

BRITISH ADVENT MESSENGER

ORGAN OF THE BRITISH UNION CONFERENCE OF SEVENTH-DAY ADVENTISTS

Welsh Annual Meeting

By Lynda Britton

WITH eager anticipation the members of the Welsh Mission had awaited their annual spiritual convocation, and those who were privileged to attend did not go away disappointed!

By kind permission of the church committee of Emmanuel Congregational church, Newport, the Friday evening and Sabbath services were held in their spacious church; the Sunday services being held in our own Newport church.

After a short season of community hymn-singing conducted by our beloved youth leader, Pastor E. L. Minchin, and a few introductory remarks by Pastor J. M. Howard, our superintendent, Pastor E. B. Rudge, the Union president assumed responsibility for the opening address. He referred to two cherished hopes that should warm the hearts of Adventists: (1) That we may be eye-witnesses of the return of the Lord Jesus Christ; (2) That ere He returns we may be deemed worthy of receiving the seal of the living God in our foreheads.

God requires us to be living in a state of constant readiness, lest coming suddenly He find us unprepared to acclaim with certainty: "Lo, this is our God; we have waited for Him." To all who hear the mandate, "Be ye ready," comes the loving invitation, "Come unto Me . . . and I will give you rest," for he who seeks the Lord finds Him, and he who remains with Him will be with that glad and glori-

ous throng who will welcome the coming of the "King of kings and Lord of lords."

The keynote of preparation for Christ's imminent return was continued in the Sabbath morning devotional service, when Pastor Spencer G. Maxwell, superintendent of the South-East Africa Union Mission, suggested that impaired spiritual eye-sight was one of the most prevalent diseases in the church. It should be our constant, prayerful desire that God will lift us to such a high plane of Christian living that the defects of our fellowmen may fade into oblivion in the knowledge of the enormity of our own imperfections. Incidents from the lives of the woman of Samaria, Elisha, and the two blind men, were cited as typical examples of those who saw the need of true sanctification and satisfied their need in Christ. In conclusion, Pastor Maxwell commended the following prayer to us: "Lord, open my eyes that I may see the great need of my own heart; that I may then be able to minister to those in need around me."

Sabbath-school followed under the superintendency of Pastor F. S. Jackson. In his characteristic manner, Pastor J. R. Lewis conveyed to us the gems of truth that he had gleaned from the previous week's lesson, the theme

being continued in the lesson study led by Mr. R. E. Powell. In his missions appeal, Pastor Maxwell told of a leper woman who travelled several miles to our dispensary at Malamulo, Nyasaland, only to be reluctantly refused admission because of inadequate accommodation. In utter despair she went to a nearby forest and chose a suicidal death. This pathetic story surely augmented the offering, which reached £33—far exceeding the records of previous years.

"The greatest fear I have today is that you and I may miss the way." This was the reiterated burden of Pastor L. K. Dickson's heart as he gave the morning's message. He referred to the way to the celestial city and how the rising tide of Romanism has made us the only church representative of true Protestantism. Yet, he said, while doctrinally sound and with over a hundred years of historical background, there is a grave danger that our superficial Christianity may not suffice in "that day."

Shall we not follow the admonition of Hosea: "Sow to yourselves in righteousness, reap in mercy; break up your fallow ground: for it is time to seek the Lord, till He come and rain righteousness upon you," and by so doing help to make manifest the apostolic power that God is waiting to bestow upon us? Are we bearing the insignia of Christ, or are we compromising to such a degree that the only difference

between us and the world is a nominal one? Have we forsaken our baptismal vows; lost our first love? Let us return unto the Lord "for He will abundantly pardon" Almost all present stood as a recognition of rededication as Pastor Dickson offered the dedicatory prayer.

A good number gathered after lunch to participate in the song service led by Pastor Minchin.

It was an inspiration once again to listen to Pastor Maxwell in a missions address. Some progressive statistical details of the work in Nyasaland were followed by the request that we pray not only for the missionaries, but also for the converts, as this is a day of opportunity for Africa. A few stories were related telling of the self-sacrificing love of both missionaries and converts in their determination to witness for Christ in that semi-enlightened corner of God's vineyard.

The next service was devoted to the needs of the senior youth present. Pastor Minchin enumerated several reasons why all the Advent youth should plan to attend the forthcoming Youth Congress at Watford. Plans for a well-balanced programme of spiritual and recreational activities were being formulated and there was every prospect of a good number being present from all parts of the British Isles, as well as a small contingent of Continental visitors. Opportunity was next afforded any youth present to testify to the glory of God, and ten responded.

The evening service took the form of an evangelistic symposium. The first speaker, Pastor J. M. Howard, dwelt almost exclusively on the remarkable success that had attended the evangelistic campaign at Abergavenny, where, in spite of diverse obstacles, signs of ultimate fruitage were evidenced. Reference was also made to plans for the aggressive evangelization of Wales, unentered territory being the first objective; strengthening the churches and companies already established, being an additional object. Pastor J. R. Lewis was not able to strike such a note of triumph for his work in Hereford had been thwarted by religious opposition, but never-

theless, God had overruled in many ways. Brother J. Freeman reported on his work at Caerphilly, and Brother C. D. Watson, who had been directing his attention to the needs of the North Wales believers, told a unique experience of being asked to officiate at the last rites of a prominent clergyman, whose friends and relatives vouched to his belief in and adherence to many Adventist doctrines, including the seventh-day Sabbath and the second coming of Christ.

On Sunday morning Pastor Rudge led out in the first service of the day, when a large number testified to the goodness of God through the many vicissitudes of life. In the study that followed, Pastor Dickson admonished us to follow Christ, and having followed, to abide constantly in Him. The afternoon found us re-assembled to sing praises to God before a timely address by Pastor Maxwell exhorting us to keep ourselves in the love of God. If God so loved us—unworthy recipients though we be—we ought also to love one another.

The church was well filled with members and friends to receive the final message from Pastor Dickson. We are living, he told us, in an unprecedented age when immorality of every kind is rife. Standards are being lowered so that men seek superficial amusements of a questionable type. Our times are parallel with the days of Noah and of Sodom and Gomorrah. But as the conscience is quickened by the Holy Spirit, and sin is looked upon with abhorrence, Heaven's peace is longingly sought after. Have you found peace in your life? Have you decided to let Him have His way? Then look up, thank God for the unspeakable gift of His love, and pray that the power of regeneration may have uninterrupted sway in your heart. On this note of triumph a fitting climax to a week-end of spiritual blessings was reached.

We were very grateful to Mrs. Watson (Kathleen Joyce) for her messages of song, so beautifully rendered, and to all others who helped to make the week-end such a memorable one.

British Union Conference

President: Pastor E. B. Rudge
Vice-President: Pastor G. D. King
Secretary-Treasurer: A. Carey
Office Address: Stanborough Park,
Watford, Herts.
Tel.: Garston (Watford) 2251/2

FELLOWSHIP MEETINGS

By the time these notes appear fellowship meetings will have been held in most of the local fields. Good attendances and a real spirit of consecration have made these gatherings a source of great inspiration and blessing to all who have attended. The ministry of Pastor L. K. Dickson, Vice-President of the General Conference, has been greatly blessed of the Lord and much appreciated by the membership.

COLPORTEUR LEADERSHIP

In recent notes mention was made of the progressive plans now being put into operation for stronger and more intensive leadership for our literature ministry throughout the field. Details of personnel have now been worked through. Two new districts have been assigned to the Welsh and Scottish Missions for the purposes of the colporteur territories.

The *Western District* will include the territory of the Welsh Mission, plus the English counties of Gloucester, Somerset, Devon, and Cornwall.

The *Northern District* will include the Scottish Mission plus the English counties of Northumberland, Cumberland, Westmorland, and Durham.

The *Irish Territory* will include both north and south Ireland.

The secretaries in charge of these districts will work under the direction of the Union Publishing Secretary, Pastor A. W. Cook.

The personnel now appointed to lead the colporteur forces and to build up its ranks by strong field work and recruiting throughout our churches is as follows:

South England Conference
S Combridge

North England Conference
 Western District W. McLeod
 Northern District A. Lacey
 Irish Territory M. Roe
 H. D. Howard

Thus the field leadership has been considerably increased and it is prayerfully expected that strength and increased efficiency will be brought to our book work throughout the Union territory. You are requested to remember these brethren in your prayers and to support them in their important ministry. G. D. KING.

Irish Mission

Superintendent: Pastor A. J. Mustard

Office Address: 9 Churchtown Drive, Rathgar, Dublin

Good News from Ireland

EFFECT has now been given to recent decisions of the British Union Conference Committee to divide the former Irish Mission into two parts, one to be known as the Northern Ireland Mission and the other as the Eire Mission. The headquarters of both, for the present, is at 9 Churchtown Drive, Rathgar, Dublin.

BROTHER L. A. D. Lane has lately joined our forces in North Ireland and is helping Pastor W. G. Nicholson in the work in Belfast. We welcome this young graduate from Newbold to the sharing of our task in this difficult field.

INGATHERING returns to date reveal a story of valiant effort, prolonged hard work, and a successful finish under God's blessing. The total is £1,020, which exceeds the 1947 figure by £63. It should be remembered that this result is from Northern Ireland alone, there being no Ingathering in Eire. The figure shown represents a per capita collection of £6. 13s. 4d., and approximately £13. 5s. per actual collector. The children in the Florenceville church alone collected over £50. The following figures of individual achievements make a heroic record.

Miss E. Hanna £170
 Miss M. Aikenhead £112

Miss E. Logan (to date) . . . £80
 Mrs. C. W. Knowlson £50
 Mrs. Waring £37
 Miss M. Clements £37
 Miss E. Murphy £31
 Mrs. Husband £30

The workers and group of interested people in Coleraine raised £95.

A PROPERTY has been purchased in Dublin in which it is proposed to conduct health work along denominational lines. We believe the right arm of the message will help us in our careful approach to the people of this Roman Catholic country. We seek the prayers of God's people for the work in this very needy field. A. J. MUSTARD.

Scottish Mission

Superintendent: Pastor J. H. Bayliss

Office Address: "Lynnhouse," Davidson Park, Edinburgh

Telephone: Cranton (Edinburgh) 84892

Superintendent's Notes

THE annual days of fellowship, preceded by workers' meetings, have just closed. All who attended the gatherings were conscious of the blessing of God, and pledged themselves, by a solemn act of re-dedication, in united purpose, to press on to greater spiritual heights and to further achievement in the cause of Christ. A report of the convention will follow.

WE are thankful for answered prayer—in a measure—to have our worker force augmented. We welcome Brother and Sister D. J. Dabson and their wee family, as they join us in Edinburgh; as we also do Brother and Sister Roe, of Leeds, who, by Union appointment, lead out in the colporteur ministry in Scotland. We believe the Lord will bless the efforts of these families as they seek to advance the cause of present truth.

WE also witness the blessing of God upon our people materi-

ally. The Lord's tithe shows an increase of £486 over the first five months of the previous year, and when the final Ingathering figure comes to hand, there is every reason to believe that it will exceed the highest Scotland has reached hitherto.

"Awake, my soul! Stretch ev'ry nerve,
 And press with vigour on;
 A heavenly race demands thy zeal,
 And an immortal crown."

JOHN H. BAYLISS.

North England Conference

President: Pastor O. M. Dorland

Office Address: 22 Zulla Road, Mapperley Park, Nottingham

Telephone: Nottingham 66312

Birmingham Baptism

THE hearts of the members of the South Birmingham church were gladdened on Sabbath afternoon, June 19th, when five new members were added to the church by baptism. These were the firstfruits of an evangelistic effort conducted by Brother S. Howard Parkin and Sister E. A. Buck in Sparkhill.

The Handsworth church was full when the afternoon service conducted by Pastor O. M. Dorland commenced with the hymn, "Love divine, all love excelling, . . . Fix in us Thy humble dwelling." As the president spoke on the meaning of baptism, conviction of the need of burying the old life of sin was deepened, and the desire was created to rise and walk in newness of life with the Lord Jesus.

As three adults and three young people (one from the ministry of Pastor F. Edwards) passed through the waters of baptism many decisions of consecration and reconsecration were made by members and friends who witnessed the happy scene.

It is hoped that by God's grace other fruitage will be reaped from this campaign before the year's end. Your prayers for the new members and the interested ones are sincerely invited.

S. HOWARD PARKIN.



DAVID DABSON
(Hastings)



DEREK MUSTOW
(Sheffield)



ERIC SYME
(Wood Green)

GRADUAT 198

By R. BARR

Consecration Service

By J. L. SHULER

As this class comes to their graduation and will soon be entering into various lines of service in the work of the Lord, it is fitting that we should pause this Sabbath evening and quietly meditate upon the essential preparation for the service of God. I know of no other place in all the Holy Scriptures, where that preparation is so graphically set forth as in Isaiah 6:1-9.

This narrative is not placed in the Bible merely to describe how the Gospel prophet was prepared for God's service. It also serves to represent or illustrate how the Lord will prepare every soul for service, who will turn to Him with all his heart. Graduating Class of 1948, this experience may be repeated in your life.

There are five key expressions in this narrative, which seem to suggest five steps in the essential preparation for the service of God. They are: "I saw the Lord," "Thy sin is purged," "Who will go?" "Send me," "Go."

These five key expressions may be reduced to five words, namely, Revelation, Transformation, Commiseration, Dedication, and Authorization.

The first step in this experience was a revelation. Where there is no vision the people perish. And conversely, where there is vision, there is salvation.

No man ever amounts to anything until he gets a vision. Before Marconi brought out that wonderful invention of wireless telegraphy, which means so much in our modern world, he had a

vision of messages wafted through the air by electrical impulses. Before Columbus discovered America, he had a vision of a new world beyond the un-sailed, uncharted western sea. Before Livingstone opened up the Dark Continent to the Gospel, he had a vision of those sitting in darkness seeing a great light, even the light of the glory of God in the face of Jesus Christ. Before Judson opened India to Christianity, he had a vision of what the Gospel of Jesus Christ could do for that castebound land. Before Paton opened the South Seas to Christianity, he had a vision of what the Gospel of Jesus Christ could do for the worst of all savages. Before this Seventh-Day Adventist church sent its first missionary overseas in 1874, the pioneers had a vision of the third angel's message enlightening the world.

Class of 1948, remember that without a vision there will never be any real soul burden in your service, there will be no whole-hearted effort in your endeavour, there will never be any true lasting success. A task without a vision is drudgery: a vision without a task is a dream; a task with a vision is victory.

We are often told that no man or woman, can find his place in life until he finds himself. I agree with this, but I want to go a step further. No man ever really finds himself until he first finds God. Isaiah did not see himself until he first saw God. "I saw the Lord." What next?

(Continued on back page.)

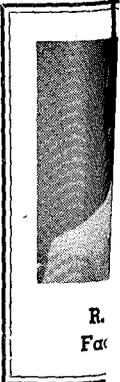
Now that the years of war have passed by and more young men have been able to resume their studies at College, Graduation Exercises are regaining their pre-war characteristics. This year the principal, Pastor W. R. A. Madgwick, presented to the president of the British Union Conference six candidates for the ministry and two young ladies for teaching. In recent years a small chapel meant a comfortable seat for but few; this year in the new dining-hall and adjacent foyers several hundred visitors joined in praise to God for the work that has been accomplished.

The visiting speakers were Pastors J. L. Shuler, L. E. Froom, and G. D. King, whom we were

UPL TO SPEED TH



RUTH UFFINDELL
(Watford)



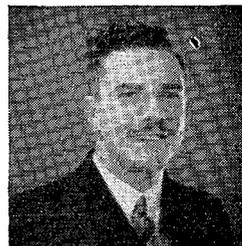
R. Barr



LEONARD LANE
(Southend)



DENYS BAILDAM
(Grimsby)



ANDREW FARTHING
(Edmonton)

Valedictory Sermon

By G. D. KING

glad to welcome among us before they began their work in the Summer Seminary. The musical items also were much enjoyed, particularly the solos by E. W. Marter and Kathleen Joyce. Most inspiring were the testimonies of the graduates, as they consecrated themselves to the work of the Lord.

By the time this report appears in print these graduates will have departed to various parts of the country to carry on the most urgent work there is, "To Speed the New Hour." Realizing the greatness of the task lying ahead, their motto will be "Uplifted," that Christ, being lifted up in their lives, the Gospel may be sent on to the ends of the earth.

IN the sixth chapter of Isaiah we have recorded the prophet's call, his response, and his commission. (Isa. 6:1, 5, 7, 8, 9.) It is possible that Isaiah was suffering from a youthful depression, a condition not peculiar to Isaiah. Under these conditions he was given a vision of God, "high and lifted up." His soul was indeed uplifted, but there was no self-exaltation or self-inflation, but rather a sense of unworthiness and humility. The rarified atmosphere of God's presence goes to the heart and not to the head.

In verses seven to nine we may well ponder:

1. The provision for pardon and power.
2. The challenge of an unfinished task.
3. The response of an uplifted, consecrated servant.
4. The commission of an enabling God.

In these days, 'busy and bustling as they are, we need more and more of the uplifting power of the presence of God. We need to keep our vision clear and unsullied.

As we are told through the Spirit of prophecy:

"The time demands greater efficiency and deeper consecration."

"Listlessness and inefficiency are not piety."

"Nothing is more needed in our work than the practical results of communion with God."

Undoubtedly the world's greatest need to-day is a fresh vision of Christ. There is a

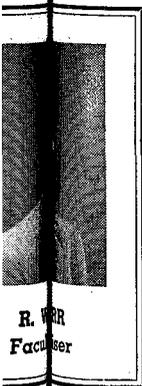
great deal of truth in the little chorus we have recently been taught, "What the world needs is Jesus."

The uplifting of Christ is our message and our mission. It is the supreme purpose of Christian witness. It is evangelism. It is not for us to be over-concerned with what one well-known Scottish writer calls the "bric-a-brac of theology." As a church we are called not merely to propound a theory, to declare a doctrine, or even to build a denomination. Our call is to uplift a Person, the Person of this Book, Jesus Christ, the Son of God and the Saviour of the world.

If a man asks me, "What shall I preach?" I say to him, Preach Christ "in the wonder of the cross, in the power of His resurrection, in the love of His heavenly ministry, and in the glory of His second advent." That was the victorious, triumphant message of the apostolic church and still is.

We need more of the exhilarating, thrilling, bond-breaking impetuosity of the apostles.

The hard crust of British conservatism will not be pierced by committee actions, but by the impact of Spirit-filled, uplifted men and women, eager, energetic, and enthusiastic in their adoption of new and modern methods in the presentation and preaching of the old message of a Saviour-crucified, risen, ministering, and coming again—men who "know Christ in the power of His resurrection." Phil. 3:8-



JEAN SMITH
(Cardiff)

10. That is a personal experience.

Have you ever contrasted the experience of Judas and Peter. Both knew the Lord, but only Peter experienced Him. Judas joined himself to a cause; Peter was captivated by a Person. Jesus undoubtedly meant everything to Peter; Judas and not Jesus, meant everything to Judas.

Judas saw the cross as a tragedy, a lost cause, a defeated idealism, and "he went . . . out." John 13:30. Peter's salvation was in his personal attachment to Jesus.

Peter followed the Lord, even though "afar off." The others had forsaken Him. (Matt. 26:

56.) Peter denied the Lord, but it was for him the dawning of a new light in his soul. It was not because Peter understood the Messianic prophecies that he was saved, but because his heart had been captivated by his Master.

Peter was uplifted by Jesus and at Pentecost under the power of God he uplifted Christ—to speed the new hour. (Acts 4:8-12.) The basis of that great Pentecostal sermon was Peter's personal experience of the Christ.

So, graduates, "Turn your eyes upon Jesus, look full in His wonderful face, and the things of earth will grow strangely dim, in the light of His glory and grace."

Daniel stands personally as one of the outstanding heroes of the Old Testament.

Daniel was among the teen-aged captives whom Nebuchadnezzar carried from Judea to the Chaldean capital on the Euphrates. These lads came to Babylon at the very age when it is perilous for youth to be cast out into the world without guidance. And a worse school could scarcely have been found. They were transplanted into a world of temptation, for the Babylonians were a nation of idolaters and notorious for abominable debaucheries and vice.

First, an attempt was made to obliterate reference to Jehovah in Daniel's name, and in those of his three companions. New names were given them.

But while their names were arbitrarily changed, they did not yield their principles. The first test, which came during their very first semester, was over a daily portion of meat and wine from the king's table. This was proffered as a mark of royal favour and condescension. It was designed as a gracious preferment, and had an enticing appeal. "But Daniel purposed in his heart that he would not defile himself with the king's meat." Believing that he ought to obey God rather than man, Daniel chose to refuse, cost what it might. That is the character-background of Daniel the prophet. He was first of all Daniel the youth of high principle.

Young men and women of the Advent faith, you too will need to determine in your hearts not to be swayed by the world's programme or the church's carelessness. You are to be separate, without the blight of compromise and conformity. The line of demarcation between you and the world should be kept sharp and clear. You must dare to be different, dare to do right.

Like Pharaoh of Egypt, King Nebuchadnezzar dreamed a dream of empire which the wise men of Babylon were utterly unable to reproduce or interpret. Through Daniel its amazing interpretation was given to the heathen king. We will not tarry with the four world powers of prophecy familiar to us all, but note how the growing pride of

Graduation Address

By L. E. FROM

MR. Principal, Members of the Faculty, Graduates of the Class of 1948, and Friends: As a mother gathers her grown sons and daughters about her for her parting counsels and admonitions, ere they leave the family hearthstone, so your Alma Mater has brought you together for the last time ere you scatter to the posts of service awaiting you in life. Only principles and precepts of abiding worth would be appropriate for such an hour. And these must be drawn from the Book of God if they are to be an anchor to the soul in the coming calms and inevitable storms of life. These we have drawn from the book of Daniel, which is rich in spiritual meaning and filled with mighty truths and majestic lessons for such an hour as this.

The book of Daniel is an inspired portrayal of the basic principles involved in the war of the ages between God and Satan. It is an unerring outline of the fundamental conflict between the opposing forces of good and evil, waged on this old earth, with the whole world as the stage, and the entire universe as spectators in the great drama of the centuries. In the first half of the book (chapters 1-6), which is primarily historic, the conflict is portrayed on the distinctly *per-*

sonal plane. In the latter half (chapters 7-12), that same conflict is previewed in the *prophetic field*, involving both the nations and the church. In both sections there is vividly portrayed the ultimate and glorious victory of the Lord. This is its dominant keynote, its continuing theme. Thus the entire book becomes a magnificent exposition of the divine plan of the ages, first in personalized and then in world-embracing form. It is the Bible's classic enunciation of the principle of the inevitable and ultimate triumph of God and of right.

Now, in our study of the book of Daniel, we must never be so intent upon the prophetic aspect that we miss its vital, practical, personal lessons, and the primary fact of Daniel's life of devotion, integrity, and purity, for God will not bare His arm for us if our lives are clouded by doubt or defiled by sin.

Daniel's personal life-history is a remarkable one. Notwithstanding the fact that he was of the captive race, he rose to positions of power in three kingdoms—Babylonia, Media, and Persia—without swerving from loyalty to God. Of all the characters in Scripture, none is more interesting and appealing, or more profitable for study to-day.

Nebuchadnezzar resulted in his setting up the giant image of gold (Dan. 3), on the plain of Dura. There is a definite relation to Daniel's interpretation of the great metallic colossus, in which only the head of gold symbolized Babylon. Nebuchadnezzar here expressed his swollen concept of Babylon. It was intended to give the lie to Daniel's interpretation of deterioration, decay, and ultimate destruction. Observe the answer of these three brave young men to the command to render obeisance to the image—a declaration of conviction that was dearer than life itself, and which we need to foster in these days of conformity and compromise. Our relationship to government must be sharp and clear. We are to be good, faithful, loyal, patriotic citizens of the land that affords us a home and protection. We are to support and pray for our government and rulers, obey the laws and statutes, and be examples of decent, honest, law-abiding citizenship. But when the law of the land conflicts with service to God and obedience to His will, we must not hesitate for a single second to put the will of God above the commands of government.

The steadfastness of the three young worthies led to their being cast into the furnace of fire. In this world we are bound to have tribulation, if faithful to principle. But in all their trial the three came out safe. Why? Because of the presence of the "Fourth" in the fire, who was none other than the Son of God, Jesus Christ Himself. God has never promised to keep us out of the fire, but to be with us in trouble, and to see us through to triumph.

In Revelation thirteen, we see another image set up, of somewhat different sort, and the whole world commanded to worship this latter-day image upon pain of death for refusal. As in Daniel's day, all will worship except a remnant who refuse, and who will be marked for the death decree. But they too will be miraculously preserved and delivered by the second advent of Him who walked in the fire of Babylon of old.

In Daniel six, the prophet who had so long been high in the

Chaldean government was now in the service of Darius. The exaltation of Daniel to his high post as chief of the 120 princes was unendurable to the others and they set themselves to devise means for Daniel's overthrow. So just and efficient was his administration, however, and so spotless his life, that they were forced to recognize that the only occasion against him would be concerning his religion. Never was a loftier tribute paid to mortal man.

They plotted with an ingenuity worthy of their malice. They proposed a royal decree prohibiting prayer or petition to any save the king for a period of thirty days. Darius gave his hasty and ill-considered consent, and the decree was issued with royal signature and seal. Enemies spied, lying in wait, and while Daniel was in the act of praying, rushed to the royal presence with an incriminating charge.

Daniel, knowing all this, steadfastly continued to pray. He must obey God rather than man. Fearless of consequences, he unflinchingly and unhesitatingly chose fidelity to God. He went to his room and with his face toward old Jerusalem, prayed for deliverance. He was more determined than ever to be faithful, irrespective of the result. He had long cultivated regular periods of prayer. He now continued "as he did aforesaid." He claimed the promises of God, as he kneeled upon his knees. Cast into the lion's den, he cried unto God and God heard and gave glorious deliverance and victory. The tables were turned, and the

hungry lions that spared Daniel soon devoured his accusers. Thus remarkable witness was had before the king and notables of Media.

Think you, young men and women, that in these last days there is to be less witness before the kings and notables of earth? I tell you, Nay. We are similarly to stand before the leaders of the world in witness for God, to declare the supreme sovereignty of His final acts among men, and to demonstrate our loyalty to Him in the face of persecution and death. Some of you, members of this graduating class, may be called upon to face the martyr's fate. Your success or failure will be determined by your clearness of vision, the fidelity of your prayer life, your personal loyalty to principle, and your faithfulness in declaring the whole counsel of God. Pray, this time with your face steadfastly toward the New Jerusalem, and God will hear and heed. Let these be your guiding principles through life.

Go forth, then, graduates of Newbold Missionary College. Go forth to life's opportunities, its challenges, and its tests. Go forth, inspired by the example of God's worthies of old, strengthened by the promises of His protective care, illuminated by the light of His prophetic Word, fortified by the knowledge of His matchless plan of the ages, enabled by the vision of His purpose for each of you, and energized by the assurance of the victory of the Lord, both for time and eternity.

The Graduation Class

FOR many, Graduation meant a day's outing into the peaceful Berkshire country; others had the joy of spending a week-end as guests of their sons and daughters. Teachers were made happy in the success of their students; but the last few days of May were not a time for the graduates to relax and be entertained by their many admirers. So many calls came on every hand. Family and friends to meet, talks to prepare, musical items to rehearse, class meetings,

decorations, besides the many autograph hunters to be pacified.

It did not seem more than a week or two since College had begun after Christmas, but now, there we were, being introduced to the Class of 1948. Jean Smith was able to make us feel quite familiar with every one of her fellow graduates, as we listened to her apt remarks. There was Eric Syme, president of the class, already an evangelist in London inspired by an Australian bride, and Andrew Farthing, with a

wife and two "mites," also working in the same city. Derek Mustow has ambitions to be a singing evangelist, and Ruth Uffindell, like Jean, was looking forward to teaching in our own schools. Denys Baildam had also spent some time in the ministry, working in Scotland, to which place David Dabson would also be following, to bring up the twins in true Scottish style. Leonard Lane, secretary of the class, was soon to use his abilities in the Irish Mission.

College days had found many friends; happy hours were spent with others having similar ideals and aims as one's own. Now these six ministers and two teachers could stand facing the future with a determination and purpose, to play each his own part in the great drama of life.

R. W. SCARR.

Consecration Service

(Continued from page 4.)

"I am undone." "I am a man of unclean lips, for mine eyes have seen the King."

The Lord has two mirrors in which you can look and see yourself as you really are. You read about one of these mirrors in James 1:25. The Ten Commandments are compared to a looking glass. They are a perfect transcript of the character of God and show us how far short we have come of the glory of God.

The second mirror the Lord has for us is mentioned in 2 Corinthians 3:18: "We all with open face behold as in a glass the glory of the Lord."

The life of Jesus Christ is the mirror of divinity. As we see Jesus—so lovely and pure, so kind, so true—His life becomes a mirror in which we see where we have failed. Then like the leper of old, we reach out our helpless arms to Jesus, and say, "Lord make me clean." He touches our lives and transforms them. "If any man be in Christ, he is a new creature."

With that transformation comes the burden to tell others. Isaiah first saw God, then himself. The transforming touch of God came into his life and then he heard a voice, saying,

"Who will go?" And the burden came to tell others.

The first impulse of the renewed heart is to tell others what a wonderful Saviour and Friend we have found in Jesus. There is born in that renewed heart at conversion the desire to tell others.

Commiseration leads to dedication. It was when Isaiah got the burden to tell others that he answered the call, "Here am I; send me." Here was dedication to the task.

Observe how revelation, transformation, and commiseration, and dedication lead to authorization. He saw the Lord; his sin was purged. Then there came this burden to tell others. Next came his dedication to the task, and finally from the great God came that powerful word, "Go."

When God says "Go," that gives you all the power you need to accomplish the task.

When He said, "Let there be light," there was power in the words to bring light. When He said to that paralyzed man at the Bethesda pool, "Rise, take up thy bed, and walk," there was power in that word to enable him to rise and take up his bed.

When God says "Go," to the man who has taken the steps of revelation, transformation, commiseration, and dedication, there is no such thing as failure.

We have been told that this representation of Isaiah will be acted over and over again in the lives of those who surrender all to the Lord Jesus Christ. Graduation class of 1948, what is your response to this call? If Isaiah six is enacted in you, you will be "Uplifted to Speed the New Hour." Don't you want this experience that you may be prepared for the service of God?

Each member of the class gave his response in an uplifting word of testimony.

Heartiest Congratulations

WE are sure that all our members, and especially Missionary Volunteer fellow-campers of Tony Jackson, will congratulate him on the successful completion of his medical course. He is now qualified and holds the B.Sc. and M.B., B.Ch degrees. Well done!
J. M. HOWARD.

Wedding Bells

CARTER-FROW—On Friday, May 14, 1948, in the Stanborough Park church, Mr Herbert Carter, son of Mr and Mrs Carter of Barry, South Wales, and Miss Betty Frow, daughter of Mrs. E Frow of Watford, were united in marriage, the writer conducting the service in the presence of a large company of relatives and friends.

Brother Carter is serving the cause in the publishing house at Watford, while for a number of years Miss Frow worked in the food factory.

Following the service the bride and bridegroom received their guests in the Granose Assembly hall, kindly lent for the reception. The happy pair left later for their honeymoon on the South Coast.

The good wishes of all go with them as they walk life's way together.

W L EMMERSON

CORRECTION

In the tabular of Tithes and Offerings for the year 1947, which appeared in the issue of April 9th, this year, Blackpool is credited with only £149. 12s. 7d. Ingathering for last year. This should have been £169. 12s. 7d. We regret this error and hasten to make the correction
A W LETIURIDGE

Advertisements

FOLKESSTONE Holiday accommodation. Reliable Good food Central for sea, shops; between station and Leas. "Wharfside," 82 Cheriton Road

WESTCLIFF Bed and breakfast. Sabbath meals if desired Mrs. Bright, 112A Brightwell Avenue

FOR SALE Hand-made leather hand-bags, shopping bags, writing cases, purses, etc. Write for particulars: Britton, 5 Chestow Road, Newport, Mon.

LADY wishes post as companion to elderly lady during summer months Coast preferred Write: Mrs. Lausen, The Old Hall, Silsden, Nr Keighley, W York.

HOLIDAY ACCOMMODATION, Bed and breakfast. 88 Oxford Crescent, Clacton-on-Sea.

URGENTLY REQUIRED: Young ladies for work in the bindery of The Stanborough Press Ltd.; 43 hour week, Sundays free Apply: The Manager, The Stanborough Press Ltd., Watford, Herts

SUNSET CALENDAR

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Lon'n Car'ff Edin Not'm Bel't
July 23rd 9.02 9.15 9.37 9.13 9.41
July 30th 8.52 9.05 9.25 9.03 9.29

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