



Organ of the Seventh-Day
Adventist Church in
Britain.

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October 11, 1940

Mixed Marriages

By H. W. LOWE

By request of the Union committee, and in answer to previous questions from the field, this article attempts to set forth the attitude of the Adventist church on the subject of mixed marriages.

Some seem to think the subject is very difficult, but it is really not so (1) if we think calmly, divesting the study of any reference to individuals, and (2) if we remember that we are talking of ideals, and not of the problems which some now face because they are involved in mixed marriages.

Now a mixed marriage may be of several kinds. Firstly, there is the marriage of an Adventist with an unbeliever. Secondly, we have the case of an Adventist wishing to marry a Christian who is not a Seventh-Day Adventist. Thirdly, there may be cases of non-Adventist Christians wishing to marry unbelievers.

An Adventist minister may be faced with a request coming under any one of these three categories, but we assume that our preachers would all exercise their right to decline to conduct a marriage ceremony between an Adventist and a declared unbeliever, or between any Christian and a known unbeliever. We are therefore left to consider a mixed marriage by one of our ministers between a Seventh-Day Adventist and a person not of our persuasion, though the latter may profess belief in Christ in a general, if vague, sort of way. (Note.—Only ordained ministers conduct marriage ceremonies among us.)

It is a general rule among us that we encourage our young people to marry in the faith. Nothing causes such sorrow in divided homes as differences of religious conviction. It seems almost unnecessary to state that the ideal is for all to seek to marry those of "like precious faith"—and this in plain language means a complete Seventh-Day Adventist marriage. Our ministers should constantly set that ideal before our youth, from the Scriptures, from Mrs. White's works, and from the common experience of the church-members.

Our churches contain many instances of divided marriages. In some there is ample money, in others a measure of happiness, and in still more there is definite unhappiness of a distressing kind. In all these homes, however, it is safe to say there would have been far more joy and blessing had the two parents been united in God's truth. I am free to say that during my ministry I cannot recall an "ideal" marriage between a Seventh-Day Adventist and a non-Seventh-Day Adventist, using the word "ideal" from our denominational viewpoint. Time always shows some disappointment, either expressed or deep down in the soul of the Adventist. It cannot work otherwise. It is so seldom that the unbeliever or non-Seventh-Day Adventist is won by a mixed marriage, that I dread to see our youth taking the risk.

The British Union Conference committee feels it is a serious matter for us to presume to pronounce God's blessing upon a union of lives which, in the light of the Bible, the *Testimonies*, and the common experience of the church, is almost bound to be either a failure or only a partial success. It has therefore counselled its ministers against performing such ceremonies, and persons decided upon such unions should not expect our ministers to act against the advice of the church. The church, in this instance, is not the local organization, but the general body represented in the General Conference committee, the Union and local conference committees, and the majority of our local memberships.

Now to anticipate a great question. It will at once be asked what our Adventist girls are to do in churches where there are few eligible young men. We admit that normally girls anticipate marriage, but isn't it rather shallow and a little unworthy of God's people to assume the inevitability of marriage? If I believe I *must* marry someone I am in danger of marrying anyone. If we believe in God's sovereign guidance, it must be our first purpose to ascertain His will, especially in such intimate matters as choosing a companion for life. We must highly respect a noble girl who reasons that, if she cannot be sure God has chosen a companion for her according to Christian ideals, she prefers to follow God in a life of consecrated celibate service rather than to

live in an unideal state of wedlock. The same is true with young men. On the other hand, it is the duty and practice of this church to succour and welcome those people who, having contracted mixed marriages, are striving still to serve God against great odds. We must not despise the one class or the other, but our point is that the highest duty of life is to serve God according to His ideals. Prayer, the use of the intelligence, the counsel of friends and Christian parents are the solutions of this marriage problem. In a nutshell, put God first, refuse to live below your Christian ideals, and Christ will bestow His blessing on you, whether in or out of wedlock.

REFERENCES EXPLAINING OUR ATTITUDE TO MARRIAGE

1. For those contemplating the choice of a life companion: *The Ministry of Healing*, page 356, chapter, "The Builders of the Home." (This chapter indicates care in choosing a companion, even of the same faith.)

2. For an instance of a man who made the wrong choice, but who might have had a companion of God's choosing: *Testimonies*, Vol. 2, page 227 (top).

3. The correct attitude of a churchmember already married to an unbeliever: *Testimonies*, Vol. 2, page 226 (middle) to page 227 (middle).

4. No marriage should destroy individuality: *Testimonies*, Vol. 2, page 100 (top).

5. Unscriptural and unhappy marriages, and reasons: *Testimonies*, Vol. 4, page 504.

6. Do mixed marriages lead to conversion of the unbelieving partner? *Testimonies*, Vol. 4, page 505; *Fundamentals of Christian Education*, page 500.

7. The clear command not to marry unbelievers applies to our day as well as to ancient times: *Testimonies*, Vol. 5, page 328 (top) to page 329 (middle).

(NOTE.—Sister White often seems to use the term "unbeliever" in the sense of one who does not believe the Advent message, though it usually refers to non-Christians.)

8. Danger of unhappy marriages: "I wish I could make the youth see and feel their danger, especially the danger of making unhappy marri-

ages": *Testimonies*, Vol. 4, page 622.

9. Minds bewitched on subject of marriage; danger of parade and fashion display in wedding services: *Testimonies*, Vol. 4, page 515 (middle).

10. Young people about to contract Christian marriage as well as those already married would do well to study the excellent series of books by Sylvanus Stall, D.D., *What a Young Woman Ought to Know*, *What a Young Man Ought to Know*, *What a Married Man Ought to Know*, *What a Married Woman Ought to Know*, etc. Also our own: *Love, Courtship and Marriage*, and *Makers of the Home*, both by A. W. Spalding.

Scriptural background:

Prosperity through unmixed marriages in Israel: Ezra 9:12.

Mixed marriages condemned in Israel: Deut. 7:3, 4; Neh. 13:23-25.

A strong man ruined by unwise wedlock: Judges 16:15-17.

An ill-mated marriage between a good woman and a bad man: 1 Sam. 25.

Relation between believer and unbeliever in all things is non-union: 2 Cor. 6:14-18.

Relationship between husband and wife in all cases: Eph. 5:21-33.

Actions of the British Union Committee on Marriage

1.—MARRIAGE WITH THOSE NOT OF OUR FAITH (February 19, 1934.)

Requests having come from various parts of the field for counsel regarding the policy of the church on the question of marriages with those not of our faith, the British Union Conference committee desires to express itself in harmony with the General Conference committee as follows:

WHEREAS: Our experience has taught us that disregard of the plain counsel of the Word of God respecting the marriage of our people with unbelievers or those not of our faith often leads to sorrow, disappointment, and shipwreck of faith, therefore

Resolved: That we urge our workers of experience to give counsel and instruction on the subject of marriage to our young people at appropriate times and places, emphasizing the sacredness of the marriage covenant, and the need of divine guid-

ance in taking any step vitally affecting their future happiness and usefulness, as well as warning against the danger of marriage with unbelievers or those of a different faith, and further

Resolved: 1. That in all weddings we seek to observe simplicity and economy in the marriage ceremonies and in the church service follow some simple form as that in the *Manual for Ministers*, also that we counsel our ministers against officiating at marriages of believers with those not of our faith.

2. In carrying out the principles stated in the foregoing actions, the church has never adopted the policy, nor does it now advise the adoption of the policy of disfellowshipping members for entering upon such marriages.

3. The church should sustain the same attitude toward those members entering upon such marriages as toward those who for other reasons need the tender help and encouragement of the church. Special efforts should be put forth to win to the truth the non-Adventist companions of such members, thus helping to establish these families in the faith.

2.—MARRIAGE WITH UNBELIEVERS (October 1, 1934)

WHEREAS: The Lord gave command to His people in ancient days: "Neither shalt thou make marriages with them; thy daughter thou shalt not give unto his son, nor his daughter shalt thou take unto thy son." Deut. 7:3.

"Be not unequally yoked together with unbelievers: for what fellowship hath righteousness with unrighteousness? and what communion hath light with darkness?" 2 Cor. 6:14.

WHEREAS: The Spirit of prophecy gives us the following counsel with reference to marriage with unbelievers:

"It is a dangerous thing to form a worldly alliance. Satan well knows that the hour that witnesses the marriage of many young men and women closes the history of their religious experience and usefulness. They are lost to Christ. They may for a time make an effort to live a Christian life; but all their strivings are made against a steady influence in the opposite direction."—Vol. 4, page 504.

"To connect with an unbeliever is to place yourself on Satan's ground. You grieve the Spirit of God and forfeit His protection," therefore

Resolved: That we urge our young people to refrain from marriages with unbelievers as being contrary to the plain teaching of the Scripture and fraught with grave perils to the spiritual life of the believer and of the church. While we do not feel free to recommend that those who marry non-Adventists be disfellowshipped, we nevertheless urge that no efforts be spared to educate our people to avoid this dangerous practice.

3.—MARRIAGE WITH THOSE NOT OF OUR FAITH (August 28, 1940)

Voted: That we reaffirm our policy on marriage with those not of our faith, of February 19, 1934.

Notes from the Union President

ADVENTIST REFUGEES

THERE are now a number of Adventist families whose homes have been destroyed, and a number who are homeless because of time bombs. In answer to inquiries on this subject we have the names and addresses of a few people in relatively safe areas who are willing to offer their homes to Adventists who wish to evacuate. Inquiries should come through the Union office.

On the question of establishing an organization to help refugees in general in London we do not think it would be advisable for us to establish our own organization for the relief of distress. It would be small and relatively ineffective, and we feel it would be much better for those having clothes, etc., to dispose of, to get into touch with the local borough or police authorities, who are handling these things in a large way.

Adventists who do evacuate should seek to get into touch with our church wherever they are going. The conference offices will supply all information on this subject.

SERIOUS TIMES—SERIOUS THINKING

ONE of the serious convictions that are settling down on the minds of most of our members is that the time between us and the second advent of the Saviour must be shorter than we had imagined. That being so another serious conviction logically fastens on our minds. If time is so short is not this the hour so often spoken of in the Spirit of prophecy "when we should use our money much more liberally in the service of God?"

We have just received a gift from a member who is convinced that the longer he keeps reserve funds the less value they will have for him. We cannot possibly hold on to worldly possessions which are not really necessary for our own and our family needs and at the same time believe that there is little time left

That our Chairman pass on this information to workers in the Union through the medium of the Bulletin.

That at a suitable date, an article on this subject be published so as to reach our young people through the medium of the MESSENGER.

before the day of eternity. The two things do not go together consistently. Surely now is the time to use our means in God's cause. "Money, independent of the opportunity it furnishes for doing good, blessing the needy, and advancing the cause of God, is really of but little value."—*"Testimonies," Vol. 2, page 227.*

Among the things which we commend to our members for prayerful consideration just now are:

1. Funds for aggressive evangelism in the homeland which at the moment are very short. Despite war conditions there are still many cities where our work can go forward progressively in the way of public evangelism, and in others our workers are turning to systematic house-to-house tract work, which, of course, also requires funds.

2. Financial assistance, through a central fund, for Adventist families who are permanently or temporarily homeless. While this need is not tremendous, it is present and it may increase.

3. The investment of funds in our very thriving secondary school at Watford. A number of evacuated children are being provided for here, which involves considerable outlay of funds. Whereas the enrolment of this school was under fifty, it is now just under one hundred and twenty, and is still increasing. Here is an excellent opportunity to invest money that brings the best possible returns in the converted lives of our children and young people.

It would be ungrateful to God to omit mention of the faithful and consistent way our members are maintaining their mission giving just now. We hope this may continue under the divine blessing and we thank our members for their loyalty.

GREETINGS FROM AN OLD FRIEND

THOSE of more than thirty years' church membership will remember Elder J. S. Washburn, who worked over here many years ago. He writes a long and cordial letter passing on his Christian love to all the believers in this field. He recalls that in London, 1900, he wrote the music of his Refuge Psalm for just such conditions as we face to-day. He suggests it would help us to go over that music to-day and study anew the great forty-sixth psalm, together with Isaiah 37:34-38, and *Great Controversy*, page 639.

H. W. LOWE.

A Time-Honoured Ordinance

THE ordinance of humility is one of the most beautiful and helpful ordinances of the Christian church. It carries the same divine sanction as the ordinance of baptism and the Lord's supper, namely, the Lord's own command and personal example.

"If I then, your Lord and Master, have washed your feet; ye also ought to wash one another's feet. For I have given you an example, that ye should do as I have done to you." John 13:14, 15.

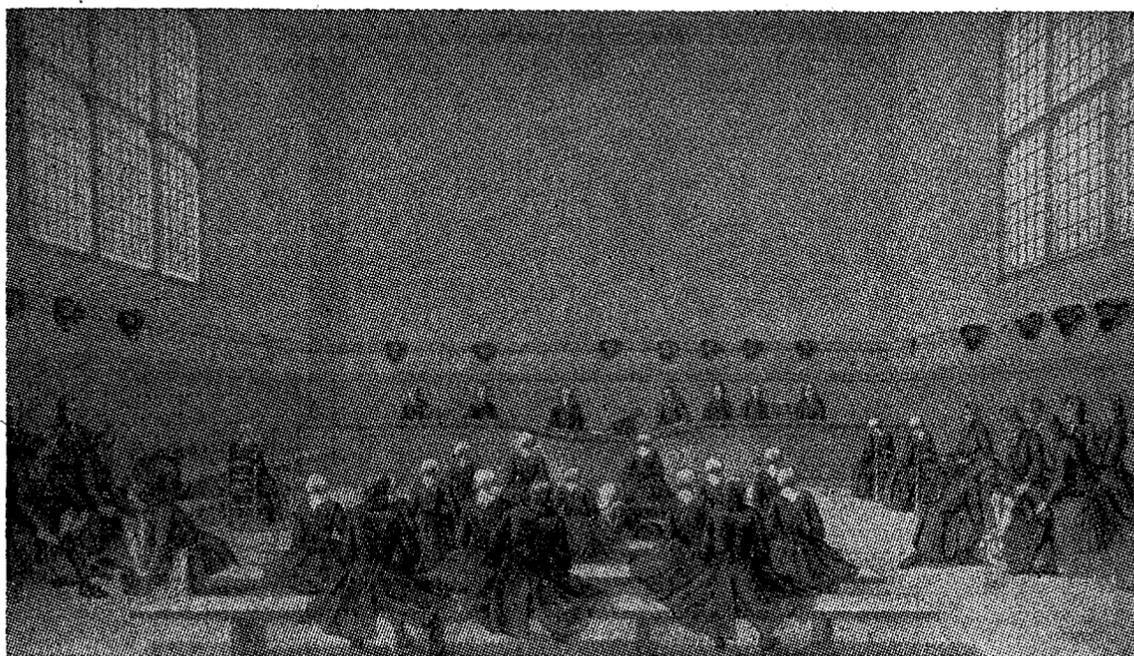
It was "that His people might not be misled by the selfishness which dwells in the natural heart, and which strengthens by self-serving, Christ Himself set the example of humility."—*"Desire of Ages," page 649.*

The ceremony was instituted as a preparatory ordinance to the Lord's supper, and was evidently the practice of the apostolic church. (1 Tim. 5:10.)

Evidences of its continuance in the church through the Christian era can be found in standard church histories, notably in the case of the Mennonites, a religious sect that came into existence in 1536.

Menno Simons, the founder of this sect, was formerly a Romish priest, but he turned against the church of Rome, and adopted the faith of the Anabaptists. The Spirit of prophecy says of him:

"From one of the provinces of Holland came Menno Simons. Educated a Roman Catholic, and ordained to the priesthood, he was



An old print of a Mennonite church celebrating the ordinance of humility at Zaandam in Holland.

wholly ignorant of the Bible. . . . After a time, he was led to the study of the New Testament, and this, with Luther's writings, caused him to accept the reformed faith. . . . Menno withdrew from the Roman church and devoted his life to teaching the truths which he had received. . . . For twenty-five years he travelled, with his wife and children, enduring great hardships and privations, and frequently in peril of his life. . . . Naturally eloquent, though possessing a limited education, he was a man of unwavering integrity, of humble spirit, and gentle manners, and of sincere and earnest piety, exemplifying in his own life the precepts which he taught, and he commanded the confidence of the people. . . . Great numbers were converted under his labours."—*Great Controversy* pages 238, 239.

In view of this fine statement concerning the character of the man, it is interesting to note that this sect of the early sixteenth century practised the ordinance of humility. *Buck's Theological Dictionary*, referring to "the particular sentiments that divided the more considerable societies of the Mennonites," mentions, among other things, "the obligation that binds us to wash the feet of strangers, in consequence of our Saviour's command." The same work also refers to "a colony of Mennonites, about 8,000 in number. . . . Their views of doctrine are perfectly in accordance with those expressed in the confessions of the reformed churches. . . . They practise foot-washing as a religious ordinance."—Pages 484, 485. *Edition of 1841.*

This reference seems to imply that foot-washing was an accepted ordinance of the reformed churches.

We also find the following in another standard work: "All these Reformed Anabaptists are true disciples of Menno Simons, and they retain, though not all with equal strictness, his doctrines respecting the body of Christ, the washing of strangers' feet as Christ enjoined."—*Mosheim's "Ecclesiastical History," Cent. XVII, Sect. II, Part II, par. 3.*

Perverted relics of this custom are still known to exist in both the Roman Catholic and Greek Catholic churches. In the latter church it is the custom on Maundy Thursday, the day preceding good Friday, to gather a number of choir boys together, in a raised wooden erection, in a public place, and for the priests to wash their feet.

Much of the spiritual significance of this ordinance has been lost sight of because it is not carried out in the manner indicated by our Lord. He said, "ye also ought to wash one another's feet," showing it to be a mutual ordinance, carried out by both parties.

A beautiful description of this ordinance, and the circumstances of its institution by Jesus, are given in *Desire of Ages*, pages 642-651, (unabridged edition). A few passages from this chapter follow:

"The whole life of Christ had been a life of unselfish service. 'Not to be ministered unto, but to minister,' had been the lesson of His every act. But not yet had the disciples learned the lesson. . . . The glances they cast upon each other told of jealousy and contention. There was

a strife among them, which of them should be accounted the greatest! . . . When the disciples entered the supper room, their hearts were full of resentful feelings. . . . Another cause of dissension had arisen. At a feast it was customary for a servant to wash the feet of the guests, and on this occasion preparation had been made for the service. The pitchers, the basin and the towel were there, in readiness for the feet-washing; but no servant was present, and it was the disciples' part to perform it. But each of the disciples, yielding to wounded pride, determined not to act the part of a servant. All manifested—a stoical unconcern, seeming unconscious that there was anything for them to do. By their silence they refused to humble themselves. . . . Jesus waited for a time to see what they would do. Then He, the divine Teacher, rose from the table. Laying aside the outer garment that would have impeded His movements, He took a towel, and girded Himself. With surprised interest the disciples looked on, and in silence waited to see what was to follow. 'After that He poureth water into a basin, and began to wash the disciples' feet, and to wipe them with the towel wherewith He was girded.' This action opened the eyes of the disciples. Bitter shame and humiliation filled their hearts. They understood the unspoken rebuke, and saw themselves in altogether a new light. . . . While they were contending for the highest place, He to whom every knee shall bow, He whom the angels of glory count it honour to serve, bowed down to wash the feet of those who called Him Lord. . . . This ordinance is Christ's appointed preparation for the sacramental service. . . . Christ in the fullness of His grace is there to change the current of the thoughts that have been running in selfish channels. . . . The subduing grace of Christ comes into the soul, and the love of Christ draws hearts together in a blessed unity."

HAROLD W. McCROW.



"THE closer you come to Jesus, the more faulty you will appear in your own eyes; for your vision will be clearer, and your imperfections will be seen in broad and distinct contrast to His perfect nature."

SOUTH ENGLAND CONFERENCE

President: Pastor G. D. King
Office Address: 780 St. Albans Road, Watford
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Progress in Weymouth

DIFFICULTIES? Yes, plenty of them, but who has been able to avoid them this year? Have they stopped the work of God progressing in Weymouth this year? No; no power on earth could do that. That is why we took no notice of difficulties at the beginning of 1940, and planned work in Weymouth. The most suitable hall, which we planned to use was not available and so we had to make other arrangements. Then there have been bombs, shells, and bullets, trying to retard our work. And what is the result? A baptism!

Nine were baptized in our church at Bournemouth on September 21st. Pastor King's counsel at that time was "Go forward." Such encouragement at a time like this, when so many are uncertain what course to pursue, was indeed welcome.

During the past few months a strong young people's society has been organized to care for the lambs of the flock and their friends in this district.

You will be glad to know also that we now have our own hired house in Weymouth, where we meet for worship four times each week. True, it is not a magnificent building, but on entering there is an atmosphere of reverence, and it is a place where prayer is wont to be made.

G. BELL.

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Wedding Bells

COOMBS-WEBB.—On Sunday, September 29, 1940, in the Stanborough Park church, Watford, Mr. James Henry Coombs, formerly of Bristol, was united in marriage to Miss Vera Iris Webb of Watford, the service being conducted by Pastor W. L. Emerson.

The bride was given away by her brother-in-law, Mr. W. Dobbs, while the best man was the bridegroom's brother, Mr. Henry Coombs. Miss Kathleen Hall was bridesmaid.

After the ceremony, witnessed by a good company of relatives and friends, the happy couple repaired with their guests to the home of Sis-

ter Webb, the bride's mother, for the wedding reception.

We wish Brother and Sister Coombs Heaven's richest blessing in their lives together and in their service for Him.

W. L. EMMERSON.

WHITE-HADLEY.—A goodly number of friends and well-wishers witnessed the marriage of Dr. Leonard George White, elder son of Mr. and the late Mrs. George White of Irthlingborough, and Miss Doris Victoria Hadley, only daughter of Sister Wood, formerly of Birmingham, at the Stanborough Park church on the sunny Tuesday morning of September 17, 1940.

Pastor G. D. King, who has known the bridegroom from boyhood, officiated, and Brother William McLeod,

of colporteur fame, came from the north to act as best man.

The bride, by her life of self-sacrifice and unswerving loyalty to principle, has won the esteem of all who know her. For some eight years she has been a member of what is now the Stanboroughs Hospital occupation-therapy staff, and many grateful patients throughout the country rise up to call her blessed. More than this, many audiences up and down the British Union have been signally blessed and uplifted by her sincere rendering of the Gospel message in sacred song. Her rich contralto voice has always been placed unstintingly at the service of our evangelists and of the cause in general.

The bridegroom, too, is one of two sons of which any father might be justly proud. His younger brother, E. E. White, B.A., B.Sc. (Hons.), is well known to us as the headmaster of our new secondary school, which has had so auspicious a start. Dr. Leonard White, through the medical scholarship plan, has achieved honourable success in a noble profession. We congratulate him, and wish him and his wife many years of happy and fruitful Christian service.

H. F. DEATH.

NORTH ENGLAND CONFERENCE

President: Pastor R. S. Joyce
Office Address: 22 Zulla Road, Mapperley Park, Nottingham
Telephone: Nottingham 66312

A Victory in Worcester

"You cannot keep the Sabbath in the post-office," said the postmistress, with a finality calculated to settle the matter for all time for our young friend. The pleadings of a non-adventist father and mother, "What will happen to us if you give up work," made circumstances still more hopeless. However, the Spirit of God, who turned chaos into Eden, acknowledges no difficult circumstances.

After a few weeks, a second request was made for the Sabbath off. It was refused. With much trepidation, and yet with a faith in God's ability to help somehow, our sister handed in her notice. What would next week bring, she wondered. Next week came.

"You are still in earnest about the Sabbath and still wish to leave?" queried the employer.

"Yes."

"Then I suppose I had better let you have the time off," were the unexpected and most cheering words

that fell on the ears of one who now knows that when the battle is God's nothing is impossible.

The sequel to this victory was a baptism. It was conducted by Brother J. Howard in the newly decorated young people's room of our church, seasonably festooned with the scarlet and green of the autumnal hawthorn. Brother Howard traced a journey from Bethel to Jordan with helpful references to a Christian's life journey, and the service will long be remembered by the candidates and the members whose loyal help made it possible.

JOHN R. LEWIS.

McDONALD.—Sister Miss Kate McDonald passed to rest after a stroke on Sunday, August 25, 1940. A native of the Isle of Skye, she accepted the truth some twenty years ago in Coventry, and has been a faithful member of the Worcester church for the past ten years. Her last few years have been repetitions of accidents and illness, and well she has shown the world how Christians can bear up smilingly and bravely under affliction. The last rites were performed by the writer, and she awaits with certainty the call of the Master she loved.

J. R. LEWIS.

WELSH MISSION

Superintendent: Pastor S. George Hyde
Office Address: "Ventnor," Ty-glas Road, Llanishen, Cardiff
Telephone: Llanishen 600

Baptismal Service at Swansea

IN June and July of this year baptismal services were held at the new Swansea church. At the June service several of our dear Swansea young people made their covenant with God, and passed through the watery grave to enter upon the new life in Christ Jesus. This was a memorable occasion which filled all our hearts with gladness and especially the parents of the young people concerned.

In the July ceremony Brother Harper of Llanelly, the husband of the late Sister Harper, gave his heart fully to God and was baptized and received into church fellowship. All the Llanelly members were present and a joyous welcome was extended by one and all to our dear brother.

Sister Miss Jean Lauderdale was also baptized at this time and received into our Swansea fellowship. Miss Lauderdale was at Chelsea College of Physical Education, which was evacuated to Borth, Cards., and earned distinction by receiving her college diploma, the University of London Diploma in Physical Education, and in addition has passed the Chartered Society of Massage and Medical Gymnastics examination. These fine achievements fully qualify our sister as a teacher of Physical Education.

We entreat the prayers of all the MESSENGER family for these dear souls added to our membership in Swansea and the Welsh Mission, that they may "hold on their way and grow stronger and stronger."

F. S. JACKSON.

MINISTRY OF LITERATURE

Good Work with "Good News"

BROTHER W. C. McLEOD is just concluding a special effort with the sixpenny magazine, *Good News*, in the Manchester district. Working the many business premises in and around the city he has now set in circulation over 4,000 copies.

On one occasion he sold seventy-six copies in five hours.

Another day he disposed of eighty-five in six hours. Ten times he has been able to sell eighty copies of this excellent publication in one day. His record for a day's canvassing is eighty-five copies, which he has accomplished three times.

Our other colporteur-evangelists, and also our missionary-minded churchmembers, will be interested in the approach and canvass used by Brother McLeod. Here it is:

"Good morning! I've called on rather a cheerful errand. I'm circulating good news! (Smiling.) And the *Good News* certainly looks bright enough to begin with, doesn't it? (Show magazine, but not before.)

"(Turning pages slowly.) It gives

cheerful and convincing answers to many of our questions—a very bright little work!

"I remember one article particularly. (Stop at page 19.) 'How God Will Make a Bad World Good.' I thought, Well, when that happens, it will solve *all* our problems permanently, and it will, won't it!

"(Then continuing to turn pages.) As you see there are no advertisements. It is for our home mission work, and is just sixpence. (Hand magazine to prospect.) We can't have too many cheerful things these days, can we? (or) Maybe you could pass it on to someone else afterward.

"(After receiving payment.) We must hold on to our faith now as never before, because if we lose that we lose everything, don't we?

"Thank you. Good day."

We believe that many of our people could practise this selling talk until it becomes their own, and could then go forth in faith to do similar good work with *Good News*

B. BELTON.

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JONES.—The Enfield Wash church regrets to record the passing of Sister Mercy Jones, formerly a member of the Holloway church, on September 18, 1940. Sister Jones suffered much in recent years and was therefore unable to do as much for the church as she would have liked, especially in the collecting of funds for missions. Before the interment a short service was held by Pastor Lane in the Edmonton church. He spoke words of comfort to the bereaved, exhorting them not to sorrow as those who have no hope, but look forward to a glad reunion. We sympathize with Brother and Sister Jones and relatives in their sad loss. M. L. CHATFIELD.

PRINTING.—C. Russell, Newton Street, Macclesfield.

WANTED at once, domestic help and assistant nurse. Good wages in each case. Full Adventist privileges. Some experience an advantage in each case. Write: Matron, Upper Quabrooke, Coleman's Hatch, Forest Row, Sussex.

SUNSET CALENDAR

Reproduced from the *Nautical Almanac* by permission of the Controller of H.M. Stationery Office.

	Lon'n	Not'm	Car'ff	Edin	Bel't
Oct. 18th	6.01	6.02	6.14	6.06	6.19
Oct. 25th	5.47	5.47	6.00	5.49	6.03

BRITISH ADVENT MESSENGER

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