

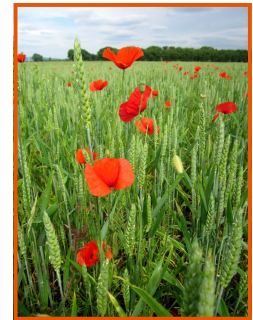
S*ParkLife 19

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Stanborough Park Church Newsletter
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◆ TIME TO SAY GOODBYE



The Soup Run began in December 1985 as a result of the church's youth wanting to get involved in practical Christianity rather than simply attending meetings at church. Youth Minister Jonathan Barrett investigated a lot of possibilities and decided on a weekly mission to help the rough sleepers/homeless of central London as the best 'do-able' option. In this he was enthusiastically supported by youth leader Pat Walton who in those days had a couple of teens of her own, one of whom, Gordon joined the Soup Run for many years.

For Pat the Soup Run 'means a lot' and she has kept the weekly event going ever since with no funding other than voluntary contributions, goodwill and lots of volunteers. The event is still very much run by the youth of the church, coordinated by Pat. Two central London locations are visited and food, soup, drinks, supplies to meet basic needs and clothing are provided. They have a regular clientele who they find awaiting the arrival of the minibuss each week.

The original minibuss was old and soon wore out and was replaced by the current one—and Pat was very proud of it—but now it needs replacing least of all because it attracts the ULEZ fee of £12.50 each trip and operating on a shoestring it is something the team can ill afford, so it is time to move on and an eco-friendly one is required to replace it.

Many of the bigger churches run their own minibuss and SPC is an exception in this. Pat must raise the necessary £15,000 herself. Thanks to help from Pr. Dejan some funding has been promised from various sources but there is still a large shortfall to be made up. 'Your support matters', says Pat, 'Let's keep changing lives together.' Can you help to swell the minibuss fund and help make a difference? There is a Go Fund Me account set up for the purpose which can be found at:

<https://gofund.me/66ef90a5>

Alternatively, see Pat if you wish to make a private donation.



◆ **AN ALTERNATIVE WAY TO SEND CHRISTMAS GREETINGS: A BRIGHT IDEA?**

For decades each December the church would witness a time-honoured annual tradition after the main service of members clutching handfuls of envelopes containing Christmas cards frantically scurrying around the church with a determined look on their faces, hastily stuffing these envelopes into hands, pockets or any receptive point of the person they were seeking before racing off to the next person with, if time, a quick spoken Christmas greeting.

This practice gradually reduced as people found that dropping them off on the new LA Desk after the opening of the Stanborough Centre saved a lot of bother (as well as postage) and enabled time for a chat or else a swift exit after a late-running service and so slowly appeared to replace the frantic dash playing Postman Pat. It became increasingly popular post Covid especially as the recipients didn't always attend church weekly any longer and couldn't be guaranteed to be located.

Seventy years ago, in the days long before the internet and mobile communications, the majority of members lived within a mile or so of the church so most people knew where members lived – sounds unbelievable now but it's true as so many of them were in denominational employment! So if you didn't see them at church you could always get on your bike and pop the card through their letter box. But times have changed and whilst members exchange conversation, mobile numbers and even email addresses often a physical address is an unknown so the unofficial 'post box' was handy and saved effort and cost, especially with the increased postal charges which have risen out of all proportion in the intervening years.

With many members no longer attending regularly post-Covid, each year a large number of cards remain uncollected. What happens to them? Usually it falls to Pat to hand deliver as many as she can although it isn't really fair on her as she does more than her fair share of running about. As for the remainder it isn't fair to expect the church to pick up the cost of postage and they are disposed of somehow.

So Alison came up with an alternative solution along the lines of Audrey's birthday gifts for ADRA—as outlined in the box on the right. The idea is a simple one and if anyone has any ideas of how to adapt it or alternative suggestions both she and Aud-

rey would love you to pass them on to them.

As Alison points out, 'I know many love shopping for Christmas cards, often buying them to support a particular charity. They take time to write them and it helps them get into a festive spirit. Many enjoy giving out their cards and receiving them, whether by hand or by post. Displaying cards adds to the decoration of the home and covers spaces which might otherwise need dusting!'

However, she adds that for many writing cards is a chore with their arthritic hands or poor eyesight, for others it is an additional expense they can ill afford but don't want to seem uncharitable at Christmas or cause offence and for housebound members a lot of expensive postage! So she has come up with what is a very 'green' suggestion which would assist with these problems and reduce the number of cards going to landfill (those containing glitter etc cannot be recycled).

Christmas is coming and we have an idea to: ***Save you money and time, be more environmentally friendly, reduce waste and raise funds for a charitable project which will provide children with writing equipment to help them learn and shape their future.***

This year, you will be able to:

1. Choose a card from a small range of charity cards at church.
2. Pay a nominal sum—or more if you wish.
3. Write a message to all church friends and family.
4. Have your card displayed with others in in our church/centre.

Those who are part of our online congregation or unable to attend church can also participate by:

- a. sending in your request and your card will be written for you.
- b. sending your donation to the church Treasury dept with ref: Christmas Card.

By writing a card you will be helping a child this Christmas, through this ADRA initiative, to have the basics of food, shelter and clean water in the places where there is conflict right now.

For more information/register interest contact:
Alison Burgess at alison.burgess4@btinternet.com or
Audrey at abalder-stone@btconnect.com

or phone Audrey on 01923 260270

◆ A BRIEF HISTORY OF CHRISTMAS: by Colin Allen

The author of this article is one of our older 'distance members' with a life-long affiliation to the church where he grew up. A retired surgeon he is known to many of our senior members and has lived in West Yorkshire for many decades regularly watching our services online. He has a particular interest in history and especially in the life of King Richard III! Some years ago he delivered an illustrated talk on his own research on this king to the Seniors Group. He maintains that he wasn't the bad character presented by Shakespeare and Tudor historians despite being described as a 'usurper' by Sir Winston Churchill in his 'History of the English-Speaking Peoples'!

Christmas is nearly upon us when we celebrate the wonderful gift to us of the baby Jesus. The story is beautifully told in St. Luke's gospel.

The actual date of Christ's birth is not known but the latest date possible is 4BC when King Herod died, so 4/5BC is thought to be the time. The Roman Emperor Augustus called for a census and everyone had to report to their home town, Joseph's being Bethlehem although he was working in Nazareth. The journey of 80 miles must have been very hard on Mary in her last month of pregnancy, and she would probably do this journey on a donkey although it may have been in an oxen cart. It doesn't mention the transportation method in the Bible.

Christmas itself was not celebrated by the early Christian church until around 300AD when Constantine became the first Roman emperor to be a Christian, but it was not **widely** celebrated until the 9th Century. It was in 336 AD that the Emperor Constantine celebrated Christmas for the first time, taking over the celebrations of the sun god on this day. Hence some Christians do not celebrate Christmas as it has pagan origins.

By the Middle Ages Christmas was celebrated for twelve days with feasting and revelry. The Puritans banned the celebrations of Christmas in 1644 and this was only reversed at the Restoration in 1660.

Carols were first sung in the 14th Century. One of the earliest was 'While Shepherds Watched their Flocks by Night'. 'O Come All Ye Faithful' was written in the 18th Century as was 'Hark the Herald Angels Sing' by Charles Wesley.

There is a lovely story of probably the favourite carol, 'Silent Night', which was written in 1818 when the priest, Joseph Mohr of Oberndorf village, gave a poem he had written to the organist Franz Gruber on Christmas Eve. By the morning he had written the music and they sang a duet in the village church. This carol stopped a war, first in the 1891-2 Franco-Prussian War where on Christmas Day a Frenchman came out of his lines and sang Silent Night. The Germans replied and sang carols. Again in the First World

War of 1914-18 the same thing happened.

Christmas trees were first brought into the house in Germany in the 16th Century and were decorated with candles – some were lit, a dangerous situation! Trees were introduced into the British Christmas by Prince Albert, husband of Queen Victoria, and have remained popular ever since.

Presents were first given by the Wise Men and the tradition has continued, though it became excessive in the 20th Century, with large amounts spent on children's toys.

For Christians, however, Christmas remains a time of sincere celebration for the gift of God's son and of eternal life.



◆ PRAYER CORNER

PRAYER REQUESTS

Linda Merchant who is awaiting surgery.

Douglas Farrant who is recovering from surgery
For the families who are struggling with inhumane conditions and bereavement due to conflicts in different parts of the world.

For **Morgan Charles** that his appointment for surgery would be sorted urgently.

For all our senior members who are in care homes.

Annalisa Molteni and her family as they mourn the death of their mother, wife and grandmother.

For all the requests in the Prayer Box.

You can place private Prayer Requests in the Prayer Box or via email

STANBOROUGHPRAYS@GMAIL.COM



◆ **UPDATE:** in the last newsletter a reference was made to alternative uses for WD40; it was intended to see what response it might raise as the editor is convinced that very few people actually read the newsletter and is therefore wondering whether or not it is worth the effort continuing to produce it.

Given that it only resulted in one response—from her sister who said what a good job it did with the ingrained dirt on her boots—it looks as though her conclusions might be right! However, she has been asked to continue to produce the newsletter so will endeavour to continue to find new things to fill its pages.

Would it be a good idea to include a **FREE-CYCLE** Corner in future issues for members to pass on items no longer needed and too large for Pat's Sale?

◆ NEWS IN BRIEF

- Baby Iniyam Thomas, aged six months, was dedicated during the main service on Sabbath morning, 11th November. Brought by parents George and Alice. The Tamil name means one who is pleasant of nature.
- The Macmillan Afternoon Tea event in September raised £556 for the charity. Photo: Johnson Wong
- **DON'T FORGET THE ANNUAL TOY SERVICE. 9th December**

Donate a toy or toys for needy local children this Christmas.



◆ PATHFINDERS AND ADVENTURERS ROUND-UP



It has been a while since we included Pathfinder and Adventurer Clubs in the newsletter.



Paula Carrillo reports below that the Pathfinders and Adventurers experienced a very busy year and has listed some of their highlights. 'All this', she says, 'while still completing several requirements for their age-appropriate pins and badges.'

After April's trip to Greece for the TED level test for the Pathfinder Bible Experience, the club had a campout in May during the Coronation weekend. It was an absolutely wet weekend with constant rain all through Saturday. Nevertheless, the Pathfinders enjoyed spiritual activities, walks, cooking on an open fire and made their own food from scratch with dehydrated ingredients.

In June they participated in the Pathfinder Fair where they demonstrated great team effort in particular in the Chariot Race.

In July the Explorer Class had a one night campout and they attempted to create a monkey bridge. It proved challenging for the 12 year olds... but they did a fantastic effort and will keep trying their knots.

Adventurers attended the SEC Camporee in Gloucestershire with the theme 'Adventure with Jesus', and it truly was! There were lots of fun games, activities and launching of a new Adventurer badge for Outdoor Adventurers.

They did have a good time!

We went to Austria to the TED Pathfinder Camporee from 25th July to 1st August. We had 13 children and 8 adults. A family from Cornerstone, St Albans and a family from Qatar joined our group and we made new friends with them.

The Pathfinders enjoyed all the activities and were amazed at the huge lashing projects that the Scandinavian clubs made. They realised that most of the clubs had Pathfinders aged 14 - 18 while our main group was 12 - 15 years old. So our young Pathfinders were inspired to excel in their outdoor skills. At the end of the camp our Pathfinders enjoyed a quick 2 hour visit to Vienna. Thanks to all the parents and the team of adults who looked after the Pathfinders at Camporee!

August saw a break with the clubs resuming in September. **On 16th September World Pathfinder Day** was celebrated with worship in the park and two of our Pathfinders got baptised. The following Saturday another four Pathfinders were baptised in our church.

In October, the Friend and Explorer Classes had another camp and the highlight was the pancakes and crepes on an open fire on Saturday night very ably done by Ben Davison and a group of parents.

Also in October, two of our 'Pathfinders in Leadership' training ran a Messy Church one Saturday afternoon which the church community and local community friends appreciated. Thanks to Chisom and Philip for doing it as an outreach ministry.

October to December will be oriented to serving others and companionship. We will be visiting care home and have pledged to make 80 Christmas cards for the residents of one of the local care homes.

◆ FROM THE ARCHIVES: STANBOROUGH MISSIONARY COLLEGE

The denominational training college, often called a missionary college—which was its primary aim, was situated for many years on Stanborough Park.

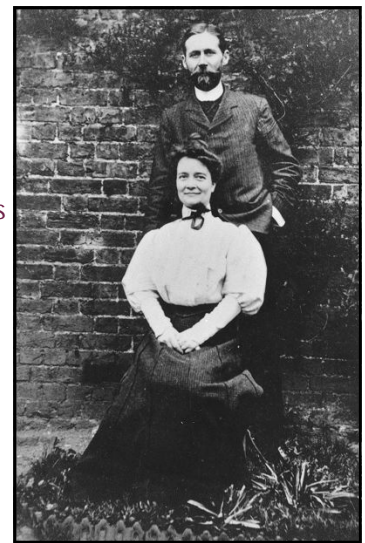
THE EARLY YEARS

The early pioneers recognised the need to train British youth to become ministers, literature evangelists, teachers (and above all missionaries to serve in various parts of the British Empire) if the denomination was to expand in the British Isles. So In 1899 a training school for ministers and missionaries was begun by Elders W. Prescott and E. J. Waggoner. For seven years this training school was housed in various buildings in the Holloway area of North London near the denominational administration offices and the printing press.

Quite why this area of North London was chosen may become clearer with more time spent researching the Messenger archives although they don't go further back than 1902 with the very first issue available being 'The Missionary Worker' number 2 dated January 15, the forerunner of today's 'Messenger'. This issue's lead story was the opening ceremony of the Duncombe Hall Missionary College with its enrolment of 32 students on January 6th which began with a prayer by Elder Waggoner and Elder Olson explaining the need for this school. The quality of digital reproduction is poor but the gist is that the college was intended to train labourers in the cause of God and the officers of the Conference would be watching the students' progress to assess their 'future usefulness in the work'.

It also records that 'The Relation of the Bible to the School and Education was the subject of Brother Waggoner's remarks. He said the Bible had been relegated to the second place even in the church, the teachings of the Fathers and tradition taking the first place. Time used in proper training is well spent. The fields are ripe, to be sure, but the reaping instruments need to be sharpened if the work is to be done speedily. Christ was thirty years preparing for His life work, we should not have had the patience to wait so long. What we need is not to know something *about* the Bible; other schools give us that knowledge, must know *the Bible*, and to this end we need to study it **as a whole**.'

The extract below from a contemporary issue of 'The Missionary Worker', a forerunner of the Messenger gives a short summary of the pioneering days of Adventist tertiary education.



Professor and Mrs. Salisbury in 1903 when the couple would have been in their early thirties. Photo Stanborough Press/BUC archives

OUR COLLEGE; PAST AND PRESENT

by G. Baird extracted from The Missionary Worker, June 27, 1924 Vol 29, No 13 College Illustrated Special

THERE are three claims which the Stanborough College has upon the people of God who call themselves Seventh-Day Adventists, the first being that of sentiment. The founding of the school will for ever be connected with the name of Professor H. R. Salisbury and his faithful wife, Mrs. L. Salisbury. Thanks are due to God for the conse-



Above: Duncombe Hall, the college's location 1920-04 later used as a church. Press/BUC archives

crated ability and talented work of these servants of His on behalf of the educational work of the third angel's message in Great Britain. Those of us who were acquainted with our early educational endeavour in Great Britain feel it a great privilege to have known these beloved pioneers. Those were "early days."

Since that time much water has gone under the bridge. The school in those days was confined in altogether unsuitable quarters in

London. All around was the busy hum of London's millions. Often it was very amusing to sit in a class and listen to the various cries of the street hawkers, busy selling their wares from door to door. Teachers and students alike were at times "ticked" by the novelty of the situation.

The number in attendance was never great. When the enrolment grew to the large dimension of forty, we surely thought we were making progress and so we were. As a people we have long since learned not to despise the day of small beginnings. Under God's fostering care great progress has been made since those days.

In 1907 the school was moved into the country, to one of the picturesque parts of Hertfordshire, "where every prospect pleases," near to the town of Watford and within easy distance of London. Here a farm of about fifty-five acres was purchased (later increased to 200 acres by the addition of Kingswood) and a college building giving accommodation to one hundred students was erected.

What is clear is that the college programme in the British Isles was properly organised in 1901 by Prof. Homer Salisbury, an American from Battle Creek who was sent to the British Isles for this specific purpose. The programme began in earnest with the opening of Duncombe Hall in Holloway with Pastor Homer Salisbury, an American from Battle Creek, as its principal, a role he occupied for five years until he was appointed as President of the South England Conference after his ordination in 1904. More roles followed until his final appointment as President of the Indian Union Mission in 1913. Following a trip to attend the Autumn Council in America he set sail for India in



1915 but his ship was torpedoed in the Mediterranean thus ending the life of an Adventist pioneer at the age of 45. A survivor recalled him passing his lifebelt to another passenger.

According to the timeline on the Newbold College website the college moved to Holloway Hall later in 1902. However, this does not fit statements elsewhere that it remained at Duncombe Hall until it moved again to Manor Gardens, also in Holloway, in 1904—a fact which all sources agree on—when it was renamed Duncombe Hall Training College. We can only assume that Newbold has access to additional information. The location of these buildings on the A1 must have proved to be a noisy environment so when the college moved to the peace and quiet of rural Stanborough

Park in 1907 it must have been quite a contrast! (Photo above shows Manor Gardens, located in Press/BUC archives)

THE STANBOROUGH PARK YEARS

September 1907 saw the college already up and running in the Victorian mansion on Stanborough Park (photo right). It was a two-storey Georgian-style building and was much smaller than the neighbouring Kingswood House and so was inadequate for the purpose from day one. The females were housed in the mansion whilst the young men were billeted in the roof space of the Press building which was only intended for storage. It wasn't until 1910 that the college had its own purpose-built premises and was dedicated as a Missionary Training College with eighty students but even then it soon proved too small. It appears that this building was largely funded by the sale of copies of Christ's Object Lessons by members in America with all profits donated to the college.



Photo above right of the mansion was found in the archive at Andrews University, USA. Photo below left was taken from the roof of the mansion on the day Stanborough Park was dedicated (1907) and shows a celebratory tea party on the front lawn of the college building. (Stanborough Press/BUC archives)



It was now that the church members, who had been meeting in the Co-op Hall in North Watford, were able to use the college chapel for worship, a much more suitable environment (spoken as one who attended a function in the aforementioned hall some half a century later). The church in Leavesden Road had not yet been built and a dedicated church within Stanborough Park itself was just a distant dream not realised for another 17 years.

During the First World War a group of students was called up to serve in the army, finding themselves working as stevedores at Le Havre docks. The story of their struggles to obtain Sabbath privileges and the torture and imprisonment which was part of their struggle has been told elsewhere. One of these was the father of Sheila Burgess, another was Pastor W. W. Armstrong who became Union President and another was George Norris who later became a manager of Granose Foods on the Park. (See photo on page 8.)



The photo, left from the BUC archive shows the opening ceremony for the new college in September 1931.

The photo below right shows the group of conscripted students who were sent to France where they worked as stevedores at the Le Havre docks. Initially allowed Sabbath privileges these were later rescinded and they were imprisoned and tortured for their stand. Eventually news reached the British government and they were released and sent home. Their story will be featured in the next newsletter—if room.



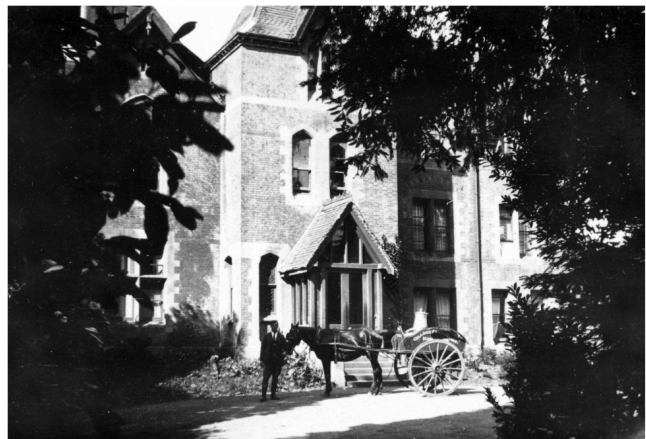
The end of the First World War saw the establishment of a schoolroom within the college to provide practical experience for those training to be teachers. With an enrolment of nearly 200 students by 1920 an extension to the south end of the building was needed and was opened that year, spoiling the symmetry of the original building. (No photo has been discovered so far which shows the entire building as it was before this extension.) But even then

there was still insufficient room and male students were billeted in old army huts adjacent to the college, one of which was eventually taken over by the church school in 1931—see above left from the Agnes Poulton archive.

The photo, middle left, from the BUC archive shows the school in the 1950's. The extension, which spoils the symmetry of the original building, is on the far left of the picture.

The acquisition of the Kingswood Estate around this time provided further accommodation for the students and also additional opportunities to pay fees by working on the estate's farmland. (Paulina Dyason's father, Pastor J. A. MacMillan, once recalled in a sermon how in his student days he had been employed to drive the horse and cart carrying the milk churns. A photo has been located in the Agnes Poulton archive of the farm's horse, cart and milk churns outside Kingswood House, date unknown (right).

Presumably the students had previously been able to find employment in Granose and the Press and possibly the sanitarium as well once it opened.





Above: college staff and students in 1931(?) from the BUC archives

THE MOVE TO NEWBOLD REVEL

During the 1920's Watford was awarded borough status and extended its boundaries beyond Stanborough Park and by the end of the decade the government had decided to build the North Orbital Road (a kind of early M25 now known as the A405!) which cut through the Kingswood Estate making it non-viable as a farm. This affected the students' ability to work to earn their fees and, given that the building was now too small and the BUC was faced with choosing to relocate or expand on the current site, the decision was taken to relocate the college. (See the article reproduced on page 10 for the reasons for this decision.)



Newbold Revel*, now a property with listed building status near Rugby, was found to be excellent for the purpose as it had room for a herd of cows and probably sheep and poultry too. The well-maintained grounds had ample space for a kitchen garden and the ample woodland would provide a good source of wood to enable the establishment of a carpentry workshop. The new building had stables, could offer space for a gym, laboratories and improved library and chapel facilities. All these would present the students with the opportunity to learn new skills and earn an income to offset their fees as well as providing the college with an income as the three neighbouring large towns would provide a ready market (N.B. this was in the days before supermarkets when most food purchasing was from small local shops and markets.) and would be suitable targets for literature evangelism. In addition to its wooded grounds the college also had a large lake and sounds an ideal location. But it was not to last long as World War II loomed ever closer necessitating yet another need to relocate the college when the government requisitioned the building during the war years.



Photos of the grounds, above and on page 10, are from the BUC archives. The photo above right was discovered in the local authority's Heritage and Culture, Warwickshire archive, Warwickshire County Council. .

***Newbold Revel is a Grade II listed Queen Anne mansion located at the end of a half-mile long drive just outside the small village of Stretton-under-Fosse in north-east Warwickshire. These days it is owned by the Prison Service and used as a training centre. Situated just under half a mile from the M6 it must be a far cry from the quite location the students enjoyed. The large towns referred to would probably have been Nuneaton, Rugby and Coventry—the building is located midway between the latter two.**

As for the names, the manor of Fenny Revel, originally called Fenny Newbold, was taken over by the Revel family in 1235. Newbold comes from old English Stretton means a settlement on a Roman road (ton=village/settlement), in this case the ancient Fosse Way, and Newbold comes from old English words meaning new building; presumably Fenny Newbold would have distinguished it from other new buildings. (source: Wikipedia)

(More details of Newbold Revel can be found on pages 10 and 11.)

A beneficiary of the move to Newbold Revel was the sanitarium. In 1931 the vacated college building became an annexe to 'The San' offering cheaper medical care for church members as well as accommodation for staff and visiting foreign church dignitaries and as holiday accommodation.

The quote below was taken from a copy of The Missionary Worker.

The Hydro Annexe, as the old College building taken over by The Stanboroughs is now called, is proving a blessing to the staff, and also to some of our guests, who are able to stay there at lower rates than those obtaining at the Hydro. It not only answers for the staff quarters, but also as a guest house, and it bids fair to become popular as such. Applications for board-residence from those who would like to spend a holiday at Stanborough Park will be favourably considered by the management who are doing all they can to make the Hydro Annexe a very desirable Home of Rest.

H. F. DE'ATH. The Missionary Worker, October 2 1931



The church school on the Park also benefited from the college's relocation as it was able to move into the redundant ex-army hut, left, which had been used as student accommodation. The move was reported in The Missionary Worker Issue September 19, 1931 – see box below.

(Photo left: Agnes Poulton archive)

Opening of Stanborough Park Church School

ON Monday morning, September 7th, the church school at Stanborough Park, Watford, opened its doors to a cheerful group of forty children. It was indeed a pleasing sight to see the large group of proud parents—about twenty in all—come to the opening exercises, bringing their precious boys and girls with them.

This year marks a new era in the history of the Stanborough Park church school. Like the College, it, too, has found a new and a very lovely home. The two cheerful teachers, Miss R. M. Essery and Miss T. R. Madgwick, took hold of their work for the year with unusual courage and determination. Brother A. Warren from the Stanborough Press, the chairman of the school board, was also present,

and beamed with joy over the renewed prospects for a bigger and better church school as the term commenced under such promising conditions.

Some of the pupils are children of parents who are not members of our church. It is gratifying indeed that our friends value and appreciate the work that our church school is doing. We believe that, in the near future, the little school will be filled to overflowing; also that all of our members in Stanborough Park and vicinity will send their children to our own school. In view of the impression received during my short visit and observations of the Stanborough Park church school on its opening day this year, I can heartily recommend the services in Christian education rendered in our church schools, not only in Stanborough Park, but in all churches where similar training is given.

H. L. RUDY.

Sadly, no trace of the college's time on Stanborough Park now exists as the old mansion was incorporated into the sanitarium which was demolished over half a century ago whilst the college building it subsequently occupied for two decades was demolished to make way for the new Stanborough Secondary School building over 30 years ago.

ON THE MOVE AGAIN

During World War II Newbold Revel was requisitioned by the government and the college was forced to move into nearby premises although it was handed back after the war. However, by then money was short and it was decided to sell the property and relocate the college once again. This time an estate owned by a bankrupt American millionaire in the village of Binfield in Berkshire, with a much smaller house once the home of poet Alexander Pope, proved to be a suitable location. But even this move in February 1946 was not necessarily an end to the college's nomadic existence as just a few years later the BUC decided yet again that as money was short the college should move into the former college and sanitarium buildings on Stanborough Park - thus turning full circle! But the Berkshire property found no buyers, the plan was abandoned and the college was allowed to expand on its present site which is quite handy for Heathrow Airport and the international clientele it now supports.

• **COLLEGE DECISIONS: Pastor W .H. Meredith BUC President**

This article and the one on the next page were extracted from a College special edition of The Missionary Worker dated March 20, 1931 explaining the reasoning behind the relocation to Newbold Revel.

One goal has always been before us—a higher standard of education for those who graduate. Our present College is very inadequate to meet our real needs. The building is not suitable for our college work. The classrooms are far too small, and there are not enough of them. The chapel and library are not what they ought to be, and the accommodation in the students' rooms is far too cramped. We have therefore been forced to consider seriously the enlarging of our accommodation to meet all these needs. But how to raise money for such a scheme has been a very real problematic.

A few years ago the Watford Borough Council extended its boundaries and included our property and estate in its territory, bringing about an increased burden in rates, etc., which nearly doubled these expenses. The College, being the only non-earning institution on the estate, was in consequence heavily burdened. We have been forced, therefore, to consider the advisability of moving to some place not so heavily rated. Then the Government gave us notice of a new road they planned to make which would cut our estate in two, making it impossible to run the farm, which had given employment to a number of students. This last difficulty practically compelled the committee to look for new quarters for the College. Very reluctantly the greater part of the Kingswood Estate, through which the new road was to come, was put up for sale and many prayers were offered that God would help us in our decisions by the result of that sale, some going so far as to say that if the sale brought in a certain amount, this would be an indication that the College should move elsewhere; for during all this time there were questionings as to whether we should remove.

The price obtained for Kingswood reached our highest expectations, and after counsel with the Division Committee and some members of the General Conference, the British Union Committee decided to look for a new home for the College. Many properties were offered to us and many were viewed. At last an

exceptionally fine property was brought to our notice and most of the members of the Union Committee went to see it, as well as several members of the Northern

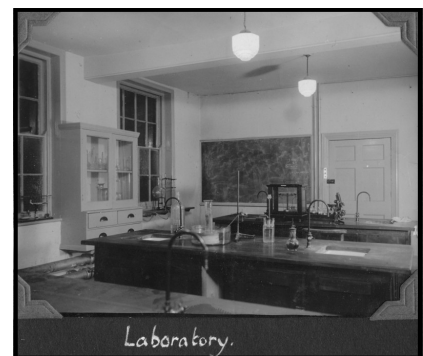
European Division Committee. All seemed to think this would be a good place if we could secure it without getting ourselves into financial difficulty. Then came word that it was possible to secure the mansion with a large farm and all we would need for a sum within our reach.

On Tuesday, February 17th, after much consideration and prayer, the full Union Committee, with three Division men present, decided to offer a sum below the one suggested to us, and a small committee was sent to negotiate and purchase, if all seemed right. This committee spent a whole day viewing the property and came away perfectly satisfied that it was all that could be desired. We could only feel that God was going before us making the way clear.

Now it only remains for our solicitor to be satisfied with the contract and deeds, the owner having given us promise of vacant possession at an early date. So the College will meet in its new quarters next College year.



Photos show the laundry girls, the rose garden, swimming pool and laboratory. All from the BUC archive.



• **Now a word about the proposed move from Stanborough Park from the NED President whose long-term wish was to be granted many years hence**

The Stanborough Park College has accomplished a good work. We honour the godly teachers who, hampered by many difficulties, have laboured unselfishly there. We are grateful for every student from it who as entered the work of God. But the College now is too small and the equipment utterly inadequate. We should not only have larger buildings and more land; we should have a College that is up-to-date in its library, laboratory, and other facilities. Above all we must secure the strongest faculty of God-fearing, well-trained men and women that can be brought together. Then we need a consistent, steady school policy with a permanent objective. We want true Christian education in a British course of studies adapted to British minds and conditions, but yet sufficiently broad and international to serve students from all the earth.

There is today an urgent call for better trained labourers—men and women who are prepared spiritually, mentally, and intellectually to do a large work in the Master's service. We sorely need missionaries who are recognized by other schools and societies because they have passed not only the Matriculation*, but more advanced examinations. And our schools should be prepared to give such training and examinations. We need a Senior College in England for the work in the British Isles and missions. We need a Senior College in England for the Adventists in the British Empire. There are Britishers in Canada, Australia, India, South Africa, and other places who desire to come to England to finish their education in a well-established Adventist senior College. We need a Senior College in England for the entire Northern European Division.

The college and the BUC were always proud of the number of missionaries it sent abroad—which was always its primary purpose. Issues of *The Missionary Worker* and *Messenger* regularly contained updates of the movements of personnel and their wives and families to and from their postings abroad. The college retained its name when it relocated to Binfield in 1947 where it remains to this day with an international body of staff and students. However, as stated previously, this is not entirely the end of the story. Soon after this latest move in time-honoured Adventist tradition a committee was formed to look into what should be done about the poor financial situation of the college and The San. Its conclusions and recommendations were reported in the *Messenger* at the time and **an edited version is reproduced below.**

Its conclusions were to close The San, moving it elsewhere, and sell the college buildings in Binfield and relocate it there and in the former purpose-built college building which would be vacated by The San as with the advent of the NHS its annexe was no longer needed, thus turning full circle and returning it to its former homes on Stanborough Park. But this was not to be as it proved impossible to sell the Binfield premises, The San was eventually demolished as was the former college building, by then used as a school, and Newbold has benefited from its

Both the Sanitarium and the College experience increasing difficulty to operate within a balanced budget in their present locations and apparently will be a source of financial embarrassment to the Union if continued as at present constituted.

Therefore the Committee recommends:

1. The removal of the Stanboroughs Hydro from Stanborough Park to operate as an economic unit elsewhere.
2. The removal of the British Union Conference administrative office from Stanborough Park to occupy the Edgware property, presuming the General Conference will give favourable consideration to our request relative thereto. (Editor: it wasn't!)
3. The transference of Newbold College from Binfield to Stanborough Park to occupy the Hydro Annexe, and B.U.C. building in amalgamation with the Secondary School as a financial and administrative unit. It is estimated that these properties would accommodate from 208-225 students in addition to the present Secondary School day students.
4. The separation of the Junior department from the Stanborough School In due time it is proposed that

this school would occupy separate premises.

5. The adoption of a definite policy by the Union Committee authorizing the employment of student labour in Granose Foods Ltd., The Stanborough Press Ltd., and by the Stanborough estate It is estimated that sixty-six students could be absorbed by these industries with an increasing number employed as contemplated institutional development takes place. This provision of labour facilities for the students of the College should make possible the raising of College fees to £150 per school year.
6. The expense incurred to be met from the receipts of the sale of the Binfield properties.
7. That a memorial be drawn up and lodged with the General Conference requesting that the status of Newbold Missionary College be raised to that of a Senior College, which would also serve the needs of other sections of the British Empire and Northern Europe.
8. That we ask the General Conference to arrange a meeting (with the interested parties) to give study to the suggestion that such a College would meet the needs of the European Divisions.....

(British Advent Messenger: 54/3 February 11, 1949)

◆ CHURCH MATTERS: ANNOUNCEMENTS

- **We regret to announce the death of Pastor Roy Burgess on Sunday, 12th November. He was a former SPC Senior Minister, retiring in 1990.**
- **The Week of Prayer was held 4-11 November.** The theme was 'Be His Witness'.
- **The Sunday Sale** raised £1,500 towards a replacement for the Soup Run minibus.
- **The Craft Fair** raised £850 for the Watford Peace Hospice
- **The freezer previously found behind the lift** has been relocated to conform with fire regulations and is now in the brown container in the rear car park.
- **SPCM Children's Choir & Hand Bell Ensemble** invites young people aged 9—18 to be a part of our children's choirs and the handbell ensemble. Rehearsals take place every Friday at 5pm during school term time. For more details/register, please contact us at spcmahn@gmail.com.
- **Join the Choir for the grand performance of Handel's Messiah** at Stanborough Park Church on Good Friday, 29th March at 7.30 pm. This concert will showcase talented soloists, an expanded choir and will be accompanied by our church orchestra. We warmly welcome all voices to join our choir. If you're interested in singing with us, please send an email to concert.spc@gmail.com or simply attend our rehearsals held every Friday at 7 pm.
- **Congratulations are due to:**
- **Christian and Charlotte Guenin** on the birth of a baby girl Poppy Genevieve - a sister for Elise.
- **Beth Molteni** - 21st birthday, **Chemi Ishida** - 18th and former member **Pastor Philip Anderson** - 90th.
- **REMINDER:** no photographs should be taken of the church services unless it is an official photographer who has obtained permission. Thank you for your co-operation in this matter.
- **YOUR HELP IS NEEDED:**
- **ADRA** is appealing for your help in coping with the many needs in our world today. You can DO GOOD every month with a Direct Debit. For instance, £10 per month could give 12 children school supplies. £25 per month could provide a set of reading books for a school. Alternatively, you can designate your Direct Debit to Disaster Relief. Audrey has Direct Debit forms.
- **The Pathfinder Bible Experience Team** is starting to make fundraising efforts to attend the various test levels from January to April next year. We invite the congregation to support them with your donations into the church bank account with reference to PF-PBE donation: Sort Code 600008 Account 49176714. You can also put it in an envelope clearly marked and give it during the offering. May God bless you richly. Thank you!
- **Pastor Geert Tap** is the lead Chaplain for Watford Town Centre Chaplaincy. His work includes enhanc-

ing a spiritual presence in the town centre by popping into cafes/shops and listening to people. On Friday and Saturday nights, "Street Angels " operate outside pubs and clubs. **(He has promised to update readers on his important work.)** If you wish to become a volunteer or give a donation please contact Pastor Geert on 07483 178582 or visit the website at www.watfordtcc.org.

- **WANTED: Single bedroom accommodation** is urgently needed. If anyone can help, please contact Florence Allen 07533629479.
- **November Teatime Concert** was held on Sunday, 26th November and feature a return visit by the young and talented musicians from the Purcell School. A retiring offering was taken to support the acquisition of a new minibus.
- **Young Adults Social on 9th December**
- **Membership Transfers:**
Pauline Peck from St Albans to SPC
Carolyn Guenin from SPC to St Albans

REGULAR EVENTS:

Let's talk about Jesus. We meet on the 1st and 3rd Tuesday of the month at 2pm. Bring a friend, your Bible, your favourite text, favourite hymn or story so we can share and talk about our friend Jesus. Everyone is welcome.

Wednesday Night Prayer Meeting will now be held in the sanctuary as well as on Zoom at 7pm.
Meeting ID: 721 857 1482; Passcode: pray3r or [click here](#)

The morning prayer meeting at 6am is currently reading Romans. All church members are welcome. Zoom Meeting ID: 8316619709 Passcode: 777

Women's Ministry Every Friday at 7:30 pm. Meeting ID - 83109855863 & Passcode - Fprayer

New baptismal class commenced on 7th October. Those interested in joining please contact a member of the pastoral team.

THE LAST WORD:

- *'For prayer is nothing else than being on terms of friendship with God.'*
- *'Guided by You Lord, grant that I may always allow myself to be guided by You, always follow Your plans, and perfectly accomplish Your Holy Will. Grant that in all things, great and small, today and all the days of my life, I may do whatever You require of me.'*
- **Both quotes are attributed to St. Teresa of Avila.**