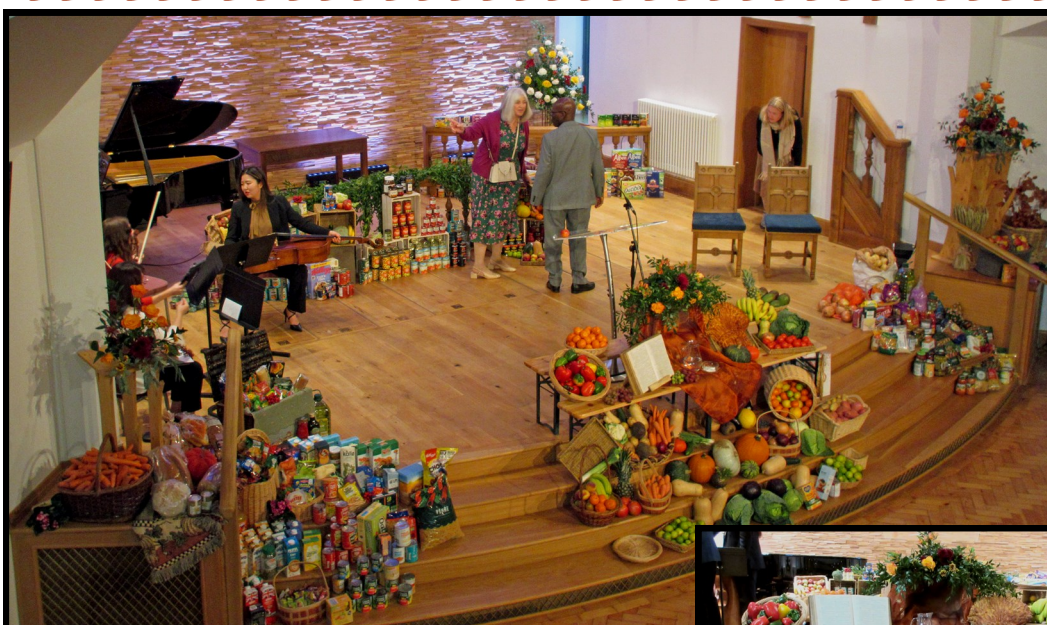


Lockdown News 42

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HARVEST FESTIVAL

This year's Harvest Festival took place on Sabbath, 5th October and was prepared by Michele Thompson and helpers.



◆ A BRIEF HISTORY HARVEST FESTIVALS*

Harvest Festival celebrates the time of year when crops have been gathered from the fields and people can reflect and show gratitude for the food that they have. In the United Kingdom they traditionally take place on the nearest Sunday to the harvest moon which is the closest full moon to the autumnal equinox. The light of the Harvest Moon, which usually falls in September (this year 1st October!), enables farmers to work late into the night, helping them to bring in the crops from the fields. The word harvest comes from the old English word for autumn, haerfest.

In Britain, thanks have been given for successful harvests since pre-Christian times although its form is open to speculation. In the early days, there were ceremonies and rituals at the beginning as well as at the end of the harvest. According to Wikipedia Historian Ronald Hutton, "the time that the first of the harvest could be gathered would have been a natural point for celebration in an agrarian society". He says it is likely "that a pre-Christian festival had existed among the Anglo-Saxons." (Hutton, Ronald (1996). *Stations of the Sun: A History of the Ritual Year in Britain*. Oxford University Press. pp. 330–331.)

The Encyclopædia Britannica traces its origins to "the animistic belief in the corn [grain] spirit or corn mother." In some regions the farmers believed that a spirit resided in the last sheaf of grain to be harvested. To chase out the spirit, they beat the grain to the ground. Elsewhere they wove some blades of the cereal into a "corn dolly" that they kept safe for "luck" until seed-sowing the following year when they ploughed the ears of grain back into the soil in hope that this would bless the new crop.

Gratitude for the harvest is mentioned in the Old Testament where Moses commanded the Israelites to bring their first fruits as a gift to the Lord (Exodus 23) and in Leviticus 23 it is mentioned that the priest should wave the sheaf 'before the Lord'. This tradition continued for centuries. In Proverbs 3:9,10 it says, 'Honour the LORD with thy substance, and with the firstfruits of all thine increase: ... ' and Ezekiel 44:30 says, 'And the first of all the firstfruits of all things, and every oblation of all, of every sort of your oblations, shall be the priest's: ye shall also give unto the priest the first of your dough, that he may cause the blessing to rest in thine house.' Even the apostle Paul mentions it—see [Romans 11:16](#).

Today, Jews celebrate the week-long harvest festival of Sukkot in the autumn when observant Jews build a temporary hut or shack, called a sukkah,

and spend the week living, eating, sleeping, and praying inside it. A sukkah has three walls and a semi-open roof, designed to allow the elements to enter. It is reminiscent of the 'buildings' Israelite farmers would live in during the harvest, at the end of which they would bring a portion of the harvest to the Temple in Jerusalem.

Traditionally harvest festivals have been linked with Lammas or Loaf Mass Day which is held on the 1st August midway between the summer solstice and the autumn equinox and also marked the end of the hay harvest. This was when a loaf baked from the first sheaf of the harvest was brought into the church and blessed and used as Communion bread, although the Anglo-Saxon Chronicle talks of it being broken into four pieces and left in the four corners of the barn to protect the grain.

The modern British tradition of celebrating the Harvest Festival in churches began in 1843, when the Reverend Robert Hawker invited parishioners to a special thanksgiving service at his church at Morwenstow in Cornwall. From there the idea spread, aided by Victorian hymns, such as 'Come, ye thankful people, come' and 'All things bright and beautiful' as well as translated Dutch and German harvest hymns such as 'We plough the fields and scatter', and developed into the familiar modern-day festival.

**Information gleaned via Google and its recommended web sites and Wikipedia.*

◆ First Harvest Festival at SPC (1928)

THE Stanborough Park Church was full to overflowing on Friday evening, October 19th, when the Young People's Society held its **first Harvest Festival service**.

The young people had been busy on Thursday and Friday afternoon collecting the abundant gifts of fruit, flowers, and vegetables, and it was an impressive scene that greeted the worshippers as they entered the church. Their eyes seemed naturally to turn towards the huge "Horn of Plenty" placed in the centre and surrounded by a veritable sea of Nature's products which it had poured forth in glorious profusion. On every side the russet tints of autumn leaves peeped out amongst fruit and flowers of rich and varied hues. The society was especially favoured by the presence of Professor Wood, who gave the address, and Professor Landeen, who rendered a very effective vocal solo

Pastor Wood dwelt impressively on the bounteous goodness and love of God, and with the words of the benediction ringing in their ears and the assurance of God's love in their hearts all joyfully wended their way homeward, thinking of the great harvest festival in heaven when Christ shall have gathered His elect into their eternal home.

A.G. TAPPING
(Messenger 19/11/ 1928)

◆ CHILDREN'S CORNER: WHY ADVENTISTS DON'T CELEBRATE HALLOWEEN

When this newsletter editor was a child the end of October found children on street corners accompanied by a shapeless object representing a human dressed in old clothes and asking for 'a penny for the guy' to enable them to buy fireworks for Bonfire Night. This tradition has long since disappeared and replaced by Halloween celebrations which back then was considered to be a peculiarly American institution and ignored here.

Times have changed and now the end of October sees children going from door to door begging for sweets instead – a dentist's nightmare! – or playing tricks. Whilst children see it as a bit of fun, adults on the receiving end tend to disagree. Groups of teens take advantage of the occasion causing mayhem requiring additional police presence to curb their enthusiasm.

Adventist children must wonder why they are missing out on the fun but the Salvation Army does not approve of the festival either, although it admits that some parts of the event, such as All Hallows Day, have their roots in Christian celebrations, much of it has dark, pagan origins which certainly have no place in the Christian life. **'Kids Alive', the magazine produced for children by the Salvation Army**, prefers its readers 'to have fun enjoying good and positive things instead of dressing up as ghosts, monsters and witches, and frightening people', **attempting to explain to them the reason why in the following words:**

Thousands of years ago the Celtic people who lived here and in other parts of Europe believed that at this time of year the boundary between the worlds of the living and dead was blurred. So they thought at Samhain, a festival which marked the end of the long, light summer days and the beginning of winter darkness, the ghosts of the dead could return to Earth. As part of the festival there were huge bonfires. It's believed that they used the light, along with costumes, to try to scare away any nasty spirits.

All Saints' and All Souls'

As Christianity spread across the world, the early Church decided that 1st November would be All Saints' Day. This was to celebrate all the saints and people who had died because of their Christian beliefs. All Saints' Day was also known as All Hallows' Day, so the day before was *All Hallows' Eve*. This is where the name Halloween comes from.

The church then added another special day to the Christian calendar. All Souls' Day takes place on 2nd November and it's a day to remember people who have died. As Christians began celebrating their new festivals, many of the old Celtic traditions got mixed in with the new to form the modern Halloween we know.

Trick-or-treating

A long time ago groups of children would visit houses and ask for gifts or special cakes known as soul cakes. This was known as *souling*.

In other places in the United Kingdom, there were similar traditions called *guising*. Many children would dress up in costumes and knock on neighbours' doors. In return for gifts, they would pray for that family's dead relatives, sing or recite poetry. This is probably the beginnings of *trick-or-treating*.

Apple bobbing

The tradition of apple bobbing possibly started in Roman times. The Romans celebrated a festival for their goddess, *Pomona*, around the same time of year as Halloween. *Pomona* was the goddess of trees and fruits, so when the Romans came to Britain and celebrated this festival it's possible that started the link of apples to Halloween.

Pumpkins

During the 19th century in Ireland, people used turnips carved with scary faces to try to frighten spirits away. The lit candles inside helped make the faces look scarier. These became known as *jack-o'-lanterns*, possibly because of an Irish legend about a man named Jack. Jack could not enter Heaven because he was a bad man. However, he couldn't enter Hell either because he had played tricks on the devil. So instead he had to walk around Earth with his lantern.

When many Irish people moved to America they took their traditions with them. They soon discovered that pumpkins were much easier to carve. As Halloween really took off in America, it was featured more and more in TV programmes, books and movies. This is why it's become more popular in the UK in recent years.

◆ **Important Livestream notice: from Sabbath 5th October we will be using a new streaming platform to stream our services for both traditional and parallel services. Our YouTube channel should continue to work for now.** Please keep an eye on the church website for further details, but Livestream will no longer work including access to our current library (the AV team are working on preserving this). URL for Traditional Service is https://player.castr.com/live_808738507a8111ef8d8575c09e182264.

The regulars were present in force in the chat room, all reporting no problems logging in and discussing the merits of the new platform (favourable, apart from some puzzlement over the flags accompanying correspondents' contributions) and, as usual, the weather! **More information when available.**

◆ HEALTH CORNER: FOCUS ON SEPSIS

September was Sepsis Awareness Month. According to Google Sepsis is a leading cause of death in the UK, claiming more lives than lung cancer, bowel cancer, and breast cancer combined. The UK Sepsis Trust reports that **around 48,000** deaths are attributed to sepsis annually in the UK.

Hans-Volker Herkner, an Intensive Care Unit nurse, has produced the following document for this newsletter.

SEPSIS: IT CAN AFFECT EVEN YOU

Sepsis is a critical condition whereby the body responds improperly to an infection. According to the UK Sepsis Trust (2024), sepsis affects 245,000 people every year in the UK alone. For 2023 the UK Office for National Statistics recorded 30,479 deaths directly caused by or related to sepsis. That equates to approximately 85 people dying of sepsis-related illnesses every day. Of those that develop sepsis and do survive, approximately 40% may face potentially life-changing challenges to their physical and/or mental health.

Normally your body responds to an infection by activating the immune system to fight the infection. Sepsis is your body's extreme reaction to an infection, which causes the infection-fighting processes to turn against your body, thereby causing the organs (for example lungs, kidneys, liver) to work poorly. Sepsis may progress to septic shock. This is characterised by a dramatic drop in blood pressure that can then do the real damage to the lungs, kidneys, liver and other organs, ultimately resulting in organ failure.

Sepsis is not confined to a particular age group, gender or ethnicity, however certain groups are at higher risk of developing sepsis. These are older people (>65years of age), infants, expectant mothers, anyone with pre-existing medical conditions (for example: diabetes, obesity, kidney disease, cancer, or a weakened immune system). Also, anyone sick in hospital or having any kind of catheter, intravenous cannula ('a drip') or [implanted] medical device.

In short, everyone can develop sepsis. Sepsis remains high on the Critical Care Medicine agenda and has been researched for many years now, optimising treatment and updating guidelines regularly. However, it remains that **rapid treatment alone** can increase chances of survival. Therefore, it is good to be familiar with and recognise the early signs and symptoms. It is being suggested to ask two questions **early**:

Ask: 1 – Is the patient's history suggestive of a new infection?

This could be anything from a Chest Infection, Urinary Tract Infection, wound-, skin- or joint infection. Also, Meningitis, Endocarditis or an abdominal infection can develop into sepsis. Lastly, any tube or implanted medical device could become a source of infection.

Ask: 2 – Are any of the following signs & symptoms both present and new to the patient?

CHILDREN

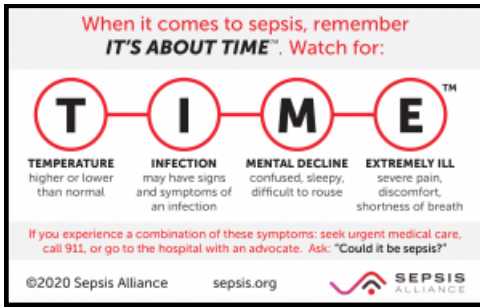
A child may have sepsis if he or she:

- Is breathing very fast
- Has a 'fit' or convulsion
- Looks mottled, bluish, or pale
- Has a rash that does not fade when you press it
- Is very lethargic or difficult to wake
- Feels abnormally cold to touch

ADULTS

An adult may have sepsis if they show any of these signs:

- S**lurred speech or confusion
- E**xtrême shivering or muscle pain
- P**assing no urine (in a day)
- S**evere breathlessness
- I**t feels like you're going to die
- S**kin mottled or discoloured



The question naturally is: ‘What can I do to prevent sepsis?’ There are two phases in which to answer this question.

First, you have to accept that you may not be able to ultimately prevent sepsis. However, you can endeavour to maintain your body in the best possible condition should the unfortunate happen. Eat a healthy, simple diet. Try to minimise processed and ultra-processed foods. Try to use mainly water to meet your fluid requirements. Try to minimise [processed] sugar intake. Stay clear of intoxicating substances. Mobilise and exercise as much as your present health and physical condition allows you to. Maintain a positive outlook on life, even if it does not come to you naturally. Lift up your eyes, look around and enjoy the little things. Remember the ‘old’ Tesco saying: ‘Every little helps!’

Beyond that, practise good hygiene daily at all levels. Keep cuts and wounds clean and covered until healed. Keep up-to-date with medical appointments, checks and recommended vaccines. Lastly, don’t put off seeking medical attention when suspecting an infection.

In summary: Sepsis remains a life-threatening medical emergency. To aid an improved outcome, apply the health laws to maintain your body in the best possible condition and ensure to get treatment for an infection without delay. If you have an infection that is not getting better or seems to be getting worse, seek medical care right away. Sepsis will not get better on its own but will only get worse.

Early recognition and rapid treatment alone will increase chances of survival and recovery.

(UK Sepsis Trust 2024)

NHS (2022) *Sepsis – Symptoms*. Available at: <https://www.nhs.uk/conditions/sepsis/>. Accessed 30. July 2024.

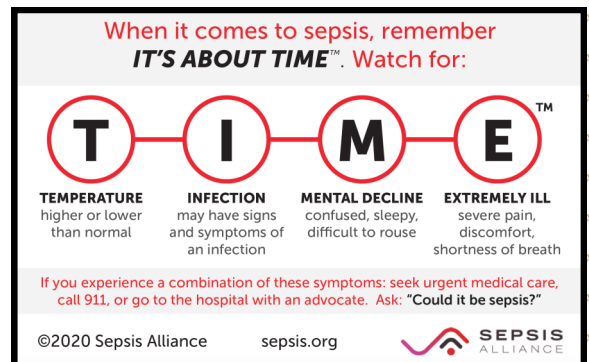
The UK Sepsis Trust (2024) *The Importance of asking: Could it be Sepsis?*, Available at: <https://sepsistrust.org/the-importance-of-asking-could-it-be-sepsis/>. Accessed; 30. July 2024.

◆ **A PERSONAL ENCOUNTER WITH SEPSIS**

The newsletter editor is a sepsis survivor so has a personal interest in promoting awareness of the condition.

Back in 2001 a cut just below the elbow through falling onto broken glass led to a trip to A&E, resulting in the wound being stitched and **doused in iodine, no antibiotics!**

Returning to complain of nausea a few days later resulted in medication to alleviate the feeling. (Ineffective!) Another trip following a subsequent blow to the elbow a few days later, making it very painful, resulted in an X-ray in the days of photographic plates where a mark was (incorrectly) interpreted as small fracture. Despite being told a window would be left to allow the wound to breathe it was completely plastered over. Typical symptoms, shown right, followed but lack of sepsis awareness meant that only after seepage through the plaster was yet another return trip to A&E organised. Collapsing in the waiting area after a long delay the urgency was recognised. The kidneys were threatening to stop working. Before daylight next morning she was on the ward. **The consultant later described her recovery as ‘miraculous’.**



◆ HOW DO WE KNOW SATURDAY IS THE SABBATH?

ADC's Pastor **Christian Salcianu** responded On 17/10/2003 to a question raised by a student. (Edited slightly to fit page) Source: BUC web site

In the Bible the days are *not* named, they are only *numbered*. You can open the book of Genesis, first chapter, and find there 'the *first* day', 'the *second* day'. That is precisely how the people of God saw and counted it in the Bible. The names we have today are just a legacy from the Greek-Roman world, where each day was associated to a cosmic body / patron / god (Sun, Moon, Mars, Jupiter etc.). So, from the Bible's point of view, the beginning of a week is . . . its first day.

A week was the sum of seven days as it is today. And the seventh day of that week was called Sabbath (which means 'ceasing', 'refraining from'... work). This is the only day in a week that has a name in the Bible. Call it 'the seventh day' or call it 'Sabbath' and it is the same. It was so important for God's people that the Creator placed it in the Ten Commandments as the fourth commandment; if it was so important, don't you think they knew exactly which day it was? Accordingly, for now, if the Sabbath is the seventh day and the final one of a week, then the week starts with whichever day follows the Sabbath. You can look at two logical arguments for 'which day'? They are taken from culture and history.

First of all, the Jewish people always observed the Sabbath on the seventh day of the week, that is, on Saturday. There is no question about it, and plenty of proof. If you want to read a good book about their perspective, please look for The Sabbath (you will learn a lot about the seventh day of the week). Even today, and during their entire history, they knew Sabbath = the 7th day = Saturday. So, if one will ask, 'Which day is the Sabbath?' they will unequivocally say, 'Saturday'. It follows that the first day of the week is what we call Sunday (the one following Saturday).

The second argument is that in our world it is also unequivocally confirmed that the first day of the week is (what we call) Sunday. This, again, has been observed and reported since before Antiquity.

Now, in different languages of the world the word for Wednesday is 'middle' (Russian, German, etc.). One could easily count a series of Sunday-Monday-Tuesday, then middle (Wednesday), and then Thursday-Friday-Saturday. Of course, other social conventions influence it. We call it 'weekend' from Friday to Sunday, thus associating the end of the week with Sunday. Yet, on many

planners/calendars, watches etc. the first day of the week is still Sunday. You go to Israel and the working week really starts on Sunday, with a payslip on Friday.

We calculate a year counting the days of our planet's trip around the sun; for a month — the Moon orbiting around the Earth; for a day, - the Earth rotating on its axis. What about the week? What's the standard for a week? There is nothing around us calling for a seven-day cycle. Nothing, apart from the Bible. Well, we can say it is a social convention. But why not having only five days (as they tried it in Russia)? Or extend it to ten days (as they tried it in France)? Needless to say, both efforts didn't turn out good. It remained a week of seven days. For me this is proof of the Bible's legacy in the society and the world.

Even the pagans adhered to a seven-day week cycle. Why is it important? Because while for the Jews the last day of the week was the most important, for the pagans the order was different. They associated the first day of the week, the beginning of creation etc., with their most important god which was the Sun. Accordingly, we have the Sunday. And that is well known in many languages and cultures around the world. It is easy to see that all the world observes a cycle called a week, and they mark its beginning with a day dedicated to the most high god (in their religion), which is the Sun — Sunday; and others mark its end with a day dedicated to the Bible's Creator God, which is Sabbath — (we call it Saturday as the ancients dedicated it to Saturn).

In the 4th century there was a move by the church and state to overlap the most important day of worship of the pagans (their Sunday) with the day of resurrection that Christians emphasised. You can find a decree from Constantine the Great who imposed what is known as the first 'Sunday law'. On that day both the Christians and the pagans worshipped... their gods. Accordingly, the Biblical Saturday Sabbath lost prominence and the 'converted' pagans started celebrating Sunday as their day, some worshipping Jesus as resurrected on that day, others worshipping their sun still, while others overlapped the two.

Conclusion based on the arguments/facts above:

Friday is the 6th day of the week.

Saturday is the 7th day of the week, also called Sabbath.

Sunday is the 1st day of the week

◆ **MORE FROM DAVID BALDERSTONE'S SARAJEVO DIARY: THE TESTIMONY OF AN ADRA VOLUNTEER.**



Tuesday 21st September, 1993

So we are supposed to be leaving here this morning around 9am. Spent the night in the Pastor's house. These people are very friendly but feel very cut off.

Over the evening meal we discussed the problems ADRA is having. They seem really pleased that Gavro and we have established a route through from Zagreb. They are having problems getting stuff through from Belgrade. They encourage us to keep coming. We feel we ought to. After waiting until 10.15 we hear there is something not right with our exit papers. It may be that the group from Belgrade have not got something right, so that is holding us all up. They are going to try and get us out separately later today. All liaison officers have to agree. UNFP needs 24 hours to get it sorted.

Last night we heard a bit of gun fire in the city, and some heavy stuff away up in the hills. This morning there has been more. It's not far away. The city lies in a valley surrounded by hills so that when a gun goes off the sound reverberates on and on. It seems strange sitting here and looking up at the hills not more than ½ mile away and realising that enemy eyes are looking down.

In the streets people are walking, cycling, pushing barrows and trolleys or pram wheels as they go about looking for food. As they pass open areas between blocks of flats they pass behind trucks, trailers and old buses which act as screens to stop sniper bullets coming through. The city is wrecked in some parts. Tall blocks of flats have been burned out and stand as blackened monuments pointing at the sky. A few people in cars tear along beside the river which acts as a sort of front line between the Serb community and the rest of the city. Always there is the danger of snipers.

Bob has just come back. He's been talking to one of the Belgrade truck drivers. It seems it's easy to get into the city but the police make it difficult to leave. We have a hot line telephone number which we might try later. Still people talk about us getting out today. Let's hope so.

The highlight for the people in these houses is that the water pressure has come back up again. We are on the 3rd floor and have got running water again instead of having to carry it up from the basement. They are filling all the containers. You wash your hands in a basin in the bath, then empty it into a bucket which is used for flushing the loo. Such is life in an emergency situation. It seems strange. There was a time when both water and electricity was off.

Outside the church there is a letterbox where people bring their mail. Some is for distribution around the city, some for outside and some overseas. It is all sorted and boxed and about forty people carry the post around the city. It is a real organisational challenge here. The mail is sorted under the church and then taken to various places under blocks of flats in sacks. From there it goes out with 'postmen'. They handle 10,000 letters per month.

Well, the bad news is that we don't leave until tomorrow. We went home with the right hand man of the ADRA director. His wife gave us a drink and then we went for a walk. We went down to visit a couple of soup kitchens. One kitchen looked after kids – one meal a day 450 kids. The other fed 950 adults. All experience problems with supplies. These places were in old schools in the middle of housing estates of 6/8 storey flats. Hundreds of people, damaged buildings, odd flats with shell holes in. Outside, the school grounds were dug up for vegetables.

We had a first rate meal along with 2/3 friends of theirs. We are treated like Royalty. Sobuden took us home at 10pm at breakneck speed through dark streets with road blocks looming out of the darkness. Curfew was just about in. Driving here is a nightmare.

Friends are so important. A man who has friends has so much. It pays to look after the friends you have.

D. Balderstone

◆ **NEWS IN BRIEF: 90 YEARS OLD!**



Las Shields, a much-loved member and our oldest and longest-standing deacon, celebrated his 90th birthday on 3rd June.

As part of the celebrations a party was held for family and friends in the Williams Hall on Sunday 2nd June.

Las arrived in this county in the mid-1950's and worked briefly at Granose on Stanborough Park before moving on to a career in engineering.

He has a fascinating story to tell and will be interviewed for a future edition of this newsletter.

During the party daughter Beverley recounted to the editor an amusing anecdote of how her mother dealt with the prejudices they experienced as a result of a mixed-race marriage when she and her brother Ken were children.

◆ **FROM THE ARCHIVES: A BRIEF HISTORY OF THE STANBOROUGH PRESS and ITS WATFORD YEARS**

This brief and condensed account of the history of The Stanborough Press deals with its years on Stanborough Park along with the background of how it was founded towards the end of the 19th Century. The red print was taken directly from David's Marshall's much longer and more detailed historical account which was featured in a special edition of the Messenger.*

There has been a connection between printing/publishing and evangelism from the early days of the Advent movement when printed tracts were used as the first steps to spreading the message.

In the latter 19th century holidays were just as likely to be used for spreading the church's mission. This was how the Adventist message came to Britain where the work was begun by William Ings, originally a Dorset man who moved to the USA, became an Adventist and began work in Battle Creek.

'So eager were the early Adventists to spread the message of truth that they eagerly spent their time, money, and energy disseminating publications far and wide.'

**Ted N C Wilson
Adventist World July/
August 2024 page 21: Messages of Truth**

Ings' return to Britain in May 1878 was meant to be for a two-week holiday. But Adventism in those days was a wholistic, full-time thing: including holidays! Accordingly, Ings had come armed with a large number of denominational papers and tracts. He set to work spreading the word among the ships in Southampton and then door-to-door in

the city. In no time he had aroused so much interest that he was writing to the General Conference (GC) asking them to send over the most able evangelist they could find.

GC president, James White, was impressed by Ings' appeal, and decided that it had been a mistake to neglect England. By the time J. N. Loughborough (having arrived in Southampton on 30th December, 1898) began his tent meeting, colporteur William Ings had done four months of solid, door-to-door work in the city in preparation. Weeks before the tent campaign began, Ings was already reporting ten Sabbathkeepers in Southampton.

Printing and publishing

John Loughborough did not need convincing of the soul-winning potential of literature. He made use of thousands of US Signs magazines. However, not long after beginning his evangelism, he grasped the im-

portance of putting the Adventist message into an English context for English readers. A local printer was engaged to run off a four-page supplement targeting local concerns. However, it was not until the Seventh-day Adventist headquarters moved north to Grimsby in 1884 that the publishing work really got under way led by Elder A. A. John who established the British headquarters at Heneage Road, Grimsby. It was from there in May 1884 that the first number of Present Truth was issued under the editorship of M. C. Wilcox. Although it had only four pages, there was insufficient type. Hence, when the first part of the paper had been printed on the presses of the Grimsby News Company Ltd., the lead type had to be broken up and returned to Heneage Road for use in the second part of the publication. The type was conveyed to and fro by wheelbarrow. Present Truth began as a fortnightly publication. By the time it became a 16-page weekly in 1885 they had acquired more type – and their own printing machine.

The move to London

In 1887 the Church headquarters and its printing press moved to 451 Holloway Road, London. By the time the International Tract Society was registered under the Companies Act on 23 August 1894 they had a City office in Paternoster Row. The first home-produced subscription books came off the press in 1892 and George Drew was one of a growing band of literature evangelists. The pattern of evangelism in the 1890s was that the literature evangelists moved in for a minimum of six months before the public evangelist and his team began their work. Judson Washburn was the most successful evangelist of the decade.

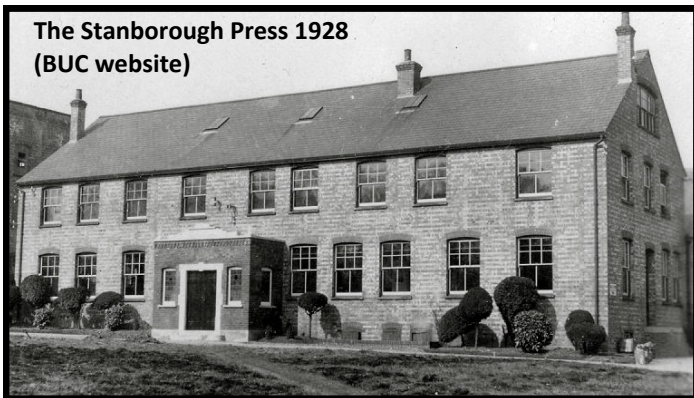


Press staff in 1893 (BUC website)

The move to Stanborough Park

In 1907 the Press and Granose moved their bases to Stanborough Park and their buildings were quickly erected and equipped for a cost of £6,287. Then Present Truth had a weekly circulation of 20,000 and Good Health a monthly circulation of 37,700

The Stanborough Press 1928
(BUC website)



but it was not until 1909 that the Press commenced full production. It was reported in the special Messenger commemorating the dedication of Stanborough Park that the Press employees could now look out of the windows and in place of the brick wall could see for miles across fields. Their view would have stretched to the ridge on the other side of the River Colne in the vicinity of the Berrygrove junction of the M1.

Colporteurs

Colporteurs had a very important part to play in the development of the church and its printing and publishing business. They worked door-to-door selling denominational books and magazines to the general public which not only spread the church's message but also enabled more books to be produced and resulted in an income for the seller. (Over the following decades many students paid their college fees by 'canvassing' during the summer break.) They sold the greater part of the Press's output. Present Truth was generally sold by members on a door-to-door basis; they also distributed papers and tracts.

The Press survived World War 1 and at times was producing more than the colporteurs were selling, then came the Great Crash of 1929 which made door-to-door selling extremely difficult, and things flat-lined for a time.



Press staff in 1926 (BUC website)

Publishing in the Depression

It was under the leadership of A. S. Maxwell that the church began producing paperbacks which was ahead of its time. He also instigated the annual 'Uncle Arthur's Bedtime Stories'.

At the South and North Conference gatherings in London and Leeds respectively in 1929 (the latter included 19 literature evangelists/colporteurs) Maxwell told both colporteur gatherings that the publishing house had been extremely busy, with staff working overtime to cope with orders, and that recent college graduate, W. Leslie Emmerson, had joined the editorial team. (In total the Press had 36 employees in 1929.)

Alfred Warren spoke of the success of the Maxwell paperbacks in the home market and of exports to Australia and Canada. The hardcover bestsellers included Christ Our Saviour and Bible Readings. These, together with Bedtime Stories and Health and Happiness, were being exported to South Africa, Mauritius, Newfoundland, Egypt, Trinidad, Bermuda and, curiously, Turkey.

By 1938 sales were looking good. Two years earlier, Arthur Maxwell had moved to become senior editor of Pacific Press Publishing Association, then based in California. Leslie Emmerson replaced him and held the chief editor's position for thirty years. His Bible Certainties, published in 1939, became even more timely when the Blitz began. Fortunately, during World War II, as in the 1914-18 conflict, The Stanborough Press was able to continue to operate. Inescapably, problems with both supply and demand were experienced, especially towards the conclusion. But Union president H. W. Lowe, aware that people were reluctant to turn out to evangelistic meetings during the blackout, urged: 'We must change our methods with the times. . . . Even evangelists and Bible workers must get back to a larger door-to-door work with literature.'

When MESSENGER was published on 12 September 1941 the worst of the Blitz was beginning. In that issue, under the title 'Providences in War Time', H. W. Lowe reported that 35 Newbold students had earned full scholarships with their summer book sales. The 'young people' had sold 46% more literature than in the Battle of Britain summer of 1940. By the end of the war most Stanborough Press publications contained invitations to apply for Bible correspondence courses. The marking of the lessons was done by the editor until the

BUC transferred the correspondence school to its own office in 1947.

The prosperous '50s

1947 saw the appointment of a new associate editor. (His son, Robert Vine, was the senior pastor at SPC at the time The Stanborough Centre was opened.) First in association with W. L. Emmerson and, after 1966, as chief editor, he brought his accurate grasp of the structure of language, fluency and knowledge of contemporary affairs to the service of Adventist publishing. In common with his friend and colleague Emmerson, Vine would give more than thirty years to the publishing ministry.

The 1950s saw an upturn in the economy

Present Truth became Our Times. Good News, Health and Happiness and Happy Hours were subscription magazines, which made it possible for literature evangelists to make a living selling only small literature. There was no shortage of 'big books', however. W. L. Emmerson produced Bible Speaks, God's Good News and the full-colour four-volume set Footprints of Jesus. R. D. Vine published God's Answers and Radiant Health. The more ambitious literature evangelists canvassed these books. Each autumn a new edition of Bedtime Stories was published by The Stanborough Press.

The fire

Then, as Press workers walked through the gates of Stanborough Park on 3 January 1964, they saw huge flames leaping into the sky. They were expecting the usual 'Press worship' at 7.30. But as they rounded the bend in the road they made the heart-stopping discovery that the Press (in the words of Vine) 'was in the throes of a raging inferno'.

Having 'reduced the despatch department, the art department, the editorial department, the chapel and the paper store to ashes', the venom of the fire visibly collapsed. Some thought it miraculous that 'the engraving, photo-litho, silkscreen, composing and parts of the press room' survived. In MESSENGER 17 January

1964 colporteurs were told, 'It's business as usual.' The strongly pro-publishing Union president, J. A. McMillan, presciently



told his constituency: 'I am confident that from the ruins of the old Stanborough Press will come a better, more efficient institution, more adequately to cope with the growing demands of the work.' (Photo bottom left taken by Barry Bell and provided by his son, David, shows Press staff not long after the fire as Manager Joe Craven, who died shortly after the event, appears top, far right.)

The move to Grantham

When the new Stanborough Press building was officially opened on 30 September 1966 it was in Grantham, Lincolnshire. At the time of the fire few, if any, would have forecast or, indeed, wanted such a move. The move would never have been made without the vision and gift for articulating a case possessed by Manager Walter J. Newman whose work 'during an exceedingly difficult time' in which he had been 'trying to match rising expenses against a decreasing army of colporteurs', according to BUC President Dr. B. Seton.

Unfortunately the Press's problems continued and it became obvious that the Press could not survive as it was unless there was more income. So at the end of August 1968, W. J. Newman was replaced as Press manager by K. A. Elias because of his 'administrative and organisational gifts, and an ability – not granted to all – to manage finances wisely'. When the Press Executive next met it took a vote to reduce staff.

The full story of the rise and fall of the British Adventist printing and publishing institution has been featured in many issues of the Messenger over the decades and include the effects of changing times with fewer people at home to provide work for colporteurs, the loss of interest in religious matters and the loss of the overseas markets especially in Africa. To read the full historical story of The Stanborough Press see the SDA Encyclopaedia written by Pastor David Neal, a former editor, or the special Messenger edition written by former editor David Marshall: The Stanborough Press 120 Years of Service.

* Messenger Volume 119, 17,18 Stanborough Press: 120 Years of Service 15/08/2014

SDA Encyclopaedia: available on SDA archives website

See Also: BAM19650212-V70-04 A PRESSING NEED POST FIRE. PDF


BAM19821210-V87-25,26 Press problems. PDF Sad News at Christmas
Also available on SDA archives website

"The publishing work from its inception was a powerful means of spreading a knowledge of the message in England." **Origin and Progress of Seventh-day Adventists, M. Olsen**

*"In order to reach the masses on every side, I am convinced that our greatest need, apart from the gift of the Holy Spirit, is a much larger army of devoted, faithful canvassers**.* *What more noble work could our young people aspire to than that of bringing to the starving multitudes the heavenly manna provided in our books and periodicals. We should not rest till every town, hamlet, and lonely cottage has been supplied with the message in its printed form!"*
Pastor Andross, BUC President, report 1907

** now called literature evangelists

When the College Student Comes Back


NE of the world's greatest salesmen, J. S. Knox, says: "When a college student who has sold books all summer comes back to school his fellow-students notice a marked difference in him. They see that he has more poise, greater confidence, and a winning way that is characteristic. The college graduate who has sold books successfully develops a poise and confidence that makes him a different type of man. He is recognized as a man who has been tested, a man who has delivered the goods, a man who has courage, initiative, and creative ability, a man who understands the psychology of leadership, the philosophy of action. He has laid the foundation which should later make him a hundred per cent man. He is already a success."

TAKE UP THE COLPORTEUR WORK!

For particulars and all information apply to Pastor S. Joyce, Stanborough Press Ltd., Warford, Herts.

Above: advert from The Missionary Worker October 19, 1928

Photo right of the staff taken by Barry Bell at the rear of the Press building. The orchard in the background became Appletree Walk!



Right: A more recent photo of the staff of now Grantham-based Stanborough Press. There have been two editors since this photo was taken but it is the most recent one David Bell could produce!



◆ CHURCH MATTERS: NEWS IN BRIEF AND ANNOUNCEMENTS

September deaths: Condolences to the families of Ferenc Samu (a former SPC Church Funds Treasurer), Veronica Beckford-Tongs and Margaret Budworth (Pat Walton's sister) who died in September. Also to Joseph and Faith (Allen) Ngondo. Joseph's brother died in September aged 52 not long after another brother died aged 49 last December. **Please remember these families in your prayers.**

September weddings: Estée Vitry and Stênio Braghini in Stanborough Park Church on Sunday 29th September. Chelise Currow and Predrag Salonski in Berkshire on Sunday 29th September.

ADRA - Please continue to support ADRA by donating through Audrey's JustGiving Page. You can also support ADRA in a fun and creative way by joining a Christmas wreath-making workshop on December 1st, 2024. Limited places, contact Pat Walton for further details.

The MacMillan Afternoon Tea raised a total of £465 for Macmillan Cancer Support.

The Social Committee hosts 'Quiz Nite' on Saturday 19th October: vespers at 5.30pm, quiz commences at 6pm. Come as a family, a team or form a team on the night; teens teams especially welcome. Snacks & nibbles provided. £5 per person, £15 per family. Proceeds to Stanborough School. Further details: Margarita Stewart 07786 433225 or Helen King-Brown 07930 416311.

The Laverne Byng Student Fund Committee would like to thank the members who have responded for their generous donations to the Fund supporting financially disadvantaged students at Stanborough Park Secondary School. Bank details: Sort Code: 20-03-84; Account Number: 03848019

Health Emphasis Sabbath: The Health Ministries Department would like to invite you to the Sabbath Service, on 9th November. Our guest speaker will be Dr Chidi Ngwaba, SDA Lifestyle Physician, who will deliver the closing message to our NEWSTART programme. Contact: caz@mendel-it.co.uk.

The Young Adults Department would like to express its deepest gratitude to the church family and everyone who played a part in making this year's Young Adults Day a blessing. Your support, prayers, and encouragement have been invaluable.

The Teatime Concerts have resumed.

The October Fellowship Meal was prepared by the Brazilian members of the church community.

Parking: Please note that the yellow-lined emergency bay at the front of the church is strictly reserved for use by emergency vehicles only. There are parking facilities at the rear of the church or at the BUC on Sabbaths.

In celebration of Black History Month, the Young Adults Ministry presents Culture Clash: African and Caribbean Edition! We invite representatives from all African and Caribbean countries and cultures to share their unique heritage. Showcase traditional food, music, art, fashion, or games. Join us on 26th October at 7:30pm to celebrate our vibrant cultures. [Sign up here!](#)

◆ MEMBERSHIP TRANSFERS:

MEMBERSHIP TRANSFERS: TO SPC: Delceley Macedo-Leite-Ferreira, Tiffany Macedo, Duncan Edward (Delceley's husband), Geert, Miranda and Melody Tap

FROM SPC: Nathan Stickland to St. Albans

◆ PRAYER CORNER

Johnson Wong recently hospitalised with blood pressure now recovering at home.

PRAYER REQUESTS can be placed in the Prayer Box or email STANBOROUGHPRAYS@GMAIL.COM.

◆ REGULAR EVENTS

- **Discipleship/Nurturing classes** are being held every Friday 7:30pm via Zoom. Intended for those who have been baptised over the past three years these sessions will seek to build up and solidify faith in the Lord Jesus Christ. If you are interested please speak to one of the pastoral team.
- **Tuesday Meetings** resumed 6th August
- **Wednesday Night Prayer Meeting** is held in the Sanctuary with available Zoom facility Meeting ID: 721 857 1482; Passcode: pray3r
- **Women in Prayer/Prayer Ministry:** every 2nd Sabbath of the month 3.00-5.00pm every morning 6am-6:30am Zoom ID 8316619709 passcode 777
- weekly Zoom Fridays 6pm Zoom ID: 831 0985 5836 Passcode: Fprayer
- **Men's Ministry Prayer Meeting** held every Tuesday 9pm on Zoom ID: 519 552 6863 & Passcode: Pray3r
- **Prayer for the Children** is held on the first Sabbath of each month. If you would like to add your child(ren), contact Prayer Ministry leaders Marlene and Bella on 07988045461
- **Women Ministry Outreach:** staff at Auburn Mere Residential Home have extended an invitation to Stanborough Park Church to visit with the residents every Sabbath for an hour between 14.00 and 16.00. Contact Milimo or Esther if you would like to take part.
- **Badminton Club:** Come and join our friendly badminton club on Mondays at the Stanborough Secondary School gym. Programme starts at 5:30pm, finishing around 7:30pm. All abilities welcome. Any questions contact Arto Keshishian.
- **Table Tennis Club:** for times/updates contact eustace.cornwall@gmail.com

◆ THE LAST WORD:

Dear God, be good to me, the sea is so wide and my boat is so small.

The Breton Fisherman's Prayer from Howard Calkins' 'Book of Uncommon Prayer', Autumn House 2002