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Church Growth in the British Isles,
1937–1987

Elder Derek A. Cuthbert

It is an occasion for great jubilation that the 150th anniversary year has now dawned for the Church in the British Isles. As a British convert I am proud and grateful to be a product of the sustained missionary effort that has gone forth for a century and a half in my beloved Britain. A few months ago, in the Kirtland Temple, I sat where Heber C. Kimball, in June 1837, received a mission call from the Lord through the Prophet Joseph Smith to “go to England and proclaim my Gospel, and open the door of salvation to that nation.” How grateful I am that he responded, becoming the first missionary and the first mission president of the British Mission.

Over the intervening years of the first century, wave upon wave of dedicated missionaries, totaling more than six thousand, did proclaim the gospel throughout Great Britain, bringing a harvest of over one hundred thousand converts. However, most of these emigrated to the land of Zion, and by the centennial year of 1937 there were only 6,300 members left in their native land. Richard L. Evans, in his *A Century of “Mormonism” in Great Britain*, could rightly ponder: “It is intriguing to think that, but for the spirit of gathering and its attendant mass emigration of British converts, the Church in the British Isles might already have become numerically strong as it has in America.”

 Barely two years later, the Second World War broke out, and all the missionaries were withdrawn. Despite the calling of over four hundred “home missionaries,” only two hundred converts were baptized during the six war years. Although there was a small buildup in the postwar years, the ravages of war had taken their toll. Thus, when my wife and I joined the Church in January 1951, membership was still only 6,500.

 Fortunately, 1951 was the turning point. The British Mission had been in existence for 114 years, and its history up to this point had largely been one of great spiritual missionary experiences in teaching,
converting, baptizing, and emigrating. Now the scene had to change. A
generation of British Saints had to be raised up who would remain British
and become a mighty people in their native land, just as their forebears
had become a mighty people in the Rocky Mountains.

Since I have been personally involved in every phase of the exciting
saga of Church growth in the British Isles, I would like to present a brief
review of what great things the Lord has accomplished there in more
recent times. My vision has expanded through service in my native land,
as branch, district, and stake president, as counselor to four mission
presidents, and as a Regional Representative, mission president, and
General Authority. The analysis of some key Church statistics, which I
will now present, has been cleared by the First Presidency both for
presentation here and for inclusion in my book, The Second Century:
Latter-day Saints in Great Britain. There are four subject headings,
namely: membership and leadership growth, convert baptism growth,
growth in number of Church units and new meetinghouses, and organi-
zation of British stakes.

MEMBERSHIP AND LEADERSHIP GROWTH

Growth during the first thirteen years, 1937–50 was negligible,
both in membership and leadership. Times were hard, and the net
increase in members was only ninety-three and in Melchizedek Priest-
hood twenty-six. The average number of local elders in a branch was
four, representing less than 5 percent of membership.

The period 1950–55 brought my first Church experiences. In 1950,
almost all of the ecclesiastical leadership in the British Isles, at branch
and district level, consisted of full-time missionaries. This was due
mainly to a century of emigration followed by the static years of the
Second World War. The need to raise up local leaders brought a speeding
up in preparation to receive the Melchizedek Priesthood. For example,
I was baptized 27 January 1951 and ordained an elder 21 October 1951—
nine months later, as were a number of my contemporaries. Whereas only
5.2 percent of total membership held the Melchizedek Priesthood in
1950, this had been increased to 6.1 percent in 1955 with an average of
seven elders per branch. This was vital to the building up of the Church
in the 1950s, for with the Korean War the number of full-time mission-
aries dropped rapidly from 250 in 1950 to ninety in 1953.

During the second half of the fifties, which included the first two
years of President David O. McKay’s “New Era,” even though the
baptismal rate increased dramatically, several factors helped to maintain
the rate of increase in Melchizedek Priesthood. These included the
organization of the first elders quorums in 1955, emphasis on preparing
Aaronic Priesthood young men to receive the higher priesthood, and
Church Growth in the British Isles

reclamation of an increasing number of prospective elders, who at that time were designated as Senior Aaronic Priesthood.

During 1960–65, the tremendous increase in membership brought a breakthrough in terms of size of congregations, organization of the first six stakes, and an extension in the scope of all Church activities. However, whereas Church membership increased by almost threefold, from nineteen thousand to seventy-one thousand, leadership potential, as measured by the number of Melchizedek Priesthood, only rose by 1.3-fold. The three great challenges during this period were to retain the burgeoning membership, build meetinghouses to accommodate them, and provide necessary curriculum and other materials. We successfully met the latter two challenges, but failed in our convert retention because of the disparity between the growth rates in membership and leadership. The Melchizedek Priesthood percentage dropped drastically to 3.5 percent even though the number rose from 1,100 to 2,500.

The period 1965–70 was a time of consolidation, with more emphasis on baptizing families rather than youth. Convert baptisms settled down at a rate of just under three thousand a year, which continued until the 1980s. It became possible to “catch up” a little on Melchizedek Priesthood ordination, which reached 4.2 percent of membership by 1970, but there were still only thirteen Melchizedek Priesthood holders per unit. Only two new stakes were organized, there having been a five-year break from 1964 through 1968 with no new stakes.

Great strides were made in the next fifteen years, 1970–85, with the percentage of Melchizedek Priesthood increasing to 5.2 percent by 1975, 6.2 percent by 1980, and 6.5 percent by 1985. Even more crucial was the fact that the average number of Melchizedek Priesthood in each unit was now up to twenty-four. The work of the Regional Representatives (from 1967 on) and resident General Authorities (from 1975 on) were important contributory factors. The first area general conference in 1971, and a subsequent series in 1976, were also very significant in bringing maturity as the Church, in the words of President Joseph Fielding Smith, “came of age.”

Now, in 1987, we have excellent leaders heading the forty stakes and almost four hundred wards and branches, but depth of leadership is still inadequate with less than half the strength compared with Church units in the western United States.

CONVERT BAPTISM GROWTH

As has already been stated, the years from 1937 to 1950 were lean years with 1,300 baptisms, averaging one hundred per year. During the 1930s there were only fifty missionaries in Britain, among a population of over fifty million. Although they tried to get into the public eye with
the Millennial Chorus and championship basketball to augment door-to-
door tracting, the impact was relatively small.

The period 1950–54 brought the beginning of a change. Up to 1950,
missionaries in Great Britain had no formal teaching plan. It was a
breakthrough when the Anderson Plan, developed in the Northwestern
States Mission, was adapted for Britain. In conjunction with increased
use of the Book of Mormon in tracting, this gave a tremendous boost
to proselyting. Missionary numbers were also building up, reaching
two hundred and fifty by the end of 1951, the largest missionary force yet
seen. Unfortunately, the Korean War draft drastically changed the
situation. By the close of 1952 the number of missionaries had dropped
to 150, and a year later there were only ninety. However, President
McKay’s 1951 challenge for every member to be a missionary, followed
by the mission president’s call for district missionaries, moved
proselyting forward, despite the lack of full-time missionaries. In fact,
1951, with almost one thousand convert baptisms, was the most produc-
tive year for forty-three years, the average since 1900 being only three
hundred baptisms a year.

During the period 1955–59, convert baptisms continued to build
gradually. A significant acceleration came after President McKay’s
“New Era” challenge in 1958, with 1,200 baptisms in the twelve months
following dedication of the London Temple. Building on the district
missionary emphasis of Presidents A. Hamer Reiser and Clifton G. M.
Kerr, President T. Bowring Woodbury called for 5 percent of total
membership to serve on district missions. Within fifteen months, more
than six hundred members had answered the call, and in their first year
of service they baptized three hundred converts.

The years 1960–64 were a golden era when the British Mission,
which had remained intact since 1837, was divided into no less than nine
missions! Missionary numbers multiplied rapidly from 190 to 880 in two
years, and by the end of 1964 topped one thousand. Baptisms exceeded
forty thousand over the five years, representing a tenfold increase. This
was the highest level achieved to date, including the 1840s and 1850s,
and it has not been exceeded since.

The doubling of Church membership in Britain during the 1950s,
from seven thousand to fourteen thousand, represented an annual growth
rate of around 10 percent; this could be handled fairly easily. The first
four years of the 1960s, however, saw annual convert growth of almost
40 percent, and the warning bells began to ring. It was exciting but
overwhelming, exhilarating but demanding.

I would like to reiterate at this point that three great challenges were
now thrust upon us. First was the need to integrate new members, whose
influx became almost a deluge, considering the small base from which
the Church was starting. Second came the need to accommodate these
new Saints, and our facilities were inadequate, catering for one hundred small congregations in a population approaching sixty million. Third was a desperate need for supplies and curriculum materials. Previously, we could "get by" with simple fellowshipping, converted houses, and a few manuals, often recycled year to year. Now, new challenges called for new methods. Solutions to the three challenges needed to be found. Indeed, they were found, and the outcome was even more exciting than the prospect of starting again in a new land. The British Saints were starting again in their own land.

By 1965 the pendulum had swung too far, and during that year two of the new missions, Northeast British and North Scottish, were discontinued. I have already referred to 1965–69 as a period of consolidation, and this continued into the next decade. Emphasis was placed on baptizing families rather than youth, and baptisms settled down to a rate of three to four thousand per year.

From 1975 to 1984, missionary work in Britain was supervised by a resident General Authority, and this was a positive factor in bringing about a quickening during the early 1980s. This, coupled with more aggressive proselyting, particularly in northern and southwestern England, brought baptisms up to a peak of five to six thousand a year. Many newly baptized adult members were called as "finding missionaries," with much success.

During the past two years, 1985–86, under the supervision and training of the Europe Area Presidency, member-missionary participation has increased. Convert baptisms have averaged four thousand per year, and are increasing.

GROWTH IN NUMBER OF CHURCH UNITS AND NEW MEETINGHOUSES

From 1937 until the 1960s, the growth in number of Church units was very gradual. Such growth comes either from rapid growth in existing units necessitating division or from opening new proselyting areas. With only one mission covering the whole country, neither of these developments could take place. Indeed, it took twenty-three years to increase from sixty-seven branches to one hundred wards and branches.

Although the Saints at that time met almost exclusively in old converted houses and rented halls, there was a constant desire to upgrade. I remember that in 1954, for example, the call came from the mission president for every branch to have a building and maintenance fund. "Thermometers" were placed on each notice board, showing the rising bank balance.

The creation of the Hyde Park Branch in London was a historic occasion, since this was the one hundredth unit. The building program was not yet launched, although the Hyde Park chapel, commenced in
August 1959, was dedicated in February 1961—the portent of things to come. It is interesting to note that Elder Marion G. Romney, of the Council of the Twelve, broke ground, European Mission President Alvin R. Dyer laid the cornerstone, and President David O. McKay performed the dedication of this outstanding edifice.

During the period 1960–65, the massive growth of over fifty thousand members, together with the opening up of many new proselyting areas, necessitated the organization of 176 new units. These stretched from Helston in Cornwall to Thurso in the north of Scotland—literally from “Land’s End to John O’ Groats.” The West European Mission was set up, with N. Eldon Tanner as president, to handle the affairs of the growing Church in Britain. The distribution of Church supplies was launched through Deseret Enterprises, of which I was privileged to be the general manager. In March 1961, the Church building program started to move forward in a miraculous way. Over the next six months, fourteen meetinghouse projects were commenced and sixty-three sites purchased! By the end of 1965, fifty-four new meetinghouses had been completed.

The number of units plateaued during the consolidation years of 1965–75, although eighty new chapels were completed during this period. This average construction rate of eight new chapels each year has, in fact, been achieved during the entire twenty-five years of the building program and has done much to enhance the image of the Church throughout the country.

The last decade has brought a second upsurge in the creation of new wards and branches, which undoubtedly will continue. There is now a solid momentum, and the “Kingdom of God [is going] forth that the kingdom of heaven may come” (D&C 65:6). The average unit membership is now over 370, four times the size of the branches fifty years ago. It should be noted that in the British Isles, as in many overseas areas, the optimum ward size is lower than in the United States.

ORGANIZATION OF BRITISH STAKES

From the time the British Mission was organized in 1837 until the first stake was created in 1960, the mission president had ecclesiastical jurisdiction over the total Church membership in the British Isles. When my wife and I joined the Church in 1951, the members were contained in seventy-seven branches, which in turn were organized into fourteen mission districts. There was not much talk of stakes in the early 1950s, although we were challenged to strengthen the branches to become more like wards. Then, in the last two years of the decade, following the dedication of the London Temple in 1958, the quest for stakehood began in earnest.
The only areas which had the necessary strength of membership and leadership were Northern England, with Manchester, Liverpool, and Leeds districts; the Northeast, where the Newcastle District was shaping up well; the Midlands, including the Nottingham and Birmingham districts; and Greater London, where two districts were now organized. As it transpired, the first stake established in the British Isles was the Manchester Stake, organized in March 1960 by Elder Harold B. Lee. Within a year, three more had followed: London Stake, organized by President David O. McKay, and Leicester and Leeds stakes by Elder Hugh B. Brown. In each case, mission districts had to be combined to provide sufficient strength.

The decade of the sixties brought seven stakes, with twenty-three in the seventies and ten thus far in the eighties for a total of forty stakes covering the entire country. These had evolved from fourteen small mission districts with an average of five hundred members each in just thirty-five years!

The first stake in Scotland was organized in August 1962 in Glasgow by President David O. McKay. This was a most remarkable achievement since total membership in Scotland in 1960 was stated to be less than a thousand. Northern Ireland reached stakehood in June 1974, when President Ezra Taft Benson organized the Belfast Northern Ireland Stake. Wales was not far behind, with a stake centered in Merthyr Tydfil, created by Elder Bruce R. McConkie in January 1975.

The two most productive years to date for the organization of stakes were 1973 with five and 1982 with six new stakes. One of the most significant occasions was in June 1982, when the last mission district in Britain was absorbed into the new Chester England Stake. The only members of the Church from the old British Mission area still to receive the blessings of stakehood are those in the Republic of Ireland, and they are making steady progress towards this goal.

President Spencer W. Kimball’s vision of one hundred stakes in Great Britain was first made known when there were only six! It could well be that by the end of the twentieth century there will be eighty, and another vision will open up.

CONCLUSION

Now, fifty years since the centennial celebration, we can look back with gratitude at the great things the Lord has accomplished through the British Saints. Where sixty-seven branches stood in 1937, there are now almost four hundred wards and branches. Instead of fourteen small mission districts in one mission, we have forty stakes, eight missions, and one remaining mission district. Membership has soared from 6,000 to 140,000, and those holding the Melchizedek
Priesthood has risen from three hundred to nine thousand. This transformation is a “marvelous work and a wonder,” to use the Prophet Isaiah’s words. To have been part of it has been a most rewarding experience, and the writing of it is the fulfillment of a dream.

During the past twelve months of sorting and sifting, reminiscing and reviewing, I have made some conclusions about the Church in Britain. First, the British Isles are favored of the Lord and have a special place in his latter-day plans. Heber C. Kimball recorded in his journal that according to the Prophet Joseph Smith, “ancient prophets had blessed the land.” Modern-day prophets have done likewise. Of the thirteen wonderful brethren who have served as Presidents of the Church, ten served as missionaries in the British Mission—all except Joseph Smith, Harold B. Lee, and Spencer W. Kimball. Just as these great men have proclaimed the gospel in Britain, so others have been raised up to take the gospel from British shores to many nations. These islands have a divine destiny, and the quickening during the past half century is indicative of greater things to come.

Second, as Spencer W. Kimball declared on a September morn in 1969 on the Malvern Hills, “There are many still to gather.” The harvest of souls in the fifty years since 1937 has already greatly exceeded that of the previous hundred years. The setting up of the Missionary Training Center within the precincts of the London Temple is an important development in the training of British and European missionaries more effectively. By the end of the second century, there could be half a million British Saints and two hundred stakes. Yes, the blood of Israel is richly concentrated in these islands, and the promised blessings will all be fulfilled.

Third, the British and the Irish are proud peoples, and their quest for self-sufficiency has made significant strides in recent years, in both financial self-sufficiency and self-sufficiency in missionary and temple work. Basic welfare principles have been taught increasingly over the last two decades, with work, self-reliance, provident living, and Christian service to the fore. The meeting of welfare responsibilities is a sign of increasing maturity as personal and family preparedness has increased. The emergency needs of others are now met through the storehouse resource system established during this decade. Bishops’ storehouses, volunteer employment offices, and an LDS social services agency handle special needs.

Fourth, the war years stemmed the flow of emigrants and showed the British Saints what they could do on their own. It took several years to build up the leadership needed to make the breakthrough to stakehood, but there was no looking back. Similarly, the way in which over four hundred Saints responded to the call for “home missionaries” during those dark days was an important precedent. Twenty years later,
Church Growth in the British Isles

5 percent of the greatly increased membership were called to serve as district missionaries, and over six hundred responded.

The call by President Benson in October 1986 to strengthen the stake missions should be given the same priority. This would result in over four thousand stake missionaries being called, or an average of one hundred per stake. This, coupled with increased use of the Book of Mormon, will give the greatest impetus to missionary work yet seen.

Fifth, the London Temple has been the means of raising up a covenant people in the British Isles, a people committed to living righteously and serving their fellow men and women. The dedication of the temple in 1958 was truly the beginning of a "New Era" for the British Saints. Almost four million ordinances have been performed in the temple from the time of dedication to the present. Membership has increased sevenfold during the same period, and the British Saints can look forward to a second temple in the coming years.

Sixth, the Church in the British Isles has come out of obscurity during this second century in a remarkable way. The meetinghouse construction program, initiated in the early sixties, has made the Church more visible. Over two hundred beautiful new chapels now dot the country. Furthermore, the appointment of a full-time director of public communications in 1978 has intensified these efforts which will continue to gather momentum.

Seventh, the setting up of the temporal offices, commencing with construction and distribution, and the opening of an area office in Solihull, are a significant part of establishing the Church in Great Britain. All of the necessary supplies and services are now within two or three hundred miles instead of six thousand miles away.

Eighth, the calling of Regional Representatives in the British Isles, increasing by stages from one to three, and then to five, was an important factor in the development of stakes and training of stake leaders. I pay tribute to all those who have served on the area council and regional councils since their inception in 1979. The appointment of resident General Authorities has also been a great strengthening influence.

Ninth, the British Saints can be justly proud that they hosted the first area conference of the Church in 1971, with twelve thousand attending the general sessions and two thousand the general priesthood session. The great success of this conference led to similar conferences throughout the world. President Joseph Fielding Smith’s statement at that time that the Church was "coming of age" was a landmark in the growth of the Church in Britain.

With the subsequent dramatic increase in worldwide membership and in the number of stakes, with the additional travel load involved, it was decided to hold regional, rather than area, conferences from 1984 on. Again, Britain was in the forefront, and many of the brethren attended a
series of regional conferences throughout the country during the first year of this innovation and will do so again in 1987. The group training of priesthood leaders by members of the Council of the Twelve during the past year has also had a very positive impact.

Tenth, the future of the Church in the British Isles is very bright as missionaries and members work together to baptize men who will hold the Melchizedek Priesthood and lead their families to the temple. Aaronic Priesthood quorums will prepare their young men for missions and temple marriage, and Melchizedek Priesthood quorums reach out to the less active to prepare them for ordination and for temple blessings with their families. The Church and its members in the British Isles will then become a power and influence for good throughout the nation.

This 150th anniversary year of 1987 provides the opportunity not only to review past achievements but also to move forward in a major way to bless the land and its peoples with the restored gospel of Jesus Christ, preparing for his glorious Second Coming and the millennial reign.

NOTES

1History of the Church 2:490.
2Richard L. Evans, A Century of "Mormonism" in Great Britain: A Brief Summary of the Activities of The Church of Jesus Christ of Latter-day Saints in the United Kingdom, with Emphasis on Its Introduction One Hundred Years Ago (Salt Lake City: Deseret News Press, 1937), 238.
3Orson F. Whitney, The Life of Heber C. Kimball (Salt Lake City: Bookcraft, 1945), 188.
APPENDIX 1
Membership and Leadership Growth in the British Isles, 1937-86

<table>
<thead>
<tr>
<th>Year</th>
<th>Membership</th>
<th>Melchizedek Priesthood</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td>Number</td>
<td>No. per Unit</td>
</tr>
<tr>
<td>1937</td>
<td>6,364</td>
<td>95</td>
</tr>
<tr>
<td>1950</td>
<td>6,457</td>
<td>84</td>
</tr>
<tr>
<td>1955</td>
<td>9,209</td>
<td>114</td>
</tr>
<tr>
<td>1960</td>
<td>19,332</td>
<td>193</td>
</tr>
<tr>
<td>1965</td>
<td>71,005</td>
<td>257</td>
</tr>
<tr>
<td>1970</td>
<td>85,217</td>
<td>309</td>
</tr>
<tr>
<td>1975</td>
<td>99,830</td>
<td>359</td>
</tr>
<tr>
<td>1980</td>
<td>114,558</td>
<td>334</td>
</tr>
<tr>
<td>1985</td>
<td>132,810</td>
<td>368</td>
</tr>
</tbody>
</table>

Note: The right-hand scale is also leadership % of membership

*Source:* Church membership and statistical records
APPENDIX 2
Convert Baptisms in the British Isles, 1937-85

<table>
<thead>
<tr>
<th>Period</th>
<th>Convert Baptisms</th>
<th>Annual Convert % Growth</th>
</tr>
</thead>
<tbody>
<tr>
<td>1937-44</td>
<td>474</td>
<td>2</td>
</tr>
<tr>
<td>1945-49</td>
<td>816</td>
<td>3</td>
</tr>
<tr>
<td>1950-54</td>
<td>2,864</td>
<td>9</td>
</tr>
<tr>
<td>1955-59</td>
<td>3,875</td>
<td>8</td>
</tr>
<tr>
<td>1960-64</td>
<td>40,573</td>
<td>22</td>
</tr>
<tr>
<td>1965-69</td>
<td>17,065</td>
<td>5</td>
</tr>
<tr>
<td>1970-74</td>
<td>18,288</td>
<td>4</td>
</tr>
<tr>
<td>1975-79</td>
<td>19,942</td>
<td>4</td>
</tr>
<tr>
<td>1980-84</td>
<td>25,132</td>
<td>4</td>
</tr>
<tr>
<td>1985</td>
<td>3,706</td>
<td>3</td>
</tr>
<tr>
<td>1937-85</td>
<td>132,735</td>
<td></td>
</tr>
</tbody>
</table>

Baptisms (000)  | Annual Convert Growth

Source: Church statistical records
APPENDIX 3
Growth in Number of Church Units
and New Meetinghouses, 1937-85

<table>
<thead>
<tr>
<th>Year</th>
<th>Mission Branches</th>
<th>Wards and Branches in Stakes</th>
<th>Total Units</th>
<th>New Chapels</th>
</tr>
</thead>
<tbody>
<tr>
<td>1937</td>
<td>67</td>
<td>—</td>
<td>67</td>
<td>—</td>
</tr>
<tr>
<td>1950</td>
<td>77</td>
<td>—</td>
<td>77</td>
<td>—</td>
</tr>
<tr>
<td>1955</td>
<td>81</td>
<td>—</td>
<td>81</td>
<td>—</td>
</tr>
<tr>
<td>1960</td>
<td>89</td>
<td>11</td>
<td>100</td>
<td>—</td>
</tr>
<tr>
<td>1965</td>
<td>217</td>
<td>59</td>
<td>276</td>
<td>54</td>
</tr>
<tr>
<td>1970</td>
<td>188</td>
<td>88</td>
<td>276</td>
<td>98</td>
</tr>
<tr>
<td>1975</td>
<td>81</td>
<td>197</td>
<td>278</td>
<td>134</td>
</tr>
<tr>
<td>1980</td>
<td>20</td>
<td>323</td>
<td>343</td>
<td>162</td>
</tr>
<tr>
<td>1985</td>
<td>8</td>
<td>353</td>
<td>361</td>
<td>195</td>
</tr>
</tbody>
</table>

Source: Church membership and statistical records
# APPENDIX 4

## Organization of British Stakes, 1960-86

<table>
<thead>
<tr>
<th>Date</th>
<th>Date</th>
</tr>
</thead>
<tbody>
<tr>
<td>1. Manchester</td>
<td>27 Mar. 60</td>
</tr>
<tr>
<td>2. London (realigned and renamed London Wandsworth)</td>
<td>26 Feb. 61</td>
</tr>
<tr>
<td>3. Leicester</td>
<td>5 Mar. 61</td>
</tr>
<tr>
<td>4. Leeds (renamed Huddersfield)</td>
<td>19 Mar. 61</td>
</tr>
<tr>
<td>5. Glasgow Scotland</td>
<td>26 Aug. 62</td>
</tr>
<tr>
<td>6. Sunderland</td>
<td>17 Mar. 63</td>
</tr>
<tr>
<td>7. Birmingham</td>
<td>14 Sep. 69</td>
</tr>
<tr>
<td>8. London North (realigned and renamed St. Albans)</td>
<td>20 Sep. 70</td>
</tr>
<tr>
<td>9. East Anglia (renamed Norwich)</td>
<td>20 Jun. 71</td>
</tr>
<tr>
<td>10. Nottingham</td>
<td>4 Feb. 73</td>
</tr>
<tr>
<td>11. Southampton</td>
<td>11 Feb. 73</td>
</tr>
<tr>
<td>12. Hull</td>
<td>26 Apr. 73</td>
</tr>
<tr>
<td>13. Bristol</td>
<td>29 Apr. 73</td>
</tr>
<tr>
<td>14. Thames Valley (renamed Reading)</td>
<td>24 May 73</td>
</tr>
<tr>
<td>15. Belfast Ireland</td>
<td>9 Jun. 74</td>
</tr>
<tr>
<td>16. Romford</td>
<td>24 Nov. 74</td>
</tr>
<tr>
<td>17. Merthyr Tydfil Wales</td>
<td>12 Jan. 75</td>
</tr>
<tr>
<td>18. Newcastle-under-Lyme</td>
<td>17 Jan. 75</td>
</tr>
<tr>
<td>19. Dundee Scotland</td>
<td>23 Nov. 75</td>
</tr>
<tr>
<td>20. Liverpool</td>
<td>14 Mar. 76</td>
</tr>
</tbody>
</table>

## Diagram

Acceleration of stake organization after area general conference, 1971: the coming of age

First stakes organized after London Temple dedicated

Source: New Era

Source: Church Historical Department