

## ADVENTISM IN TRINIDAD AND TOBAGO from 1889 to – present.

Trinidad and Tobago is a multi-cultural and ethnically diverse society. On the threshold of the twentieth century, she grappled with several issues. Politically, the twin-island state was relatively new, Tobago having been made a ward of Trinidad in 1889, with complete annexation following in ten years. Inherent in this arrangement were several social challenges as both societies had a divergent historical past. Additionally, akin to her Caribbean neighbours, her economic struggles and social privation propelled the British Government (the colonial masters) to appoint the Norman commission of 1897 to investigate the state of affairs in the islands. In an effort to save the sugar industry, the islands' economic stronghold, Trinidad had been importing indentured servants from India, China and Madeira, the former since 1845. The introduction of these groups, further added to the social complexities as they all had their unique cultural and religious practices; viewed suspiciously by the local creoles.<sup>[1]</sup> Colonialism had already established Roman Catholicism and Anglicanism as its principal religions. Thus the introduction of a new dogma in this context would have a number of implications for all concerned. This paper examines the nature of Adventism in The Republic of Trinidad and Tobago from its inception to present. It is an attempt to highlight the historical land marks during the period, but more so to analyse and assess these changes as they relate to the growth of the church.

The germ of Adventism in Trinidad originated with the sale of a copy of Patriarchs and Prophets which made its way into several homes in the central district of the island in the late 1880s. This stimulated a thirst for additional literature on the Adventist teachings; a desire which was partially satiated by the visit of F.B. Grant and his wife in 1889. They sold numerous copies of the book, Bible Readings for the Home Circle. In 1892 several requests for further instructions made to the Foreign Mission Board from persons such as St. Clair Phipps, Louis Briggs, James Braser and George Maitland, led to the arrival of Charles Adamson, a former teacher in from the Caribbean

island of Antigua and William Arnold a pioneer colporteur in 1892 and 1893 respectively. <sup>[2]</sup>

Together, they laboured assiduously to spread the gospel message. However, ministerial work commenced with the arrival of A. E. Flowers and his wife in 1894. Assisted by Phipps and Adamson, Flowers conducted nightly meetings in Couva in April of the same year. Unfortunately, within the same year Flowers succumbed to yellow fever and died. The seed planted by Flowers germinated a year later when a new minister, E. W. Webster arrived in Trinidad and baptized twenty four persons, 22 of whom were under the tutelage of Adamson and Phipps. Thus, Missionary work in Trinidad developed against the backdrop of rejection and loss.

The first SDA church, organized in Couva on November, 23 1895. The early work continued to be characterized by numerous deaths caused by yellow fever and other tropical diseases.

Notwithstanding, the work progressed. By 1897 a church emerged in the capital city of Port of Spain and another instituted by E.W. Webster at Indian Walk; bringing the total membership to 160 by 1900. <sup>[3]</sup> On the threshold of the twentieth century the newly introduced religion was well poised for its expansion in Trinidad and Tobago, with a church set up in the urban population center of Port of Spain and one in the nucleus of the central districts at Couva.

Analogous to the genesis of the work in Trinidad, the colporteur ministry pioneered the work in Tobago. In 1900, William Porter and C.N.B. Dunmetz initiated literature evangelistic work there. One of their first patrons, Brother J. L. Jerry accepted the Advent message and enthusiastically spread the word to his friends and neighbours. His home became the first meeting place for a company of believers in the village of Mt. St. George. <sup>[4]</sup> Elder W. G. Kneeland subsequently commenced ministerial work in Tobago in 1903. Together with the efforts of Kneeland, Brother Matthews and some early pioneers, the work flourished in Tobago. Consequently, by 1906 believers were meeting regularly at in the villages of Mt. St. George, Scarborough, Glamorgan and Mt. Grace. Amidst numerous challenges and teething problems experienced, a strong foundation was laid on in the twin island state. In Trinidad by this time though, several new congregations

were affixed to the body of believers.

The expansion of the membership in Trinidad and Tobago inspired the church leaders to reorganize the conferences more rationally in order to facilitate effective management of local churches stretched over 1500 miles in length. Accordingly, at the fourth annual session of the East Caribbean Conference in 1906, the 100 delegates representing a membership of 940, voted to organize the South Caribbean Conference to galvanize the territories of Trinidad and Tobago, the Grenadines and the Guianas. D. E. Wellman became its first president.<sup>[5]</sup> While the leaders attempted to organize the church administratively, the advancement of the church's work pivoted on the tireless efforts of the laymen.

Hence, by 1914 the membership of the church had grown to just over 700 believers scattered throughout Trinidad and Tobago, being distributed among twelve churches in the communities of: namely: Arima, Arouca, Couva, , Guaico, Indian Walk, La Brea, Port of Spain, San Fernando, Toco and Tunapuna, in Trinidad and Mt. Grace, Glamorgan and other companies in Tobago.<sup>[6]</sup>

The difficulty of the work was mirrored in the nominal number of converts after more than twenty one twenty-one years of Adventism. Public perception of Adventism as a religion which exhibited cultic tendencies accounted in part for its dawdling rate of conversion. The prevalence of tropical diseases and the financial constraints of the organization also functioned as a deterrent to the entry of willing missionaries. In 1897 elder Webster commenting on the church said:

“to those who wish to know something about the expenses of the  
Trinidad Mission, I would say that the expense of living is higher than in the states,  
and all things considered, it costs from one fourth to one third more to run the mission that  
than it would to carry on a similar one in almost any one of the other West Indian islands or in  
America.”<sup>[7]</sup>

Moreover, a six week evangelistic meeting conducted in La Brea in 1914, was interrupted when

the main presenters Elder Beckner and Elder Pool contracted malaria.<sup>[8]</sup> All together, the population seemed generally unresponsive to the advances of the Adventist church.

The shortage of ministerial workers significantly hindered the growth of the church in the early years. Attempts to satisfy this urgent need motivated the leaders to enlist outstanding laymen to the ministry. Hence it was with ecstatic jubilation that the local church conducted its first ordination service on July 11<sup>th</sup> 1917 in which Elder Adolphus Eleazer Riley was ordained for ministry. Subsequently, within the next seven years, four other locals, Samuel Ash, J.D Wood, Henry Wiseman and J.T Carrington became ordained ministers of the gospel. These changes, while fairly heartening, were insufficient to augment the membership of the local church to any meaningful degree. According to Eric John Murray, “the church in Trinidad and Tobago continued to depend to a large extent on the United States and other territories for its ministry, and the supply of local spiritual leaders so necessary for building up the Church, waited for a later period in the Church’s history.”<sup>[9]</sup>

The work of individuals such as Pastor Warner, noted for his outstanding work in Tobago, C. B Sutton, Field Mission Secretary in the 1920’s twenties were instrumental in advancing the mission of the church in these seemingly unproductive years. Among them were two courageous women, Miss Mary E. Robertson in charge of Sabbath School and educational work and Mrs. D.D Fitch who also volunteered in the Sabbath School department. The indefatigable efforts of these notable individuals, who without official permission or recognition, baptized several souls. Their actions served to significantly bolstered the evangelistic work of the church in the absence of any functional structural organism to clearly articulate its mandate.

Decisive administrative restructuring in the 1920’s twenties established the much needed framework for the expansion of the church. The church’s intention to own property, mandated its incorporation as an official religious body. This became a reality in 1923 and subsequently, in the

same year the church appointed Daniel Dewitt Fitch, Benjamin Yip and Augustus Critchlow as trustees to of the church under the title “The Incorporated Trustees of the Seventh Day Adventist Church in Trinidad and Tobago. Additionally, the South Caribbean Conference was reorganized and now included only the territories of Trinidad and Tobago, Grenada and St. Vincent and the Grenadines, with C. E. Andross as President and Benjamin Yip as Secretary/Treasurer secretary and treasurer.

Yet another critical juncture in the history of the local church was the organization of the East Caribbean Union Conference to be base in Trinidad. The ratification of that decision by the Inter – American Division occurred at a Committee meeting held on December 12<sup>th</sup>, 1926, chaired by former President of the Kansas Conference, Herbert J. Edmed. This effectively gave the regional churches a certain level of autonomy, thereby removing the need to report directly to the Foreign Mission Board. More than that, the administrative restructuring meant the coverage of significantly less geographical area and as a result the possibility of better management for the local church.

The restructuring of the administrative arrangement as well as the induction of some local ministers, coupled with the efforts of foreign missionaries, resulted in the consolidation and growth of the church in the 1930s by which time the membership doubled, bringing the numbers to 1 276

inclusive of 146 in Tobago.<sup>[10]</sup> There followed a period of intensification of the message and the addition of several congregations in this decade; these included congregations at San Juan, Brothers Road, Balata Hill, Chirkoo Village, Curepe, Mitan, Mayaro, , Plum Road, Siparia, Torrib Trace in Trinidad and Roxborough and Moriah in Tobago .

While the contributions of the ministers cannot be ignored, it was the work of key laymen which added most to the growth of the church in the 1930s. Noteworthy individuals like Elias Auguste conducted successful campaigns in Carenage and Diego Martin in the face of violent opposition from neighbours, . Aubrey Donna Narcis held several open air meetings in Sangre Grande and La Romain using flambeaux (glass bottles with kerosene and a cloth wick) for lighting in the absence

of electricity. Claudius Payison, through his efforts in Guayaguayare and Fyzabad brought at least forty - six persons to Christ in the 1930's.<sup>[11]</sup> At the end of the decade the church was just over 2000 members strong, a sizeable number considering its humble beginnings forty-one years earlier. However, that figure was still quite modest when compared to the other minority religious bodies such as Presbyterians' 14 263, Wesleyans' 13 257 and Baptists' 8 753.<sup>[12]</sup> By and large, the decade of the thirties represented a period of augmentation for the church in Trinidad and Tobago.

In the face of significant progress, in 1944 the reformed Eastern Caribbean Union Conference now Caribbean Union Conference, its Executive Committee recommended that both at the Union as well as the local Conference level, the status of mission be adopted since "...conferences whether union or local [conference levels], are generally, more or less self – supporting, [and] that is not true of any of the fields in this union. Consequently, while we have the name of conferences we are not more than missions..."<sup>[13]</sup> The acceptance of this recommendation by the South Caribbean Conference was contingent on the promise of greater financial assistance from the Inter – American Division. Though propelled by the urgent need for financial assistance, the decision to dissolve the conference was proclaimed by many as a backward step. However, local leaders continued to work indefatigably steadfastly. After four years, expectations of amplified financial subventions waned and by 1948, the administration of the local church "concluded that all things considered, the organizational change did not redound to the benefit of the local field."<sup>[14]</sup> Thus, in October of 1950, the Inter – American Division voted to return South Caribbean Mission to South Caribbean Conference.

In the following two decades, the local church witnessed colossal successes in evangelism. Prior to 1950 the most outstanding evangelists were M.B Butterfield, Glen Coon and Dr. Glen Millard, the latter baptized 163 persons in 1933. Combined, approximately 300 souls were baptized over a five year period. The 1950's ushered in a new wave of public evangelism, largely credited to

Harold E. Nembhard. He led successful tent crusades in Siparia in 1950, Point Fortin in 1951, and Port of Spain in 1952 and 1954.<sup>[15]</sup> The zeal for evangelism continued to swell among the local ministers in the 1960's. Between 1960 and 1965, over 500 hundred persons accepted the message annually, the exception being 476 in 1965. As the church gained popularity and public recognition "Trinibagonians" more readily accepted its doctrines.

The address by the then Prime Minister, Dr. Eric Williams, (affectionately referred to as 'Father of the Nation), to the 133 delegates of the Union Conference Session in 1966, further cemented in the minds of many Trinidadians "Trinibagonians" the legitimacy of the Adventist church. This prompted the local print media at of the time to carry the story in which the work of the church was highlighted and given accolades.<sup>[16]</sup> On the heels of such raving reviews, on September 11<sup>th</sup> Earl E. Cleveland arrived in Trinidad. He literally took the nation by storm having had 7000 thousands persons in attendance on the last night of the crusade;<sup>[17]</sup> a very large gathering for any public event of the time. After two months, a total of 824 persons were baptized, more than a year total in the recent years. The formation of the Cleveland Temple SDA Church' emerged as a result of this immense and unprecedented evangelistic effort.

Nineteen-sixty was a watershed in the history of Adventism in Trinidad. Many of the stalwarts in the church today accepted the message at Cleveland's crusade.<sup>[18]</sup> Moreover, the introduction of new proselytizing measures instilled in the hearts of young ministers a keen sense of evangelism. According to Murray "the fact that more than 1000 converts were won by the preaching of local ministers (in 1967), was in a large measure an indication of how well evangelist Cleveland had imparted new methods and techniques".<sup>[19]</sup> The success of the meetings was due in part to the great deal of preparation done on the field months before. Over 50, 000 handbills were distributed and hundreds of Bible-studies conducted. Ripples created by the Cleveland meetings continued well into the 1970s and led to thousands of baptisms both by locals and foreign ministers annually.



Moreover, evangelistic triumph in the 1960s must be examined in the wider social and historical context of the region. A proliferation of social and political transformation in the West Indies affected major social institutions. Emanating from the second world, the feelings of nationalism and a hatred for colonialism and its attendant evils disseminated throughout the region. Trinidad and Tobago in particular, broke loose from the shackles of colonialism with the attainment of independence status in 1962. Consequently, the populace displayed a greater degree of willingness to identify with religions not associated with the baggage of colonialism. Although, Adventism was viewed by some as a ‘White man’ religion, it was not associated in anyway with imperialism. Additionally, by this time, the leadership of the church was headed by Arthur Ward, a Barbadian of African descent. Therefore, all these factors taken together, along with the alignment of Dr. Eric Williams, (the foremost proponent of anti-colonial sentiments), with the church, impacted the evangelistic drive tremendously.

By the end of the 1970s the church had undergone a complete metamorphosis when compared to eighty years earlier. The missionary thrust and fervor multiplied throughout the rank and file of the church. Though taboos continued to be placed on the church, the Adventist population increased exponentially over the years. Administratively, the South Caribbean Conference was reconfigured on January 1<sup>st</sup> 1976, now comprising only Trinidad and Tobago with a membership of just over 16 000. <sup>[20]</sup>

Amidst this enormous growth, evangelism was particularly difficult among the East Indian community which strictly adhered to the tenets of Hinduism and Islam. In fact, only the Presbyterian Church achieved gargantuan results among the Indians; largely due to their combination of their ecclesiastical and educational strategies. Despite the arduous nature of the Indian evangelistic endeavor, few converts trickled in the church. This is despite the fact that the work initially started in predominant East Indian central Trinidad.



Among the first converts were Charles Dirgoonanan, he accepted Christ in 1919, Paul Rambharose (a retired Pastor still alive today), Ezekiel and Jonathan Roopchand, Batool Mootoo and Stephen Rampersad, all converted in 1929. Their conversion is another forceful testimony to the importance of the colporteur ministry especially in the absence of adequate field workers.

Ezekiel, son of a Presbyterian minister, owned several Seventh – Day Adventist books including *Bible Readings for the Home* and others which he had been using in his Sunday School Class.

He discovered the Sabbath truth while reading the book.<sup>[21]</sup> This led to the conversion of Ezekiel and a number of his companions. Subsequently, the first Indian church was opened in the central district of Carolina in the 1930s. Jacob Boodoo, an outstanding evangelist in the 1970's achieved relative success in the conversion of a number of East Indians. In the early 1980's under the Presidency of Joseph Grimshaw, renewed emphasis was placed on East Indian evangelism. Two East Indian ministers Gideon Mahadeo and Wesly Niak gained appointment as Stewardship Director and Lay Activities Director respectively. All in an effort to appeal to the Indian citizenry group. Additionally, Justin Shersingh was brought from India in an attempt to impact that community. Currently, although the membership has grown in that regard its representation in the church is not a true reflection of the community. According to Pastor Kern Tobias, "the work in the East Indian community continues to progress slowly."<sup>[22]</sup> This reality has prompted the local conference to appoint a coordinator of Indian evangelism. According to Pastor Scobie, the church records have not reflected any great modification as a result of this move. Thus, he suggests that ministers and laity need to revert to personal evangelism especially with regards to that particular group. The difficulty of the work increased with the resurgence of Hinduism in 1987 and later in 1995 precipitated by the accession to government of the perceived 'Indian political party', the United National Congress. This was the catalyst for the recovery of Indian culture, in which Hinduism is firmly embedded and identified in Trinidad and Tobago. Notwithstanding, there is currently a relatively large amount of East Indian pastors. In acknowledgment of the impenetrability of missionary work in this regard, the South Caribbean Conference has appointed

in the person of Pastor Teelbanysingh, a coordinator for East Indian evangelism. Moreover, within recent years the church body has honored prominent members of the Indian community on the annual Indian Arrival Day celebrations, a national holiday to recognize the arrival of Indians to Trinidad. These initiatives are attempts to appreciate the Indian presence, and in so doing facilitating their comfort and hopefully conversion.

In the 1980's and 90's the church experienced tremendous growth and expansion in membership. Since then the social complexion of the church has also changed. From the genesis of Adventism in Trinidad and Tobago the church has been labeled as one with which the poorer classes can associate. In fact in the early years becoming a Seventh Day Adventist incurred the wrath and ridicule of family and friends. It guaranteed a plummet in one's social status. Consequently, the middle and upper classes never held much affinity with the church. <sup>[23]</sup> On the contrary, they were drawn to the establish churches of the Roman Catholics and Anglicans with whom the social prestige they sought could be guaranteed.

Despite the initial social stigma attached to the church, by the late 1980's the membership included more persons from the middle class. During this period, there were many third and fourth generation Adventists who through education rose to positions of social prominence, holding positions such as doctors, lawyers, teachers, nurses, civil servants and owners of businesses. Additionally, the clergy, by virtue of their title and influence is a significant composition of middle class segment of the church. As a result they are able to forge connections with other non-members of the middle class evangelistically. This middle group has been able through work associations and personal evangelism to attract some societal middle and upper class persons to the church. However, the upper class membership is woefully nominal. Greater experimentation is need with regards to the salvation of these groups.

The influence of prominent members of the church has contributed to the change in public opinion. One such individual is Pastor Clive Dottin, who, among other Directorships served as Youth

Director of the South Caribbean Conference from 1981 – 1996. He was instrumental in revolutionizing the youth department of the local church as well as orchestrating numerous anti – drug campaigns. These campaigns gained him national recognition and among other things, inspired the government to appoint him to a two – man commission to investigate the allegation of a senior police officer of a drug cartel in the local Police Service. When in the early 1980s, the national community for the first time in its history grappled with several draconian social problems such as high rates of teenage pregnancy, increased crime rates stimulated by the drug trade, prostitution rings among school girls and numerous other social problems; pastor Dottin’s initiatives of Friends Forever, Heart to Heart, and Teene Freene brought a degree of control to the rising the social ferment. This state of societal apathy was met with a barrage of nation-wide rallies and motorcades initiated by the youth department of the Seventh Day Adventist Church under Dottin’s leadership. <sup>[24]</sup> Programmes of that nature aided in the public perception of the Adventists Church as a group which stands for healthy and holy lifestyles and operates in the interest of the public.

During his tenure, for the first time in its history, the church became visibly involved in matters of national concerns, and by so doing augmented its public image. Since that time the uniform department of the church has been annually invited to represent the church in several governmental programmes such as City Day Parades and similar activities. In this way the evangelistic thrust of the church has taken a new slant, one which is well received by the public. Thus, Seventh-day Adventist is now a household name in Trinidad and Tobago.

The church’s accentuation of education has also facilitated its growth and recognition in the wider community. From the onset, as early as 1900, the Couva church operated a school under the leadership of Miss Rachel Peters of Antigua, who received training in the U.S.A. <sup>[25]</sup> Similarly a school was started in Port of Spain, and later in 1915, the John Roberts School opened in Tobago. By 1938 seven schools were in operation. The 1950s witnessed the emergence of four

secondary schools at a time in the nation's history when secondary education was the domain of the privileged few. To date, between Trinidad and Tobago the church is the proud custodian of 17 primary and four secondary schools.

In 1927, the East Caribbean Training College began operations with the aim of preparing young men and women in service to God and for humanity. It was the first tertiary education institution in Trinidad and Tobago. Today, it is the University of the Southern Caribbean, catering for the needs of not merely Seventh- Adventist youth, but also the youth of the national and regional public. The institution began with an enrollment of five teachers and one student but today boast a faculty of over 100 and a student population of over 2000.

The school system has provided the opportunity for effective outreach work in the community. What started off as schools for Adventists has mutated into schools run by Adventists for the community. Some schools have accepted governmental assistance while others have remained wholly private. In 1979 two of our churches, San Juan SDA and San Fernando SDA joined the government's school feeding programme. While the San Fernando church has lost its contract with the government, the San Juan Luncheon is still operational and quite prosperous with an annual income of over \$1 000 000.

Without doubt the impact of Adventist education on the community has been phenomenal.

However, among some Adventist circle there is an apparent uneasiness that the influx of non – Adventist students have affected the quality of discipline in our schools and has consequently denigrate the value of our offerings.

Adventists have also had enormous impact in relation to medical work which has been organized since 1948. Prior to this, Stella Colvin, a trained nurse from the USA operated treatment rooms at some churches between 1896 and 1905. Through Robert Dunlop in 1948, the church opened a clinic at the corner of New and Charlotte Street in Port of Spain. Subsequently in 1953 a nursing

home was opened at Queen's Park West in Port of Spain. In 1957 a newspaper report stated that the clinic treated about 40 000 patients annually.<sup>[26]</sup> In 1962, the Port of Spain Seventh Day Adventist hospital was opened in Cocorite. Today, it is one of the three main private hospitals in Trinidad and Tobago. The Adventist Church is the sole religious body which owns and operates a private hospital. The hospital has been instrumental in crossing racial and socio-economic barriers in the preaching of the gospel. It has proven to be one of the most effective means of impacting those who were most unlikely to attend our other forms of evangelistic meetings, the upper classes of society.

After years of ownership of the hospital, the Caribbean union Conference Executive Committee voted to sell the hospital on March 14<sup>th</sup> 2000 having an enormous debt of nine million Trinidad and Tobago dollars. According to a document released by Pastor Jansen Trotman,<sup>[27]</sup> problems arose in the institution with regards to the affordability of suitable staffing and the inability of the hospital to meet its monthly expenses.<sup>[28]</sup> The local membership, under the leadership of the Ministerial Association, then chaired by Pastor Leslie Moses, vociferously articulated their displeasure with such a move. This subsequently led the Union Committee to rescind the decision on 2<sup>nd</sup> May 2000. The generous contributions of members resulted in the complete liquidation of the debts. Ownership of the hospital was then transferred from the Union Conference to the Local Conference, and its members.

The church continued to face numerous challenges. In 2004, Tobago ceased to be under the umbrella of the South Caribbean Conference, after three years of placating. In the first constituency meeting to deal with the matter held on April 8<sup>th</sup> 2001, out of 200 members present, 129 voted in favour of secession.<sup>[29]</sup> They felt that if given their freedom they would be able to adequately manage their own affairs. Thus in the conference session of 2003, the decision was voted. Many delegates and members alike thought the decision was a premature one.

During the past twenty years a number of independent ministries have arisen; threatening the stability of the church. Some of these groups which steered away a large proportion of the membership in the 1980s and 1990s are: the Shephard Rods, the Toussiers of SDA, and most recent the Final Hour Ministry led by one of the most dynamic Pastors, Dave Mc Kenzie. Since that time some of the local policies have been revised to guard against the recurrence of such circumstances. In the face of such difficult times the church of God continues to rise.

The biggest challenge facing the church today according to Pastor Garvin Paul, Personal Ministries Director of the South Caribbean Conference is the inability to deal with the social issues currently affecting the country. Faced with an escalating crime rate the society is crying out for help. Yet still the voice of the church seems silent. <sup>[30]</sup> Evangelistic zeal both among members and clergy is apparently waning. <sup>[31]</sup> Pastor Scobie, Personell Director is of the opinion that evangelism is no longer the driving force behind ministry. He refers to some of the current pastors as ‘pulpeteers’ being contented only to deliver well rehearsed sermons to their congregations. In this vein some He laments the influences of the tele-evangelist and cultural imperialism on the church. <sup>[32]</sup>

In the final analysis, it is evident that the Adventist church in Trinidad and Tobago has grown in proportions. Her growth has been characterized by several structural changes undertaken to accommodate the demands of a dynamic and growing membership. Through the education and medical fields lives have been changed and souls won. With its humble beginnings of just five members, one hundred and eighteen years later, the church now proudly boast a membership of 53 152 members. On the doorstep of eternity complacency seem to have replaced militancy with regards to the preaching of the gospel. The spirit of Elisha appears to be noticeably absent. Moreover, despite the obvious escalation in numbers over the years, there are factions which remain outside the ambit of the church’s evangelistic thrust. The popular tent meetings methods of evangelism are not effective in attracting the persons of more fortunate circumstances to the

gospel. In this regard alterations in approaches are necessary. Albeit, though faced with onerous challenges the church continues to prevail against all obstacles.

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- [1] Creole – persons who have fully adopted the localized behavioural patterns and culture through birth or socialization.
- [2] Ian Greene “A Study on the Emergence and Socio – Religious Integration of the SDA church in Trinidad and Tobago”, 1979. 1
- [3] Ibid
- [4] Eric John Murray, A History of the Seventh Day Adventist Church in Trinidad and Tobago 1891 – 1981, Trinidad,(College Press) 1982. 26.
- [5] Ibid, 31.
- [6] The Gleaner, February, 1914
- [7] Murray, 24 [Review and Herald, March 24<sup>th</sup> 1896].
- [8] Ibid, November, 1912.
- [9] Murray, 46.
- [10] Ibid, 48
- [11] Ibid, 70.
- [12] Ibid, 69.
- [13] Caribbean Conference Committee Minutes, September 7, 1944
- [14] Murray, 116.
- [15] Greene, 17.
- [16] Trinidad Guardian, September 3<sup>rd</sup>, 1966, 6.
- [17] Murray, 129.
- [18] Ibid.
- [19] Ibid, 130.
- [20] Ibid, 138.
- [21] Murray, 50.



- [22] 39<sup>th</sup> Quadrennial Session Report, 2003. 17.
- [23] Greene, 20
- [24] Loverne Jacobs-Browne, “A Study on the Life of Pastor Clive Dottin”, 1997, 16.
- [25] Greene, 15.
- [26] Greene, 16.
- [27] Jansen Trotman was President of the Caribbean Union Conference from 1999 - 2005
- [28] Jansen Trotman
- [29] South Caribbean Conference President Report, April 29<sup>th</sup>, 2001.
- [30] Garvin Paul, Interview, 26<sup>th</sup> March, 2007
- [31] Kern Tobias, Session Report 2003. 17. He is the President of South Caribbean Conference.
- [32] -Carlyle Scobie, Interview, 15<sup>th</sup> March, 2007.