



The first British Union Conference office on Stanborough park, 1933. When the new building was opened in 1961 this building became the home of the Voice of Prophecy and later the Advent Audio Visuals studio.

Photo courtesy of British Union Conference.

British Union Conference

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The British Union Conference (BUC) is a constituent union of the Trans-European Division of the General Conference. Its headquarters are located at Stanborough Park, Watford, Herts, WD25 9JZ, England.

The current geographical territory of the BUC comprises: England, Northern Ireland, the Republic of Ireland, Scotland, Wales, and adjacent islands (including the Channel Islands (Alderney, Guernsey, Jersey, and Sark), the Isle of Man, the Isle of Wight, and the Isles of Scilly). The BUC comprises the following administrative units: North England Conference, South England Conference; and the Irish, Scottish, and Welsh missions.

Statistics (December 31, 2019): churches, 296; membership, 39,593; population, 72,027,000!

Organizational History

The question of a mission to the British Isles officially emerged at the General Conference meeting held on October 14, 1878, in which James White offered the following resolution: "Resolved, that in the opinion of this Conference the time has fully come to open a mission in Great Britain and that Elder J. N. Loughborough be our missionary to that field."²

After the session, Loughborough and his wife spent a few weeks in New York and Massachusetts before leaving to establish the British mission. They reached Southampton on Monday, December 30, 1878³

Within the first two weeks following his arrival in Southampton, Loughborough began to see England as "such a field open before us and so much to be done, that our souls are stirred within us to do all we can."⁴ He adopted as his motto, "Onward, and no room for discouragement for those who humbly labor in God's cause."⁵

Loughborough's plans for his first 12 months as superintendent of the British mission are not difficult to piece together. An avid writer at any time, he was even more so at this period when he sought to report to the leaders and membership in America a detailed account of the advances and difficulties faced by the church's new enterprise overseas. His letters and articles frequently appeared in the *Advent Review and Sabbath Herald* and *The Signs of the Times*. He requested prayers and letters of encouragement "from all our friends in America."⁶

William Ings, a layman, arrived in Southampton from Switzerland four days before the Loughboroughs, and together they wasted no time in planning various branches of the work. Keeping in mind the hopes and aspirations of the leadership in America for the British mission, they did whatever they could to commence the work successfully. They were aware of the General Conference committee's strong belief that the church should be very careful in perfecting the establishment of the mission and that "every important building must have a good foundation; it must be firm and solid."⁷ Loughborough was concerned to begin the work right. With no previous experience in Britain to guide him, his plans represented a "series of experiments," and he considered them as such throughout his five years in Britain.⁸

It would appear that Loughborough's plan for Great Britain was fivefold. First, he sought to establish a strong base of operations in England, presently at Southampton, perhaps at a later date in a more strategic locality. Second, to branch out from this base and plant congregations of Sabbath-keepers as interest, finances, and staffing should enable. Third, by literature distribution linked with correspondence, reach out to all parts of the British Isles, creating interest in the church's teachings. Fourth, through ship work in Southampton, and later in the major ports of the country, to reach especially the British dominions. Building on this, they would then proclaim the Seventh-day Adventist Church's message to the whole world. Fifth, by encouraging all members in America and especially those joining the church in Britain, to become missionaries in personal witness to relatives and friends throughout the country. The possibilities open to the young denomination through a strong support and operation of such plans were beyond imagination.⁹

Challenges Toward Church Growth and Organization

"For centuries England has been the battle ground of Protestantism and Catholicism, conformists and non-conformists, truth and error. It is an old country, and the customs of its people are stereotyped, notwithstanding its being filled with controversies."¹⁰ As a result, a number of obstacles hindered Adventism in Great Britain and thus progress toward church organization.

With the British being known as a proud people, bound by tradition and custom, and slow to change, the main challenge came with the acceptance of Adventist denominational beliefs and practices. The traditional allegiance to the Anglican Church was still strong, even though for many people it was not much more than superficial or cultural. Anglicanism, as the state religion, was the respectable belief and understanding of the majority of the upper classes in particular.

A pervasive anti-Americanism made the English hostile toward new religious teachings from the United States, especially as the Adventist message called for the observance of seventh-day, Saturday, as the Sabbath. The Sabbath question was contrary to nearly all Christian tradition and particularly English Protestantism.¹¹ Other factors highlighted by early pioneers that inhibited the growth of the early Adventist Church in Great Britain were lack of finances, workforce, and an Adventist educational system that had proved to be a pivotal means of church growth in America.

Decisions at the First European Council that Impacted the British Seventh-day Adventist Missions

After S. N. Haskell visited continental Europe, leaders discussed the question of organizing the three regional missions in some kind of unity to facilitate administrators getting together once a year for consultation on plans and methods.¹² Consequently, on Thursday, September 14, 1882, the "first European Council of SDA missionaries" commenced at Basle, Switzerland, under the direction of Haskell as the General Conference representative.¹³

It was "a highly encouraging meeting" for the workers in the European countries. J. N. Loughborough, A. A. John, and G. R. Drew came as delegates from the Britain. The session elected Loughborough as one of the three executive committee members and John as secretary.¹⁴ Those in attendance spoke of the "trials and difficulties experienced" in their respective territories and "the most successful methods" to meet them.¹⁵ Publishing received considerable attention, and all agreed that "a paper published in Europe would be more effective than any that could be published in a foreign country."¹⁶

At the General Conference meetings in America during December 1882, Haskell delivered "an extended statement" concerning the work in the European missions, showing that "a great work is being accomplished," and that many good openings existed for extended outreach. He covered such areas as "the importance of the

work, the necessity of maintaining it, and the need of further assistance in this direction."¹⁷

Like those before him, Haskell recognized and stressed, on behalf of the European conference, that in the foreign missions "there is such a feeling there against anything that is American." He explained how periodicals published in America and sent to Europe did not have the same influence as those actually published in European countries.

By this time Denmark and Sweden had regular national conferences organized, adopting constitutions similar to those of American state conferences. With growth and development also seen in other parts of Europe, the leaders of these foreign missions had banded themselves together, under Haskell's direction, at the 1882 first European Council, to form an articulated and constitutional organization called the "European Council of Seventh-day Adventist Missions" and appointed an executive committee. The European Council would now advise, discuss, and take action regarding all major decisions concerning the missions of continental Europe, Britain, and Scandinavia.

The Second European Council of Seventh-day Adventist Missions

Haskell again visited Europe toward the end of 1883, just prior to the General Conference Session of that year, and the departure of Loughborough for America on permanent return. Meetings convened in Basle, Switzerland, Thursday to Sunday, September 14-17, with the purpose of "considering the wants of the cause in Europe."¹⁸

During July 1883 Loughborough had begun making preparations to leave the Britain. Looking back at his efforts after five years, he had summed it all up just eight months earlier: "As the work has now reached a point demanding careful deliberations and new departures, we may hope that, with earnest effort, with God's blessing, and with a practical application of the knowledge of the situation already gained, the future progress will excel the past. So may it be."¹⁹

He believed the British mission had been successful and the best days were yet ahead.

The second European Council of Seventh-day Adventists, meeting May 28 to June 1, 1884, also convened in Basle, Switzerland. It brought those in the various missions more closely together. J. H. Durland, A. A. John, George R. Drew, M. C. Wilcox, and Miss Jennie Thayer came as delegates from the Britain. The executive committee of the British mission elected for the succeeding year consisted of M. C. Wilcox, A. A. John, and J. H. Durland.²⁰

In the spring of 1885, the arrival of S. H. Lane, his wife, and R. F. Andrews further strengthened the staff in Great Britain.²¹

The Third General European Council

During September 15-29, 1885, the third General European Council once more met at Basle, Switzerland. R. F. Andrews, S. H. Lane and wife, A. A. John, George R. Drew, M. C. Wilcox, and Miss Jennie Thayer represented the British church. The session decided to issue the *Present Truth* as an eight-page semi-monthly and to illustrate it as far as practicable.²²

The visit of Mrs. Ellen G. White and W. C. White in the same year (1885) proved a great encouragement to the believers in Great Britain and helped to establish them in the faith.

In 1887, S. N. Haskell visited England to counsel with the leaders and assist them in making any change that might seem necessary.²³

Haskell in England

Stephen Haskell took up his work as superintendent of the British mission and editor of *Present Truth* in 1888. He strongly recommended that publications be issued in England and advocated their extensive use as a principal means of reaching people. His counsel inspired the perplexed workers with new zeal and courage, and the experience of those who have since carried on the work in the mission has demonstrated its wisdom.²⁴

Mrs. White urged Haskell to target the big cities, although she realized that massive populations needed large workforces: she believed that London alone required a hundred workers.²⁵ Haskell, heeding her advice, did two main things of great significance. The first was the transfer of the printing press from Grimsby to London, and the second was the renting of a large house in North London (The Chaloners) to accommodate the team of Bible instructors and to provide as a place where he could hold evangelistic meetings.²⁶

After the departure of Stephen Haskell, D. A. Robinson became superintendent of the British field in 1894. The *Present Truth* circulation had increased to 10,000 copies weekly, and the printing press began operation under the legal name of the International Tract Society Limited.²⁷ During this period, the mission had more than 500 Sabbath-keepers in 11 churches and 10 companies.²⁸

British Mission Organized

In 1896 Hiram Edson Robinson became superintendent of the British field. He spent time organizing a church in the southern region of England and was involved in several evangelistic series in the Midlands. William Warren Prescott replaced him in 1897. Prescott was one of the leading Seventh-day Adventist scholars and educational administrators, having been president of Battle Creek College, Union College, and Walla Walla College.²⁹

During Prescott's term of office, the membership continued to grow, and a beginning made on a college, as well as some health institutions. The main achievement during Prescott's leadership, however, was the official formation of the British Mission in 1898. More than 300 attendees met in the city of Bath from July 29 to August 7.³⁰

The session appointed Prescott as president and Edith Adams as secretary-treasurer. By now the mission had 15 churches, 6 companies, and a membership of 590.³¹

British Union Conference Organized

The organization of the British Mission produced an immediate impact. Within four years the number of workers and members nearly doubled and several institutions commenced. But the biggest step taken was the formation of the British Union Conference.

The meeting took place at Leeds in August 1902. The union would comprise two local conferences (North England and South England) and three missions (Scotland, Ireland, and Wales), each having its own administration, and all uniting to form the British Union Conference.³² The first union records date from 1903 and show that the membership in that year was 1,160 and the tithe £3080.³³

Since leadership had recalled W. W. Prescott back to America in 1901, O. A. Olsen became president of the British Union.³⁴ His presidency saw a college commence; a publishing house turning out 16,000 copies of *Present Truth* a week as well as a monthly health magazine (*Good Health*, started in 1901) and subscription books for a growing sales force; and a health food factory (at Birmingham since 1900) in operation.

E. E. Andross succeeded O. A. Olsen in Great Britain in 1905.³⁵ His administration purchased an estate of 55 acres, lying in the vicinity of Watford, in Hertfordshire, about 17 miles (27.35 km) north of London, as a permanent home for the publishing, educational, and health institutions of the denomination in Great Britain. The estate, known as Stanborough Park, contained a manor house, used for a school building the first year and later for a sanitarium.³⁶ The site would eventually become the headquarters of the British Union Conference in 1921.³⁷

Adventism in the British Isles During the War

Initially the First World War had little impact on the Seventh-day Adventist Church in Britain. The British Union offered the sanitarium and the Stanborough Park school building to the government as medical facilities, but the authorities initially declined them.³⁸ Then in 1916, Parliament passed the Military Service Act, introducing conscription, though it allowed exemption for regular ministers of any recognized religious denomination.

The official position of the Seventh-day Adventist Church since the time of the American Civil War had been that its members would be non-combatants. The British Union Committee maintained this position, though church members were willing to assist in any other branch of service such as medical care or factory labor, providing that such work was not performed on the Sabbath.³⁹

The military conscripted about 130 Adventist youth,⁴⁰ and while the majority met little opposition to their request for Sabbath privileges, some cases of real conflict did result, leading to harsh penal discipline. Many

found themselves sentenced to six months' hard labor for refusing to work on the Sabbath, as seen in the experiences of 16 young men from Watford who, in May 1916, were inducted into the Third Eastern Non-Combatant Corps at Bedford Barracks.⁴¹ Enduring severe punishment for refusing to work on Sabbath, they included H.W. Lowe (later to become BUC President), A. F. Bird (later an evangelist), and W. W. Armstrong (later another BUC president).⁴² Their punishment ranged from imprisonment, physical abuse, solitary confinement, reduced food rations, being shackled in chains, and heavy labor.

Despite this, membership of the church actually increased 20 percent from 2,671 to 3,253⁴³

The war years also meant that most of the remaining American workers returned home which would eventually pave the way for a British-led Adventist Church in the British Isles, but this was not before several changes of structural organization had taken place.

Post-War Organizational Structural Changes

With the end of the First World War, a period of expansion and reorganization began within the British Union Conference. A committee on territorial rearrangement gave its report to the biennial session of the British Union held at Derby in August 1919.⁴⁴ It found the six small conferences then in operation to be impractical for a membership of only 3,343.⁴⁵ As the conferences by now included departmental secretaries, it meant that too many people were involved in administration instead of focusing on ministerial duties. The union did not have enough workers on the ground to carry out effective evangelism. Based on such considerations, the British Union Session decided to realign into three conferences effective January 1, 1920.⁴⁶

The South England Conference and the East Central Conference, with a combined membership of 1,376, merged to form the South British Conference under the presidency of Stephen Haughey. The 994 members in the Welsh Conference and the Midland Conference united into the Welsh-Midland Conference under the leadership of John J. Gillatt. The North British Conference, formed of the North England Conference and the Scottish Conference, now had a membership of 820 under the leadership of Alfred E. Bacon.⁴⁷

Under the new alignment the membership began to grow, and the British Union saw a number of major evangelistic efforts across the country. By the next biennial session in 1921, leadership reported that 850 had been baptized, nine churches and four companies organized, and five church buildings purchased or built. The union now employed 36 ministers and 12 licensees for the 3,668 members in the 71 churches and 45 companies.⁴⁸

By the end of 1926 the British Union membership had risen to 4,450 as a result of major evangelistic series, particularly in London. Their success mainly resulted from more money being available after the war, which led to better advertising and the renting of more prestigious buildings and halls.

The departure of Julius Jaynes in 1926 as president of the British Union paved the way for the first British-born leader to become its head. It elected William Henry Meredith. Born in Wales, Meredith was a "prominent, much loved administrator and preacher."⁴⁹

Among the many major developments during his presidency was a final administrative reorganization. Union administration decided that beginning January 1, 1929, the territories of Ireland, Wales, and Scotland would become missions again.⁵⁰ It meant that after 20 years of changes, the original plan of two conferences and three missions established at the formation of the British Union in 1902 would be restored.

Development of an Adventist College in the British Isles

A college opened January 6, 1902, with principal Homer Sailsbury and 20 students and was housed in Duncombe Hall on Duncombe Road. Later it relocated to Holloway Road, North London.⁵¹ For a time it was known as "Stanborough College" and was housed in the "Annex" on the Stanborough Park estate. Prior to the Second World War (1931), the union had purchased the Newbold Revel Estate for £20,000 as the site of the college. Located six miles from Rugby in the Midlands, it consisted of 300 acres of land including a mansion and several cottages.⁵² Newbold Missionary College, as then called, benefited from its rural and spacious surroundings for the next 10 years.⁵³ However in 1941 with World War II raging, the Royal Air Force requested the estate, forcing the college to move.⁵⁴

With the Second World War ending in 1945, it was time once again for the church in Britain to pick up the pieces. One of them involved the re-establishment of a college that would serve as a basis for missionary training. After the war the church did not reclaim the site partly due to the slow vacating of the Royal Air Force and the property not having been kept in good repair. Instead the British Union committee decided to sell the property for £50,000 and find a place nearer London.⁵⁵ After considering several sites, the union offered £25,000 for two buildings in Binfield, Berkshire, 30 miles from London.⁵⁶ The purchase was finalized, and the college recommenced at its longest-lasting home to date.

After six years as principle, W. G. Murdock, considered to be one of the most important educators in the denomination, left to head Avondale College.⁵⁷ In 1961 the college board voted to change the name of the institution to Newbold College. Then in 2014 administration modified it to Newbold College of Higher Education.

The Health Emphasis

Adventists within the British Isles have firmly believed that the most practical and successful way to advertise themselves is by personal contact and highlighting methods of healthful living. The first serious attempt to introduce the health principles was through Dr. and Mrs. Kress who came to Britain to start a sanitarium in 1899.⁵⁸ In 1900, Dr. and Mrs. Olsen joined them and founded *Good Health* magazine, devoted to the interest of

healthy living.⁵⁹ Its circulation soared to 50,000 and remained at that level for many years.⁶⁰

The denomination began three sanitariums in the United Kingdom in 1903, namely in Caterham, Belfast, and Leicester. The first, established by Dr. Olsen, during its peak saw up to 600 patients a year⁶¹ before its closure in 1921. That left the only remaining sanitarium which opened after the previous three, to be the Stanborough Park Sanitarium. It survived for a further 47 years⁶² to 1967 when, after many attempts to revive the fledgling institution, it closed down and the building later demolished.

Other initiatives to provide a health ministry included the manufacture of health food products, a program begun by Dr. John Harvey Kellogg at Battle Creek. Such items included breakfast cereal and meat alternatives imported to Britain and distributed by the London Health Food Company. This company would go through various changes in name and location until in 1926 it received the name of Granose Foods Limited.⁶³ For a time it became the biggest denominational food factory in Europe, then was eventually sold on January 1, 1991, to the Haldane Foods Group and British Arkady Ltd.⁶⁴

During the period of Granose's greatest success, the British Union Committee voted on March 24, 1966, to purchase the Crieff Nursing Home operated by Dr. Gertrude Brown and her husband,⁶⁵ who both for many years had contributed significantly to the implementation of the health message through various initiatives. Her pioneering work also led to the purchase of Roundelwood in Scotland, a beautiful castle styled mansion. Besides excellent treatment facilities for physiotherapy and hydrotherapy, it also included a gymnasium and swimming pool and was the center for various lifestyle programs such as stress control, weight loss, stop smoking, and withdrawal from alcohol.⁶⁶ In 1983 Martin Bell became administrator of the center, a post he held for 22 years. Clientele came from all over the British Isles and abroad.⁶⁷ After Bell experienced a serious illness in 2005, Malcolm Hayles replaced him.⁶⁸

With the aid of such extended outreach methods, the British church saw steady growth. Despite the difficulties created by many both national and world events, the union had survived and gained members each decade since its inception.

So, combined with health, education, and the publishing program, the British Union, though slower when compared to Adventist advancement in other countries and to other new denominations in Britain, was on an upward trajectory. Most new members, however, resulted from the various public evangelistic meetings, beginning with the largest known to have taken place beginning in the 1920s.

Church Growth through Evangelism (1920-1960)

Perhaps the most significant period of church growth occurred during the presidency of Julius Jayne (1922-26). The Wimbledon church, for example, organized with nearly 100 members in May 1923, after the merger of two churches and an evangelistic campaign by William Maudsley.⁶⁹ The following year, a series in a 2,000-seat hall

called the Wimbledon Theatre, resulted in a further 50 baptisms.⁷⁰

Even more successful was a series of meetings held at the same time in the London area by Lionel Barras, a graduate of Stanborough Park Missionary College and "probably the best British evangelist ever produced by the Seventh-day Adventist Church."⁷¹ He conducted a series in Finsbury Park, North London. On the first night more than 2500 people attended, and for the next two months the average remained at more than 2,000.⁷² Local media coverage by London newspapers reported that on February 15, "drawn by the eloquence of Pastor Barras, a huge crowd filled the Rink Cinema last night ... with standing room only."⁷³

Barass held two further campaigns in North London with similar large attendances and numerous baptisms.⁷⁴

W. P. Prescott carried out several other smaller series in the British Union between 1920-1926 with significant results. By the end of 1926 the British Union membership has risen to 4,450,⁷⁵ mainly due to the major evangelistic thrusts in London.

The next major evangelistic push in London did not take place until 30 years later when the General Conference sent one of its best evangelists, George E. Vandeman. The venue chosen for these meetings was the Coliseum Theatre in Trafalgar Square in central London. It had seating for 2,500 people, and on Sunday, September 21, 1952, he conducted three identical meetings entitled, "The Heavens are Telling: What do the Stars Say to You?"⁷⁶ The response was overwhelming, for nearly 10,000 people turned up, and a third of them did not get a seat.⁷⁷ After six months of regular weekly meetings, 73 people were baptized on March 22, 1953.⁷⁸

Encouraged by the other baptisms that followed, the General Conference decided to establish a permanent center in central London. The place finally selected was the New Gallery Cinema on Regent Street, in the heart of the West End, near Piccadilly Circus, and with seating for up to 1,400 people. After the completion of renovations, leaders dedicated the building on Saturday, October 24, 1953.⁷⁹

Part of the success of such evangelistic meetings resulted from an increasing awareness of the activity and beliefs of the Seventh-day Adventist Church. Perhaps much of this may have been because of media such as the Voice of Prophecy religious program on the radio and its Bible correspondence courses that had 11,986 students in the years 1958-1961.⁸⁰ Although the church rarely employed television as a form of advertising, on August 22, 1965, the Associated Television broadcasting system presented a 30-minute documentary on Seventh-day Adventists entitled "The Saturday People," viewed by an estimated two million people.⁸¹ It provided a free comprehensive picture of Adventism that surpassed all previous methods of public relations in the past.

News reports in local newspapers, exhibitions and fairs, and the introduction of 'Dial-a- Prayer and the Five Day Plan to stop smoking all made significant advances in highlighting who Seventh-day Adventists were and what they stood for. However, with all these pioneering methods geared toward church growth, nothing had more of an effect on membership than immigration.

Impact of Immigration on the British Church from the 1960s Onwards

With England being the hub of the British Empire, it was now the obvious destination for emigrants from the colonies. With the post-war demand for laborers to restore damaged Britain, the decade of the late 1950s and 1960s saw more than a quarter of a million make their home in England. Most of the migrants had come from the Caribbean (known as the Windrush era after the ship called *Empire Windrush*), particularly from the island of Jamaica where Adventism was prominent.

As a result, members from the Caribbean began to fill many of the large city churches in London, Birmingham, and the industrial north. Although the influx of new migrants helped steady and later increase church membership, the British Adventist Church also faced challenges triggered by cultural differences in styles of worship and later church leadership participation. The tensions would continue throughout the next three decades as further immigration altered church populations. As a result, indigenous members who were not yet ready to incorporate the different worship styles moved to churches with still traditional English style services.⁸² By the early 1970s, more than 50 percent of the membership was from the Caribbean community, and by the end of the century that percentage had grown to approximately 75 percent.⁸³

During the 2000s the church has increased in membership primarily because of immigration, this time from areas of Africa, Asia, and Eastern Europe. Such globalization in a relatively small country has led to the Adventist Church in Britain becoming a cosmopolitan community. However, as a result Britain today is one of the few places where "the composition of the Adventist Church does not mirror the composition of the society."⁸⁴

The challenge for members and local churches today is to move out of their comfort zones of culturally styled worship and witness in ways that appeal not only to them but also to the wider British and Irish society.

Challenges for the Adventist Church Today

Records will reveal that after each phase of church re-organization, there followed significant church growth and greater efficiency amongst the workforce. Since its inception in 1902, the British Union Conference has seen steady growth within its membership and has been an integral contributor toward fulfilling its mission. The challenges that affected the growth of the early church within the British Isles remain today in a mutated form. Secularism increasingly prevails, and though religious values remain in a more moralistic expression, agnosticism and atheism are real threats toward presenting a unique Adventist message. One thing the pioneers left for workers today, however, was a zeal for evangelism and a perseverance to keep trying new ways of reaching the British indigenous people.

The British church must develop intentional methods to deal with the challenges facing it. To a modern British community that is attracted to authenticity, members must display love, compassion, forgiveness, and all the

other Christian graces if the wider community is to take the Seventh-day Adventist Church seriously in the twenty-first century.

BUC List of Presidents, Secretaries and Treasurers from 1902

1902-1905: president: O. A. Olsen; secretary/treasurer: A. Bacon.

1905-1908: president: E. E. Andross; secretary/treasurer: A. Bacon.

1908-1916: president: W. J. Fitzgerald; secretary/treasurer: Miss Edith Chapman.

1917-1922: president: M. N. Campbell; secretary: F. S. Jackson; treasurer: H. D. Clarke.

1922-1926: president: J. E. Jayne; secretary/treasurer: H. D. Clarke.

1926-1932: president: W. H. Meredith; secretary/treasurer: H. D. Clarke.

1932-1936: president: W. E. Read; secretary, treasurer, and auditor: A. Carey.

1936-1946: president: H. W. Lowe; secretary, treasurer, and auditor: A. Carey.

1946-1950: president: E. B. Rudge; secretary/treasurer: A. Carey.

1950-1958: president: W. W. Armstrong; secretary/treasurer: A. H. Thompson.

1958-1967: president: J. A. McMillan; secretary/treasurer: Colin Wilson.

1967-1970: president: B. E. Seton; secretary: V. H. Cooper; treasurer: Colin Wilson.

1970-1981: president: E. H. Foster; secretary/treasurer: Colin Wilson.

1981-1986: president: Harold L Calkins; secretary: Everett W. Howell (1981-1985); treasurer: Maurice B. Musgrave.

1986-1990: president: W. John Arthur; secretary: Donald W. McFarlane; treasurer: Basil J. Powell.

1990-1991: president: Martin L. Anthony; secretary: Donald W. McFarlane; treasurer: Basil J. Powell.

1991-2006: president: Cecil R. Perry; secretary: Michael J. Stickland (1991); Watson Southcott (1991-1996); Jonathan Gallagher (1996-1997); Eric C. Lowe (1997-2006); treasurer: Marcus R. Dove (1991-2001); Victor Pilmoor (2001-2006).

2006-2011: president: Donald W. McFarlane; secretary: Eric C. Lowe; treasurer: Victor Pilmoor.

2011-present: president: Ian W. Sweeney; secretary: Paul S. Lockham (2011-2016); John C. SurrIDGE (2016-); treasurer: Victor Pilmoor (2006-2016); Earl J. Ramharacksingh (2016-).

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