Home,_

_Darondo 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 rough trip through the dry season without using river water except for cleaning. The tanks are, of course, a great trouble, for when they are filled, the heavy spring leaks, often in the most awkward places. Ernest has had to do a lot of careful work and we are still weak. 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 roads 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 both of the Sambas are on so many excursions. Pray for us. Lovingly yours, Lily, Ernest, Joy and Rachel_

_Lovingly yours, Lily, Ernest, Joy and Rachel_

*Background picture: The shores of Lake Victoria – Kim Seidl/iStock Photo*
The Farrowes in West Africa

B arbara and Arthur Farrow met at Newbold, the start of WWI. 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 traveled by troop-train to join a convoy of ships, suitably code-named ‘Patriot’ 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 Western Nigeria Mission, it seemed they were to be separated for six months. Barbara was to stay in Aba, to head up a girls’ school while her principal went on further leave to get some rest. Arthur, meanwhile, had moved to Awtun, a mission outpost 15 miles outside. With two bicycles as their only mode of transport, Barbara pedalled 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. 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 traveled by troop-train to join a convoy of ships, suitably code-named ‘Patriot’ by the Ministry of Defence.

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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 Inghiltering. 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, Kena, and Dr John Ashford Hyde, Medical director of Kewa Hospital, Ghana.

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

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. Beavan, W. W. Armstrong and W. H. Matthews.

There were whole dynasties of missionaries with names like Murdoch, Thomas, Meridith and Powell. We heard of L. E. A. Lane, R. A. Carey, Ernest Trace, Jesse Clifford, Frank Stokes, Bery and Sylvia Tonelli, John and Ruth Lennois, Hugh and Britta Dunton and Don Swan, Jean Schull and Sydney Barnwell.

Some of them were teachers, some preachers, some doctors, some nurses, some Publishing leaders. But all the names were infintely more alive in the minds of British Adventist children growing up in the 1940s and 50s than the names David Livingston and William Carey. We had to learn about David Livingston and William Carey.

As children, most of us had heard of David Marshall, Change

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 ... 10 Victor Hall, 11 L. A. D. Lane, 12 Eric Winch, 13 Dennis Uffindell, 14 Bryan Ball, 15 James Ginbey, 16 Ron Wood,


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 ... 10 Alex Freeman, 11 George Roper, 12 James Collins, 13 Ted A. Butters, 14 Edgar Hulbert, 15 Geoff Munson, 16 R. H. Smith,

17 Huquette Crutchfield, 18 Vera Cowley, 19 Aurelia Ruddick, 20 Miss Bradbury, 21 Selma Herrington, ... Emm, 25 Audrey Laming, 26 Sylvia Dunlop, 27 Eirwyn Reese, 28 Dorothy Hayhurst, 29 Eileen Kellett, 30 Olwyn McIntyre,

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


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 Mr and Mrs Cuningham, 9 Jean Maillot, 10 Maurice Clements, 11 Hola Fega, 12 William McHill, 13 Sarah Nicholas, 14 Katie Clifford, 15 Miro Edwards, 16 Henry espera, 17 Vera Cowley, 18 Milne Averhead, 19 Aurina Radulki, 20 Miss Bradbury, 21 Selma Herrington, 22 Jean Voevy, 23 Denis Link, 24 Margaret Bruce, 25 Audrey Laming, 26 Sylvia Dunlop, 27 Erywn Reese, 28 Dorothy Mayhew, 29 Edwin Kellett, 30 Olwyn McIlroy,

11 Laura Mason, 12 Miles Fowles, 13 Noa Watson, 14 Ruth Main, 15 Harry Edwards.

Third row, l to r:


Photographers: l to r:


Photographs: l to r:


Back row: l to r:


I consider the four great gifts the BUC gave to Africa were the translation of Luke 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 frontliners 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 anti-social.’

The word ‘anti-social’ has rankled with me these past forty-odd years. My 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 Hale 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 media. These stories were, to the best of my knowledge, true. Nelson Mandela did send his children to the Adventist school over the duration of a political crisis.

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Winds of Change

Julius Nyerere, former president of Tanzania, Joshua Nkom of Zimbabwe, and Tom ‘Moja of Kenya, Tanzania, Joshua Nkomo of Zimbabwe, and Tom ‘Moja of Kenya, Tanzania, Joshua Nkomo of Zimbabwe, and Tom ‘Moja of Kenya

For those – my heroes, remember? – 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 18). 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 hounded by a dream and driven by her knowledge of need. That knowledge fed on a weekly basis by the Missions Appeal press in the politically Left-leaning Caribbean who helped enhance churches in the 1950s and 60s. She wanted to adjust to a world in which mission was infinitely harder to take. It impacted the career planning of many of us.

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Mission Memories

The Thomases: Africa – ‘your home for life’

It is likely that when Fred H. Thomas was chosen for his Mission in 1926 he and his recently married wife Florence didn’t set up a new record for baggage weight. As the custom was in that decade, many missionaries travelled by way of banana boat to Africa; for there was the European Division office where new personnel were commissioned. The aim of the commissioning officer 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 it. If, at the end of a year, they were not 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 returned among the Luo tribes as being too quiet to fulfill 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 a very successful one. In the first two years and in his Bils Fred senior was still serving as a volunteer and still preaching in F舌less Gendia, now a resettled 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 untrue 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 damaged press which Arthur Carissan had taken to Gendia when he returned from his first furlough in 1913. This donation was the ‘fulfillment’ of a promise that made by the Beardsell family for their four sons to Mission service.

On one of those trips Gordon was sent to Gendia and he never returned. Gordon and Irene fell in love and were married.

Upon the marriage they went to Spionkop College to be missionaries, where Rex Gordon Pearson was born. When Rex was six weeks old, Irene and Gordon went to Mwami Mission in northern Rhodesia (now Zambia) and, when he was 2, they were transferred to Malambo 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 (Tikarani in the south of Nyasaland and Mwami Mission in the north of Malawi).

In the heat of the African summer, with his hand diameter hole with a hand-drill in such precision as to not 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 copiers. African books continue to be the principal means of evangelism and nurture.

In 1952 was also the year that Horace was ordained to the ministry. 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.

After the marriage they went to Spionkop College to be missionaries, where Rex Gordon Pearson was born. When Rex was six weeks old, Irene and Gordon went to Mwami Mission in northern Rhodesia (now Zambia), and, when he was 2, they were transferred to Malambo 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 (Tikarani in the south of Nyasaland and Mwami Mission in the north of Malawi). When Rex was 16, while the family was serving at Mwami Mission in northern Rhodesia (Zambia), Rex left to go to the UK.

Rex Gordon Pearson: Fifty-two years of mission service

It was in this same year he was ordination to the ministry that Gordon had been a wartime Fire Service officer in London, and a lay-evangelist who often backed up a team effort with his musical skills. He had been a wartime Fire Service officer in London, and a lay-evangelist who often backed up a team effort with his musical skills. He had been a wartime Fire Service officer in London, and a lay-evangelist who often backed up a team effort with his musical skills. He had been a wartime Fire Service officer in London, and a lay-evangelist who often backed up a team effort with his musical skills.

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 their four sons) returned to England in 1957.

The Lakes were murdered. Rex had spent his entire life serving the Mission with a purpose of the school to produce the Lakas were murdered. Rex had spent his entire life serving the Mission with a purpose. The school was opened in 1969 and the first two years were very difficult for girls to read in the various African languages, supported an...
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 West Indies 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 (Isaiah),’ ‘The end of the 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 was used particularly in the Caribbean islands 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 neighbors to church. The overwhelming majority of those baptised in public evangelistic meetings were initial 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 were converted. It was estimated that at least 20% of baptisms through 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 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 accessing, 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 resident of the apostles, 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 arrived. Churches were not assisted by Union, Conferences and Missions to install satellite receiver equipment and video projectors for what would 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’s largest church each evening over a one-month period. Local churches with the right equipment were able to participate in this world-wide evangelistic campaign. 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 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 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 the evangelistic effect has been, Accessions did not appear to increase significantly as a result of the programme.

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 accessing, was to prove greater than that of the big multi-church campaigns.

Evangelism has changed in 25 years
Evangelist Ken Lacey, who had packed large halls in the early 1960s, experienced a slow-down later when he moved to a very different British Mission in 1983.
**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 Eastern European origin. Today the Church in the British Union has many other ethnic groups, including the aforementioned two. 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 to 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, 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.

The principles behind LifeDevelopment cannot be faulted. LifeDevelopment was designed, as its name implies, to win people to the Lord Jesus Christ. But the problem is not so much in understanding the impact that it was designed to have on the Church in the British Isles has not materialised. In 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 principles behind LifeDevelopment cannot be faulted, that it was designed to have on the Church in the British Isles has not materialised.**
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 Caribbean leaders 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.

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 Interpreting 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 signaled 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.

Early Black Influence
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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. 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.

The process was painful and difficult. 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. This 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 became 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...
Black sector of the Church, which – organised what was called the area – such as Lloyd Rennalls, Michael 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 administrative 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 Parton, and vice-president Pastor G. Ralph Thompson, Church was begun – and a way opened for an expansion of evangelism.

New energy for evangelism

The implementation of the Pierson 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. A. 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 galvanized 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, Bruce Flynn and others. These men have contributed to the development of church music in a dynamic way. In the early 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 British and Bahamian 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 continued with equal baptismal success. In the 1980s evangelists continued to 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 Inglathering programme of the Church. Secondly, the media provided opportunities to advance the cause of the Church. The Church’s first Black church elder, Hymer Wilson (Sen), took part in the famous television documentary ‘The Saturday People’ screened in 1963. 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 activities leader of the Halloway Church, placed a series of advertisements on London Transport buses, promoting evangelistic programmes in local churches. Thirdly, African Caribbean members have contributed to the development 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 Toton, 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.

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 Chorale 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 has been a direct result of Black leaders 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 Toton, 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.
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 fellowship of the wider church; 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: a) direct ‘assimilation’ and b) ethnic or culture-specific church planting. Both approaches have elicited anxiety 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 feel 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) suffer 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 these groups. While this reality is addressed by 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.

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.

1. 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 reconceptualise 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 subgroup constellations emerge, church administration will have the task of ensuring appropriate ‘representation’ for such constellations 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, therefore, not be 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 challenges of diversity
Any thoughtful examination of the impact
Go Tell the World!

by Cecil R. Perry, president, British Union Conference

G o 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 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 is all about.

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 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 a kingdom against all its enemies, including Satan. “The gates of hell shall not prevail against it!” This assurance is good enough against all opposition. The story to tell will have to tell them.

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 recital 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 way to communicate the Gospel.

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