EDWARD HEPPENSTALL

Reforming Theologian of Twentieth-Century Adventism

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Chapter One

A YORKSHIRE HERITAGE

Final examinations and commencement exercises for 1955 loomed heavily over the rapidly approaching academic horizon for both students and faculty at La Sierra College in Riverside, California. Once more, in these final busy weeks, as another year cantered toward the finish line, events played out again for theology department chair Edward Heppenstall just as they had for the past seven years. The college board reluctantly voted to pass on to their charismatic theology teacher a "call" to teach on some other campus. Administrators and board members had almost become used to the unnerving end-of-year ritual. So far, six different Adventist colleges and a conference had attempted to lure away their much sought-after professor with the intriguing Yorkshire accent, and they had made numerous appeals and offered incentives. But the professor had always stayed put.[1] He enjoyed teaching at La Sierra College, and he enjoyed living in Southern California. Furthermore, La Sierra had been good to him—recently granting him a year's leave of absence to complete his doctorate.

But in 1955 the "call" was much more difficult to turn aside. This year, the General Conference was pressing its case. The leaders insisted that Seventh-day Adventist Theological Seminary in the nation's capital needed Heppenstall. This time, he could not say no.

In July, therefore, after marking his students' final exams and delivering a farewell sermon, Ted Heppenstall, as his friends called him, packed up his belongings and made the long trek across the country to Washington, DC. He then took his family on a brief holiday in England before taking up a teaching ministry that would now embrace the world and where the joy of teaching would become even richer.

As he parted from his beloved La Sierra colleagues and students, he observed with genuine conviction that the past fifteen years he had spent in California had been "the best years" of his life thus far.[2] The next ten years,

however, would see him become a leading Adventist theologian of the twentieth century. Who was this highly popular, much-respected theology teacher that every Adventist college president in the nation had wanted to secure for the benefit of their students?

Born in the grubby, soot-encrusted midlands industrial town of Rotherham, England, on May 8, 1901, Edward Heppenstall grew up in a family that had deep roots in the iron and steel works community. His family had exited this working-class social background to become merchants. This move created the launch pad for his exit from England to become a university professor and theologian in America. A remarkable set of early life experiences with wrenching twists and turns, sorrows and challenges, shaped the long trajectory of his life. It is an extraordinary story.

To understand the man and his theology, this background of early childhood and youth needs to be understood. Biography and theology are often remarkably symbiotic and intertwined. This was true for Edward Heppenstall. The transplanted Englishman's theology was shaped by his biography, and in turn, his theology continued to profoundly shape both him and the church to which he committed his life.

ROTHERHAM, YORKSHIRE

Rotherham, an ancient northern England town, was founded in the early Middle Ages as a Saxon market town near the site of a first-century Roman fort at Templeton on the banks of the Don River in West Riding, Yorkshire. It lay almost midway between Liverpool on the west coast of northern England and Grimsby on the east coast and was situated about 160 miles north of London. Just 6 miles to the southwest of the town center lay the giant metropolis of Sheffield, the sprawling industrial "steel city," which became the grimy home of the makers of the world's shiny stainless-steel cutlery, among many other things.[3]

The much smaller Rotherham had perhaps an even worse reputation than Sheffield for the grime, soot, and smog that fouled the towns of England's northern industrial region. Local coal mines and ironstone seams in the surrounding villages of the Don River Valley had, since medieval times, given rise to steel manufacturing and glass works. As a result, the villages and more immediate neighborhoods surrounding Rotherham were dotted with many local forges. By the end of the nineteenth century, in the full swing of the industrial revolution with its emphasis on mass production, Rotherham had

become the home of numerous giant iron and steel plants with their roaring furnaces, belching chimneys, clanking machinery, and rattling railways.[4] The noise was constant, as was the soot. The thirteen enormous chimneys of the largest of the mills only a mile from the Heppenstall home dominated the urban skyline.

The town, located on the bottom of a river valley surrounded by gently sloping hills, served as a hub for major railway lines and sprouted large and busy goods yards. The local geography that favored this development also concentrated the pollution. Further contributing to the smog and soot were specialized industries on the slopes around the town. Their many smaller furnaces, forges, and machine shops worked with the raw products from the larger industries. Even the grander civic and church buildings clustered in the town center could not escape the accumulated smudge and grime.

Crowded rowhouses and slum tenements for the poorly paid workers had grown up around the inner suburbs and contributed to a sense of congestion. A smoky city crowded by stone and brick houses, "dark and black," was the dominant impression visitors received in the first decade of the twentieth century.[5] The town had green parks, sports fields, and riverscapes. But in the early twentieth century, the urban scene had a "dull appearance" and was generally dreary and depressing.[6] And the weather did not help.

In Rotherham, summers were short, only two and a half months, and they were comfortable, although often still partly cloudy. Winters, however, were long, very cold, windy, and mostly cloudy and overcast. Throughout the year, on average, skies were clear only 30 percent of the time, reaching a little above half the time in summery July. On average throughout the year, it rained between two and three days every week.

Edward left his hometown in his early twenties, and he did not like to go back. His daughter recalled that he refused even to take his family back home just to visit and show them where he had grown up. The town held too many bad memories.[7]

In 1901 when Edward Heppenstall first set eyes on the town's streets from the vantage point of his pram, the population stood at 55,000.[8] The local reputation earned by its inhabitants, according to one visiting Adventist evangelist, was that its people were "as hard as the steel they make."[9] Rotherham's near neighbor, Sheffield, was also a grubby industrial-urban sprawl housing half a million residents. It had grown rapidly, and the two towns had, in amoeba-like fashion, overlapped with each other.[10]

Edward had his first ride on an electric tramcar at the age of two in 1903 when the city installed the new transport service linking the two centers. But walking was not a problem for the family. Life was lived on a small scale in a tightly structured environment. The Rotherham town civic and business center extending out from All Saints Square at the center was only a fifteen-minute stroll from the Heppenstall family's narrow "two-up, two-down" tiny rowhouse home.

At 82 Clough Street, just off a main street out of town, their one-room-wide house was nothing if not compact. Beside "the front room," a narrow hallway led to a kitchen at the back of the house and a stairwell to the two bedrooms upstairs. The hallway also gave access to a fenced-in backyard as long as the house. A pocket-sized brick-tiled yard at the front gave entry to the unsheltered front door, while the yard at the back provided a small square of lawn or garden and an outdoor privy. A narrow walkway at the side and underneath the second floor provided external access to the rear yards for the homes on either side. Beyond that lay the midland rail corridor with its busy double set of tracks. The house was small, but it was comfortable, and it was home. And it was close to the church and the center of town.

Downtown, the imposing Victorian-style town hall with its civic offices on Howard Street distinguished the cramped quarters of the business district. A large temperance hall had been added on as an extension to the town hall just four years before Edward was born. It served as a reminder of the increasing challenge of the huge social problem of alcohol abuse among the Rotherham population.[11] The immense Minster Church of All Saints, or the Rotherham Minster, as it was popularly called, dominated the townscape from its prominent location at the town center. Its soaring fifteenth-century Gothic spire could be seen from all parts of the city, but its stonework, too, had been blackened.

The Heppenstall parents, however, preferred the dissenting tradition and a Methodist theology rather than the high church ritual of the established church. Furthermore, the Sunday walk to their Independent Chapel on College Road took only ten minutes. It was only three blocks from home. More on this congregation later.

THE HEPPENSTALLS

Edward Heppenstall's Anglo-Saxon family name was a habitation name derived from families who, in medieval times, lived in the tiny, rural,

hand-weaving village of Heptonstall in Calderdale, West Yorkshire, sixty miles northwest of Rotherham.[12] Following the devastations wrought by William the Conqueror to resisting northern English communities after 1066, some of Edward's distant Heptonstall forebears migrated north to Scotland, and others, to Ireland, and yet others survived in Yorkshire, moving south over time to the larger towns around Sheffield. Edward Heppenstall's heritage lay with this latter lineage.

On his father's side, records attest that at least four generations of Edward's immediate forbears had been employed in the iron and steel industry since the 1820s. Following great-great-great grandfather George (1802–1867) into the iron and steel industry, his great-great grandfather, also named George (1824–1886), began work as an apprentice for the role of "steel forgeman" when fourteen years old. He later reported his occupation as "steel converter," apparently working with the newly introduced Bessemer converters being utilized to great effect at the time in refining steel in Sheffield.[13]

Edward's paternal grandfather, Henry (1845–1920), also found work in the steel industry first as an apprentice forgeman. Then sometime before the age of thirty-six, he became manager of a section of the mill making iron stove grates.[14] Grandfather Henry, however, wanted out of the grime and heat of the furnaces. Sometime in his late forties or early fifties, he broke away from the ironworks. He successfully established a small retail business selling fine china, porcelain, and other earthenware in premises at 50-52 Clough Street, 150 paces from his home at number 20 on the same street. By 1901 he had moved his family into the upstairs rooms of the shop-house where he ran his business. As the business grew, he added a retail location in the town center.[15]

Grandfather Henry's offspring came in two tiers. He married his first wife, Margaret Twigg, from the same neighborhood and the same Independent Chapel in Rotherham in 1870. Margaret gave birth to Arthur (Edward's father) in 1873. Four years later, in October 1877, the dearly loved Margaret died, apparently of complications surrounding the birth of the couple's second child, Emily, who also did not survive. Arthur remained motherless for the next six years until his father found a new wife, Mary Elizabeth Cooper, from a prominent family at the Independent Chapel. During the next decade, four younger half-siblings to Arthur were born into the family. Arthur was twenty-two when his youngest half-brother, Percy, arrived to complete the circle.[16]

Wanting to also stay away from the furnaces, Henry's eldest son Arthur, at thirteen, first found work as an assistant office clerk for the railway goods yard

three blocks from his home.[17] Over the next four years, he was promoted to clerk and had wider duties with small but steady increases in wages.[18] By the time of his marriage in 1899, Arthur Heppenstall had moved on to a more responsible role as a clerk in a manufacturing establishment in Rotherham. Sometime shortly afterward, he began to assume responsibility in his aging father's chinaware business and moved into a house at number 82, further along the same street. Arthur's younger stepbrothers, Clement and Percy, Edward's uncles, lived at home with their parents at the shop house for a long while. They also found work outside the steel industry.

Edward had a sprinkling of cousins to interact with in youthful activities. Within a radius of a twenty-minute walk lived nine Heppenstall uncles or aunties. Two of them ran suburban butcher's shops, one a grocery, and another a confectionary shop downtown. One was employed as a clerk and another as manager of a tavern-cum-coffee shop.[19] On his father's side of the family, there were, however, only two cousins of Edward's approximate age.

The eldest of his father's half-siblings, Edward's aunt Ethel, who also helped in the chinaware business, never married.

His eldest uncle, Clement, qualified as an electrician and married Margaret Chadwick in 1910, a wedding Edward may well have attended as a nine-year-old. But the couple apparently did not have children. Clement later suffered psychiatric problems and also had problems with the law.

Aunt Kate Heppenstall, who became a milliner, married Francis Law when Edward was fifteen, and they had two sons, Geoff, born in 1917, and Francis, born in 1925. These two cousins arrived far too late to be playmates for Edward.

The youngest of his father's siblings, his uncle Percy, was only six years older than Edward. He was called up for military service in 1914 to serve in France but was discharged after eighteen months for disability. He did not marry until 1934 and would go to America.[20]

Events would eventually ensure that Edward's relationships with the uncles and aunts on his father's side would be somewhat cool after disagreements over the disposition of the Clough Street chinaware business.

THE HAGUES

Edward Heppenstall's forebears on his mother's side also had strong roots in iron and steel and its related industries. His mother, Georgina (née Hague, 1875–1966), was the daughter of William Hague (1833–1902) and Sarah (née

Mellor, 1835–1905), longtime residents of Rotherham. Maternal grandfather William, according to United Kingdom (UK) census records, cited his occupation as "sheet steel parer," a task that specialized in cutting and trimming steel plates. William's younger brother, Edward, cited his occupation as an "anvil grinder."[21] In later life, Grandfather William moved out of the mills and developed skill as a monotype operator in the printing industry.

Among Georgina's four brothers were a "coal miner," an "iron monger," a "steel furnace man," and a "steel marker."[22] Georgina was the youngest daughter among nine siblings. Her four sisters found various employment that included operating a grocery store, teaching, and dressmaking.[23] On his mother's side, Edward had no shortage of aunts, uncles, and cousins. And they also lived not far away—almost all within a mile radius of his home.

Grandparents William and Sarah had moved to 86 James Street by the time Edward was born. This was a five-minute walk away on the very next street on the other side of the railway tracks. They occupied a similar "two-up, two-down" rowhouse.

Uncle Arthur, the coal miner, Aunt Sarah, and their seven children lived thirty miles to the north of Rotherham in the medieval village of Altofts, West Yorkshire. This town, since the 1850s, had transformed itself into a coal mining center. Only cousins Hilda (b. 1897) and Clara (b. 1900) were of Edward's close age group; the other five were in their later childhood years by the time Edward arrived on the scene.

Georgina's older sister Alice never married, developed a small grocery business and, in later years, boarded her younger siblings. Her younger sister, Edward's aunt Sarah, and her husband, Walter, the ironmonger, had two sons a few years younger than Edward.

Another younger sister, Edward's aunt Mary, married a store manager, Reginal Ball, and provided six of Edward's cousins, three of whom were about Edward's age. This aunt and uncle lived only a mile away at 10 Gilberthorpe Street in a slightly more upmarket suburb.

In their early childhood years, Edward's parents, Arthur Heppenstall and Georgina Hague, had grown up less than half a mile from each other in the industrial suburb of Masbrough. Each family occupied one of the many tightly packed rowhouses that characterized the neighborhood.[24] They used the same post office, shopped in the same stores, and played in the same neighborhood park. An elementary school was nearby, but secondary schools tended to be segregated as boys' and girls' schools, so they may not have

been schoolmates later. But they did attend the same church, the Masbrough Independent Chapel on College Street.

MASBRO' CHAPEL

"Masbro' Chapel," which is how the church was known in the local neighborhood, had been established as a simple Methodist meetinghouse in 1760 in the wake of the Wesleyan revivals in the township at that time. Over the years it had been refurbished and expanded as the congregation had grown. At the time Edward's parents were part of it, the membership stood at around five hundred.

While Methodist in theology, the congregation and its clergy had opted for a congregational ecclesiology and had, therefore, remained independent from the formal hierarchical Methodist conference organization in England. It later adopted the descriptor Congregational in its official name.

Grandfather Henry had been married twice in the chapel and was a very active member. His financial contributions, particularly in his later years as his business prospered, were noted in the church's annual reports.[25] The Twigg, Cooper, and Hague families were all long-time members. Both Hague and Heppenstall family members sang in the Chapel Choir.[26] Georgina's father, William, served on the management committee.

The Sunday School, which in 1907 enrolled 215 primary-aged children and 285 intermediate-aged youngsters, was led by sixty-five officers, and teachers held classes both in the mornings and afternoons to accommodate the numbers.[27]

Henry Heppenstall's immediate neighbors, most of whom attended Masbro' Chapel, came from a variety of occupations, both working class and middle class. They included clerks, bakers, colliers, railway men, ironworkers, insurance agents, masons, wood turners and foremen, clerks, a brass finisher, and a postman.[28] They all seemed to have large families. Arthur, Edward's father, had been baptized in the chapel on July 4, 1880, when he was eight, along with eleven others of similar age.[29]

We know that both Arthur and Georgina were active participants in the congregation. Their "class," under the leadership of Deacon Henry Cooper, records their names in his care group in the yearbook. That they were already involved in a romantic relationship in 1896 when they were twenty-four and twenty-one, respectively, is indicated by the fact that their names are listed together and independently of other family members in the same class who

are listed by their street address.[30] The couple were married in the chapel two years later, in July 1898, by their longtime, much-loved pastor, Reverend T. Nicholson. He retired eighteen months later, after having grown the church membership during a twenty-one-year ministry from 222 to 530.[31]

EARLY FAMILY LIFE

Edward's elder sister, Margaret, was the first to enlarge Arthur and Georgina's new family, arriving on January 12, 1900. Edward followed sixteen months later, on Wednesday, May 8, 1901, and baby sister Phillis arrived in February 1904. That the children were soon active in their Sunday School is indicated by a 1906 report that Margaret participated in laying a memorial brick in the foundation of the new infants' school room as an extension to the Sunday School building. Each child had contributed half a guinea, which was matched by a similar amount from "a gentleman connected with the church."[32]

Edward would later use as a sermon illustration his recollection of sitting in the family pew on Sundays with his parents and some of his aunts as a boy and finding time passed slowly. There was "no child's little paper" to read, and because the hymnbook was "more attractively printed" than "the psalm book in the slot in front of me," he would find interest in reading that. He recalls asking his mother on one occasion who "Anon" was because he seemed to have written so many hymns. His mother assured him that though the gentleman was unknown, he was "well known to God."[33]

Edward also encountered Masbrough Chapel as a place of solace in times of family sadness. His maternal grandfather, William Hague, died only a year after Edward was born, and there were no memories. Grandmother Sarah died when he was four, so memories of this pillar in the family were fleeting. His paternal grandparents died when he was in his twenties. But a much closer tragedy visited his home on the day of Edward's fifth birthday, when his little two-and-a-half-year-old sister, Phillis, died of scarlet fever. There was no celebration that year. The funeral was conducted in the chapel two days later, and little Phillis was laid to rest among other relatives in the Masbrough Cemetery on Kimberworth Road. The impact of the loss in the home and on Edward on the occasion of what should have been a special birthday celebration lingered long.[34]

Sometime after his marriage to Georgina, Arthur assumed responsibility for the china and earthenware retail business at the end of the street, and Grandfather Henry retired from active participation. However, business records

appear to indicate he retained an ownership interest. During this period, Arthur expanded operations and rented a centrally located retail space in possibly the most elite area of the town. Shop number 15 in the Imperial Building, with its large bay windows fronting two streets, stood diagonally opposite the Rotherham Minster Church, facing onto the shared square not a hundred yards from the church's main entrance. It was an ideal location for an enterprise selling fine china: crystal ware, Wedgwood from Stoke-on-Trent in Staffordshire, and Yorkshire's famous porcelains. As Edward, with his father, walked from home down the hill toward the town center, he could see the church and spire standing tall above the trees and the business district. Knowing that his father conducted a prestigious business right there on the main town square brought great pride to him.

During these important early years, Edward knew his father as one who mixed with the kind of people who were wealthy enough to be his customers, sometimes joining them in their foxhunting.[35] During his childhood, Edward experienced a few family weddings but not many other family funerals. However, the death in 1910 of his eleven-year-old cousin Margaret, who lived only a mile away, may have been a sobering occasion for the nine-year-old Edward.[36]

Little else is known about Edward's early childhood other than what he rarely shared by way of an illustrative story in a sermon or the occasional stories told to his children that became woven into family lore. One incident from his boyhood that he would long remember would occasionally appear as a sermon illustration. The incident endeared his father to him for the deep truth he learned from him in response to a misdemeanor. Edward had stolen flowers from his neighbor's gardens and arranged them into attractive bouquets, disguising the contributions. He then went to the same neighbors to sell them "a bunch of flowers for the table." His neighbors complained of the problem to his father. When he came home from the shop, Father called, "Where's Ted?"

"I am here," Ted replied.

"You are not my Ted. Ted is lost. Go find him. I want my Ted back," Edward recalled his father saying.

He was then instructed to go back to the neighbors, ask for forgiveness, and give the pennies back. The youngster wandered off, getting his courage up, getting himself "under control—getting things straight with the neighbors."

When he returned home, he reported to his dad, "I found Ted. Here I am."

His father warmly replied with arms around his boy, "Now you are at your best. You are what I want you to be."[37] The memory stayed with him over the decades. As he reflected on it later, it beautifully captured for him the essence of his picture of God.

A photograph of Edward as an eight- or nine-year-old schoolboy portrays him smartly dressed in dark pants with a white handkerchief tucked into the pocket of a four-button jacket worn over a vest and shirt. With his square jaw and neatly parted hair, he looks out to the right and out into the distance, his right arm resting on a stone ledge and left arm at his side with index finger extended. The image communicates serious confidence, concentration, and youthful potential. He could have just returned from church or a school prize night.

EARLY EDUCATION

There were numerous council-operated elementary schools in Rotherham, not far from the Heppenstall home on Clough Street. But Edward's parents apparently chose to send him to a small tuition-charging religious school. Available sources do not allow us to be certain about the school, but family tradition has it being rather uppity with very strict rules and a disciplinarian as a headmaster. It could be the Talbot Lane Wesleyan Day School not far from their Church Street china shop.[38]

Edward would later recount to his children how, on one occasion, the master of the school had unjustly caned him severely on his bare hands for telling a lie. Edward was indignant, telling his father that the accusation was absolutely false and the punishment unwarranted. According to the story, Edward's father had intervened, accosting the master on a dark night as he walked home along some shadowy lane and threatening that such incidents should not occur again.[39] Edward grew up knowing that he was deeply loved by his father, who apparently made plans for him to attend the prestigious Rotherham Grammar School when it was time to go to high school.[40]

According to one of his sermon illustrations from 1963, Heppenstall's mother would tell him of a father who, in his thirties, was deeply moved by the sight of "poor children without clothes and without shoes." Moved by his Methodist convictions of social justice and concern for the poor, he would "take them into the local store and buy these things; then take them home." There, he would "threaten to beat up the child's parents if they took these new clothes away from the child and pawned them in order to buy liquor."[41]

Compassion and empathy for the poor characterized Arthur's life, even if he thought nothing of using his fists to secure just outcomes. Given the social circumstances in Rotherham and the norms of the era, perhaps there was no other way of achieving one's intentions.

Edward's relationship with his mother appears to have been not nearly as warm as that with his father. But his father's fists, which were prepared to defend the right and were sometimes raised to protect his son, would not long be able to be relied on. And when they went limp, Edward's world was turned upside down.

CALAMITY

On Saturday, April 22, 1911, nine-year-old Edward, just two weeks before his tenth birthday, returned from a school activity to find his home in absolute turmoil. Whether he knew that his father had suffered uncomfortable abdominal pain for some time is not known. But while he was out that day, a surgeon had come to his home to carry out a procedure for his ailing father. For some reason, Arthur had not wanted to go to the local hospital, and it was common practice in the neighborhood to undertake some surgical procedures at home. On the kitchen table in his small home, when the doctor attempted to repair a hernia, tragedy struck.

The anesthetic compound chloroform had been used in surgery for half a century already, and doctors were familiar with its use. On this occasion, however, getting the dosage correct was more difficult than expected, and Arthur was given too much. He never recovered, expiring on the kitchen table in the back room of his tiny home. Georgina was distraught and then apparently paralyzed with shock.

When Edward arrived home, his mother reportedly said to him in a very detached way, "If you want to say goodbye to your father, you had better go upstairs. He is laid out in the bedroom." There, alone in the upstairs room, Edward was cruelly confronted with death close up. His world had suddenly fallen apart. His father, who had been the center of his life, was gone. It was a devastating blow for the nine-year-old, and the shock of it would stay with him until the end of his life. "I remember that sobering hour when I ran headlong into the death of my father," he would relate as an eighty-year-old ministering comfort to the family of a golfing partner at the friend's funeral. The memory, even in his last decade, was still painful. He had repeatedly recalled to his children the impact of the tragedy. "I thought that life for me

at nine had come to an end."[42] And in many ways, it had.

Many people "turned out to the funeral" in the chapel four days later, Astrid, Edward's daughter, remembers her father relating. They followed the cortege to the same Masbrough Cemetery where Phillis had been buried. There, Arthur was laid in the tomb with his infant daughter.[43]

But when the obsequies were done and the visitors had gone, Georgina and her two children learned that, in spite of the impressions of being reasonably well-to-do, the family in actuality had been left with little or no security, and life fell into crisis quickly. The trauma for Georgina was apparently very deep. It was for Edward. The probate court determined on May 11, two weeks after the funeral, that under the terms of Arthur's will, Georgina would inherit £585.00.[44] But what debts and obligations she had to settle is not clear, for the inheritance did not seem to go far enough.

To make matters worse, it seems there was no title to the chinaware retail business. If there was, it was soon disputed. Had family tensions estranged Arthur's family from his younger half-brothers? The role sixty-five-year-old grandfather Henry played in how things worked out is not known. Apparently, the younger sons of his second wife, Mary, stepped in to claim the right to take over the business at 50 Clough Street and in the city center.

Thirty-six-year-old Georgina and her two young children were suddenly left without income. Eleven-year-old Margaret was sent away to a farm in the countryside, where she worked for a time as a "servant girl." Why relatives on the Hague side of the family did not step in to help is a puzzle. Later, family members recall that she ate poorly—because of poverty and hardship—and had a near-death experience of her own before eventually being able to return home.

For Edward, the sudden change in economic circumstances meant that at ten years old, after completing only five grades, he had to drop out of school to work at the local steel mill in order to support his mother.

His first job involved shoveling coal to feed one of the open-hearth furnaces at the large steel plant on the riverbank near his home. Shifts lasted for ten hours. Child labor in the latter stages of the Industrial Revolution was commonplace, and society had yet to come to terms with the damage that such practices caused. Edward would later tell his children that the furnaces, with their red-hot beds of burning coal and streaming red channels of molten iron, were as near to an image of hell as one could imagine.[45] Located near the front gates of the plant, the heat and the fumes confronted workers as soon as they entered the mill yards.

But at least the family was not turned out of their house at number 82. Edward's assumption of responsibility helped his mother to keep her home, and after a year or two, Margaret was able to join the family again as well.

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1. Calls had come from Pacific Union College, Southern Missionary College, Emmanuel Missionary College, Union College, Washington Missionary College, Walla Walla College, and the Michigan Conference.

2. Edward Heppenstall, "The Farewell of a Christian Teacher," [May 1955?], Center for Adventist Research, James White Library, Andrews University, Berrien Springs, MI, Edward Heppenstall Papers (Collection 190), Box 27, Folder 10.

3. David Hey, "The South Yorkshire Steel Industry and the Industrial Revolution," *Northern History* 42, no. 1 (March 2005): 91–96.

4. Hey, 93.

5. Hey, 91.

6. See "Rotherham: Geographical and Historical Information From the Year 1837," GENUKI, https://www.genuki.org.uk/big/eng/YKS/WRY/Rotherham/Rotherham37.

7. Astrid Heppenstall Heger, interview by Gilbert M. Valentine, September 21, 2021. Transcript in author's possession. Astrid recalls that the family did visit his mother after she had moved south to live near Watford just north of London.

8. "Timeline History of Rotherham," Welcome to Rotherham, http://www.visitoruk.com/Rotherham/20th-century-T2543.html.

9. W. R. A. Madgwick, "Rotherham," *Missionary Worker*, October 31, 1924, 2.

10. *Sheffield's Population Statistics, 1086–2001*, v. 1.2, Sheffield City Council, Sheffield Libraries Archives and Information, 2015, https://www.sheffield.gov.uk/sites/default/files/docs/libraries-and-archives/archives-and-local-studies/research/Population%20statistics%20study%20guide%20v1-2.pdf.

11. Beside the "Temperance Hall," the 1896 enlargement also included a "Mechanical's Hall" for public meetings. *1919 White's Directory of Sheffield & Rotherham*, 796: United Kingdom City and County Directories, 1766–1946, Ancestry.com.

12. John de Heptonstall was one of the first to bear the name and is registered as such in 1296 on the Court Rolls of the Manor of Wakefield in Yorkshire. "The Most Distinguished Surname, Heppenstall" (House of Names: Swyrich, 2021), 6. See "Heppenstall History, Family Crest & Coats of Arms," House of Names, https://www.houseofnames.com/heppenstall-family-crest.

13. 1851 England Census for Henry Heppenstall (Kimberworth, Yorkshire), 136; 1861 England Census, for George Heppenstall (Masbrough, Yorkshire), Ancestry.com.

14. 1881 England Census (Kimberworth, Yorkshire), 5; 1891 England Census (Kimberworth, Yorkshire), 28, Ancestry.com.

15. *White's Directory of Sheffield & Rotherham*: United Kingdom City and County Directories, 1766–1946, Ancestry.com, (1901) 750 and (1908) 773.

16. 1891 England Census.

17. The strange-sounding name Dalphin, given to Arthur as his second name, was his

great-grandmother's family name, which could be traced many generations back to a Richard Dolphin in the fifteenth century. See Andrew Heger's family tree at "RICHARD DOLPHIN – Facts," Ancestry.com.

18. United Kingdom Railway Employment Records 1833–1956: "MS & L Railway and Canal General Staff Book," 225, Ancestry.com.

19. Details from *White's Directory of Sheffield & Rotherham*, 1901, 1908, 1911.

20. Family information is drawn from the Heger family tree constructed by grandson Andrew Heger.

21. "Census of England and Wales: 1851 and 1861" for William Hague and Edward Hague, Ancestry.com.

22. Details are drawn from the Ancestry.com family tree compiled by Andrew Heger.

23. Heger, family tree.

24. At this time, the Hagues lived at 170 Psalter Lane, while the Heppenstalls lived at 30 Holmes Lane. "Census of England and Wales, 1901 (Arthur Dolphin Heppenstall: Rotherham, Yorkshire-West Riding)," Ancestry.com; "Census of England and Wales, 1911 (Arthur Dolphin Heppenstall: Rotherham, Yorkshire-West Riding)," Ancestry.com. The 1911 census reports that Arthur and Georgina had been married for twelve years.

25. See, for example, the several substantial donations listed in the *Masbro' Chapel Yearbook* (1907), 29–33, Special Collections: "Masbro' Independent Chapel," File 942.71 (285.8), Rotherham Archives and Local Studies Service, Clifton Park Museum, Rotherham. See also *Masbro' Chapel Yearbook and Statement of Accounts for the Year 1894* (Rotherham: William Taylor, 1895), 29, Rotherham Archives.

26. *Masbro' Chapel Yearbook* (1907), 17.

27. *Masbro' Chapel Yearbook* (1907), 26–30.

28. *White's Directory of Sheffield & Rotherham* (1911), 775.

29. "Baptismal Register" in Masbrough United Reformed Church Records: Registers, Baptism, Burials, Marriages," 281-N/5/1, (317.N), Rotherham Archives and Local Studies Service.

30. *Masbro' Chapel Yearbook and Statement of Accounts* (Rotherham: William Taylor & Son, 1897), 21, 22, Rotherham Archives and Local Studies Service.

31. *Masbro' Chapel Yearbook* (1907), 50.

32. *Masbro' Chapel Yearbook* (1907), 33. A number of other children are recorded as dying of "convulsions" during that same week. Edward does not appear to refer to this traumatic episode in later life.

33. Edward Heppenstall, sermon transcript "Jesus Christ—My Lord and My God," n.d. The sermon was sometimes titled, "Good News for Nobodies" and was based on 2 Cor. 6:4–9. Copy in author's possession.

34. "Register of Burials, Cemetery of St John, Masbrough," Rotherham Archives and Local Studies Service.

35. Heger, interview, 8.

36. Details drawn from Andrew Heger's Ancestry.com family tree, https://www.ancestry.com/family-tree/person/tree/169696994/person/122197372260/facts.

37. Edward Heppenstall, from an undated sermon transcript entitled "Joseph." Copy in author's possession. The sermon was for a group of young people.

38. Heger, interview, 8. Whether Talbot Lane Wesleyan charged tuition is not known, but it was a strict religious school in the nonconformist tradition and was connected with the Masbrough Chapel.

39. Heger, interview, 8.

40. Rotherham Grammar School at 63 Moorgate Road (founded in the fifteenth century) was an elite boys school focused primarily on a classical curriculum at secondary education level but apparently at times admitted "small boys." It was later taken over by the Masbrough Independent Chapel and developed as a seminary. It still serves as a prestigious grammar school. See *The Thomas Rotherham Legacy: A History of Rotherham Grammar School and Thomas Rotherham College: 1883–1983,* https://web.archive.org/web/20170924225617/http://www.rgsoba.com/wp-content/uploads/RGS-TRC-History-9.pdf; Heger, interview, 8.

41. "Capturing the Afterglow of Christmas," December 1962, Center for Adventist Research, Edward Heppenstall Papers (Collection 190), Box 15, Folder 14.

42. Recalled at a funeral for Bob McClennan at Carmel, California, in the 1980s. Undated sermon manuscript, Center for Adventist Research, Edward Heppenstall Papers (Collection 190), Box 1, Folder 1.

43. Heger, interview, 40; "Register of Burials, Cemetery of St John, Masbrough," Rotherham Archives and Local Studies Service.

44. "England and Wales National Probate Calendar," 1911, 94, Ancestry.com.

45. Heger, interview, 11.