



Family Seasons of Prayer

By W. E. READ

A REGULAR custom in Israel in ancient days was the offering of morning and evening sacrifice. These were important seasons of devotion when the children of Israel from every tribe in all parts of the promised land looked towards Jerusalem and entered into fellowship with the Lord. At the temple at Jerusalem the sacrificial lambs were brought, one in the morning and one in the evening. "Now this is that which thou shalt offer upon the altar; two lambs of the first year day by day continually." Exod. 29:38. These were to be offered "continually morning and evening." 1 Chron. 16:40. The people were encouraged to think of God as the duties of the day began and then to remember the blessings they had received ere they retired for the night. Their minds were directed to the Giver of all good and perfect gifts, and by prayer and confession they were to maintain their connection with God.

The vital exercise in connection with offering the morning and evening sacrifices were the prayers of the people of God. Notice the words of the psalmist, "My prayer shalt Thou hear in the morning, O Lord; in the morning will I direct my prayer unto Thee." Psalms 5:3. "In the morning shall my prayer prevent Thee." Psalms 88:13. The priests were counselled "to stand every morning to thank and praise the Lord, and likewise at even." 1 Chron. 23:30. It was when the evening sacrifice was being offered that an angel from the realms of glory brought the divine message to the prophet Daniel, "Yea, whiles I was speaking in prayer, even the man Gabriel, whom I had seen in the vision at the beginning, being caused to fly swiftly, touched me about the time of the evening oblation." Dan. 9:21. The sweet singer of Israel in earnest prayer to God says, "Let my prayer be set forth before Thee as incense; and the lifting up of my hands as the evening sacrifice." Psalms 141:2.

At the offering of the morning and evening sacrifice the families of Israel came together in their own homes and as families earnestly sought the Lord for His blessing and help. Thus did God, in giving counsel to His servant Moses in the days of Israel, encourage His people to join in seasons of family worship.

We have much counsel given to us on this important matter in the *Testimonies* of the Spirit of God. We might notice the following:

1. *Family worship should be conducted morning and evening.*

"In a sense the father is the priest of the household, laying upon the family altar the morning and evening sacrifice. But the wife and children should unite in prayer, and join in the song of praise. In the morning before he leaves home for his daily labour, let the father gather his children about him, and, bowing before God, commit them to the care of the Father in heaven. When the cares of the day are past, let the family unite in offering grateful prayer and raising the song of praise, in acknowledgment of divine care during that day."—*Ministry of Healing*, pages 392, 393.

"In every Christian home God should be honoured by the morning and evening sacrifices of prayer and praise. Children should be taught to respect and reverence the hour of prayer. It is the duty of Christian parents, morning and evening, by earnest prayer and persevering faith, to make a hedge about their children."—*Counsels to Teachers*, page 110.

"Let the father, as priest of the household, lay upon the altar of God the morning and evening sacrifice, while the wife and children unite in prayer and praise. In such a household, Jesus will love to tarry."—*Patriarchs and Prophets*, page 143.

2. *Family worship should also be held at the commencement and close of the Sabbath.*

"As the sun goes down, let the voice of prayer and the hymn of praise mark the close of the sacred hours and invite God's presence through the cares of the week of labour."—*Testimonies*, Vol. 6, page 359.

"Before the setting of the sun, let the members of the family assemble to read God's Word, to sing and pray. There is need of reform here, for many have been remiss. We need to confess to God and to one another"—*Testimonies*, Vol. 6, page 354.

3. *As far as possible all the children should be gathered together on these occasions.*

"Before leaving the house for labour, all the family should be called together, and the father, or the mother in the father's absence, should plead fervently with God to keep them through the day. Come in humility, with a heart full of tenderness, and with a sense of the temptations and dangers before yourselves and your children; by faith bind them upon the altar, entreating for them the care of the Lord. Ministering angels will guard children who are thus dedicated to God. It is

the duty of Christian parents, morning and evening, by earnest prayer and persevering faith, to make a hedge about their children. They should patiently instruct them—kindly and untiringly teach them how to live in order to please God.”—*“Testimonies,” Vol. 1, pages 397, 398.*

“Each morning and evening present your children to God as His blood-bought heritage. Teach them that it is their highest duty and privilege to love and serve God.”—*“Testimonies,” Vol. 6, page 354.*

4. Family worship should be held at fixed times.

“In every family there should be a fixed time for morning and evening worship. How appropriate it is for parents to gather their children about them before the fast is broken, to thank the heavenly Father for His protection during the night, and to ask Him for His help and guidance and watchcare during the day. How fitting, also, when evening comes, for parents and children to gather once more before Him, and thank Him for the blessings of the day that is past.”—*“Testimonies,” Vol. 4, page 43.*

5. It should be held regularly.

“In too many households, prayer is neglected. Parents feel that they have no time for morning and evening worship. They cannot spare a few moments to be spent in thanksgiving to God for His abundant mercies—for the blessed sunshine and the showers of rain, which cause vegetation to flourish, and for the guardianship of holy angels. They have no time to offer prayer for divine help and guidance, and for the abiding presence of Jesus in the household. They go forth to labour as the ox or the horse goes, without one thought of God or heaven. They have souls so precious that rather than permit them to be hopelessly lost, the Son of God gave His life to ransom them; but they have little more appreciation of His great goodness than have the beasts that perish.” “From every Christian home a holy light should shine forth. Love should be revealed in action. It should flow out in all home intercourse, showing itself in thoughtful kindness, in gentle, unselfish courtesy. There are homes where this principle is carried out—homes where God is worshipped, and truest love reigns. From these homes, morning and evening prayer ascends to God as sweet incense, and His mercies and blessings descend upon the suppliants like the morning dew.”—*“Patriarchs and Prophets,” pages 143, 144.*

6. The exercises at the hour of family worship should be made interesting.

“At the family worship let the children take a part. Let all bring their Bibles, and each read a verse or two. Then let some familiar hymn be sung, followed by prayer. For this, Christ has given a model. The Lord’s prayer was not intended to be repeated merely as a form, but it is an illustration of what our prayers should be—simple, earnest, and comprehensive. In a simple petition tell the Lord your needs, and express gratitude for His mercies. Thus you invite Jesus as a welcome guest into your home and heart. In the family, long prayers concerning remote objects are not in place. They make the hour of prayer a weariness, when it should be regarded as a privilege and blessing. Make the season one of interest and joy.”—*“Testimonies,” Vol. 6, pages 357, 358.*

May the Lord help us as His people to be faithful and true to Him, and if the family altars have been broken down, may we determine to raise them up again and thus “keep the home fires burning” in earnest devotion and consecration to God.



“We pass through the world only once; any good thing we can do, we should do most earnestly, untiringly, with the same spirit as is stated of Christ in His work.”

State Registration for The Stanboroughs Nurses

It has long been the ambition of The Stanboroughs to be able to conduct its Nurses’ Training School in such a way that it would meet the requirements of the General Nursing Council and thus give the opportunity for our nurses, on the completion of their training, to obtain certificates receiving recognition outside our own organized work.

Since Dr. Nelson has been with us as Medical Superintendent, considerable time has been spent in investigating this matter and in determining the necessary requirements.

The Stanboroughs, whilst established as a medical institution doing very important work, is entirely different from the General Hospital, its sphere of service specializing in diet, rational treatments, including hydrotherapy, massage, etc., administered in harmony with the instruction given by the Spirit of prophecy.

To make provision for the training required by the General Nursing Council so that our nurses may be granted the S.R.N. certificate, arrangements must be made whereby experience not obtainable in The Stanboroughs may be obtained elsewhere.

In the course of pursuing various inquiries in regard to this matter it has occurred to us that our object might be achieved and perhaps to greater advantage if The Stanboroughs Training School became a school recognized by the Chartered Society of Massage and Medical Gymnastics. Interviews have been obtained with the chairman, secretary, and other committee members of this society, and we have been greatly encouraged to put forth every effort to establish a training school.

This we are doing. That we might be better able to proceed, however, we would like to know how many of our members, young ladies or young men, would be interested in such a school, sufficiently interested, that is, to make some sacrifice to attend the school with a determination to get through. The number replying, definitely expressing themselves, would help us to determine what fees must be charged. Fees, of course, must be considered, but we are anxious that these be reduced to the minimum so that a large number of our young people may benefit.

One important reason for urgency in this matter is an action taken at a council meeting of the Chartered Society in June, 1932, as follows:

NOTICE

COUNCIL MEETING, JUNE 6, 1932

Resolved, on a recommendation from the Training and Registration Committee to establish an educational standard: That students entering on training must hold a School Leaving certificate or its equivalent or be passed by a Selection Committee set up by the Chartered Society. This regulation to apply for students entering the Schools in September, 1934.

Until September, 1934, applicants will be considered with lower educational attainment, which is a great consideration.

A school of massage established at The Stanboroughs would be a great forward step and would

enable our young people to be fully qualified in Massage, Medical Gymnastics, Medical Electricity, Light Therapy, and Hydrotherapy, and, satisfying the examiners, would be given the conjoint qualifications of C.S.M.M.G.& M.E. N. H. KNIGHT.



Appeal for a Girls' School in Nigeria

I AM writing you with reference to the matter that weighs heavily on the hearts of all our workers in Nigeria—European and native. It is the question of establishing a girls' boarding school.

Up to the present practically nothing has been done by us for our girls in Nigeria. We have found it quite burdensome enough to care for and train some of our boys, but now there is a crying need on all sides for something to be done for the girls. In one of our church schools the young girls are getting some elementary education, but when they pass standard one or two we have nothing more for them and consequently they will go back to village life, and what little they have been taught will be mostly lost. Some of them very probably will be married to heathen men and so lost to the church.

Again, we are beginning to feel this lack of a girls' school as our young men come along and experience great difficulty in finding Christian wives, or if they find Christian girls they are mostly illiterate and frequently such wives drag the young men down again. Many of our present teachers are married to illiterate or heathen wives. The results have often been very bad. Our young men, when they leave the training school and go out into the field, need good, intelligent, Christian wives to help them in their homes and in their work. They have enough heathen influence and degrading customs to contend with outside without having it in their homes. The homes of several of our brightest teachers are blighted by the influence of unsuitable wives. What a great difference it would make if we could get clean, well-trained, Christian girls for our young workers. Not only would their home influence be good; they would also exert a great influence and power among the women members of the church and village. We have several of these good women in our ranks whose lives and work we appreciate very much. Now our young men must continue to marry illiterate and heathen wives until we can provide a training school for our girls. How long is it going to be before such a school can be opened?

It makes our hearts sad to think that this state of affairs has to continue. We have many bright, intelligent little girls who would make real helpful wives and teachers in a few years if only we had a boarding school where they could get some training and come under the Christian influence that such a school would afford. And as it is with boys, so with girls, only more so, it is necessary to get them away from their home influence in order to help them to any extent.

Down in the Aba district, in the Ibo country, the heathen fatten their brides. They are fed on snails and other "delicacies" for five or six months before marriage. During this time they do no work but

spend their time in eating, sleeping, and talking to friends. Their husbands-to-be do not generally go to see them, but strangers can visit them and give them gifts, and it is the generally accepted opinion that the custom is very degrading, to say the least. How can young Adventist teachers take such wives? I am glad to say our members have taken their stand against this heathenish practice, but still things are not what they should be. It is almost impossible for the young men to get wives who are virgins. Older and richer men usually get young girls, and the only way that a man can get a virgin wife is for the man to take her to his home when she is about ten years of age and keep her with him until she is old enough to be his wife. You can see that this is very unsatisfactory, and yet our teachers in the Ibo country have to do it. Some of our best teachers are living alone with their little girl wives. They do not want to do this, but in order to get a wife that has not been degraded and defiled by promiscuous intercourse they find it is necessary. These young teachers *begged* us at our last meeting down there to do something, if possible, along the lines of a girls' school where their wives might be trained. We promised them that we would do our very best, so we are now bringing this great need to your attention and we hope that you brethren at home will be able to do something in the near future. It will mean some expense but we must face the need bravely and do what we can.

W. McCLEMENTS.

[Your opportunity to change this sad state will be given you in April of this year during the Big Week effort.]



Missionary Volunteer Week

March 4th to 11th

THE great opportunity of the year to reach the youth of Great Britain. The success of our plans will be assured if all join in. That means evangelists, ministers, and Bible-workers, church officers and members. Cannot you arrange for a Rally of Youth in connection with your meetings? Announce a suitable subject on your bills, arrange for special singing. Endeavour to reach the young people. Make appropriate appeals, and in every way help to win our youth and other youth for Christ and this message.

The events which are following each other with striking rapidity make it imperative that we work for the youth of our land. All can join in during Missionary Volunteer Week and set in motion a Youth for Youth movement. Would you like to unite with us in working for the youth of Great Britain and leading them into fields of service for Christ and this message? Listen: "Many a lad of to-day, growing up as did Daniel in his Judean home, studying God's Word and His works, and learning the lessons of faithful service, will yet stand in legislative assemblies, in halls of justice, or in royal courts, as a witness for the King of kings. Multitudes will be called to a wider service."

Our appeal is to every member. Will you help us

during the Missionary Volunteer Week? "To every household, to every school, and every parent, teacher, and child upon whom has shone the light of the Gospel comes at this crisis the question put to Esther the queen at that momentous crisis in Israel's history, 'Who knoweth whether THOU art come to the kingdom for such a time as this?'"

By every means in our power let us at this time

get better acquainted with our young people and children. Awaken in them a sympathetic interest in the needs of those around us and in the regions beyond. "With such preparation as they can gain, thousands upon thousands of the youth . . . should be giving themselves to this work."

Let us work and pray for a great revival among our youth. F. W. GOODALL.

South England Conference

President: Pastor H. W. Lowe. Office Address: 395 Holloway Road, London, N.7.

Notes from the President

It was a great pleasure recently to meet with our believers in Croscombe and with the small company in Brean, Somerset. At the former place we have some fine young (and old!) people, while at the latter we enjoyed a brief stay at a delightfully situated guest house under consecrated Adventist management.

PASTOR J. G. BEVAN has had a good opening to his second campaign in Gloucester, 400 people being present. God surely has many more seeking souls in this fine cathedral city, and we trust that they may be found in due time by Brother Bevan, Mrs. Casey, and Brother L. Fitcher.

BROTHER W. J. CANNON is encouraged by Sunday meetings in Hove and by prospects of an autumn effort in a nearby town. We hope a baptism may result from the Hove interest, under God's blessing.

IN connection with the mid-day prayer for our evangelistic forces, let us remember the above workers, as well as Pastors R. A. Anderson (N. London area), R. S. Joyce (Yarmouth), and S. F. Tonks (Kilburn).

WE hope our believers everywhere will place the little brown Evangelistic Campaign boxes in some prominent place, so that they may constantly be remembered, and filled. There is no greater need in our midst than for (1) a Pentecostal outpouring of power, and (2) means for aggressive evangelism everywhere.

We are happy to record another baptism in the Watford Town Church. Six candidates had been prepared for the ordinance by Pastor H. F. De'Ath and were baptized on Sabbath, February 11th, by Pastor A. S. Maxwell. H. W. Lowe.



"Smiling Somerset Calling"

HERE'S good news for you Senior and Junior Missionary Volunteers—your Annual Camp for South England is fixed for August 3rd to 13th in one of the most delightful spots in the whole of England. It lies between Watchet and Blue Anchor, about four miles from Minehead in smiling Somerset.

The place chosen is a convenient centre for exploring the wild beauty of Exmoor and many places of interest. We shall plan a trip to Lynton and Lynmouth, probably by steamer, a trip to the famous Lorna Doone Valley, also a trip to Glastonbury, Wells, Wookey Hole Caves, and Cheddar. In fact the district so abounds with interest that it will be more a question of what to leave out rather than what to include.

The actual camp field slopes gently down to the sand which is perfectly ideal and safe for bathing and the Quantock Hills make a wonderful background. To sum up all we have said, it is an *ideal site in ideal surroundings*.

Plan right away to be with us. Society leaders, if you have not already done so, start a Camp Fund now, so that the young people can put their money by for a good investment. There are many ways of getting the money together. The best is by selling *Present Truth*. You must be there! Let us know in good time. So that we may have room for you all we must order our equipment early.

Fill in the special form below so that your name may be registered and a place reserved for YOU. *Do it now!* See you at Camp! H. T. JOHNSON.

REGISTRATION FORM

PLEASE register my name for the 1933 Camp, August 3rd to 13th, and reserve for me a Camp Booklet, Badge, and Voucher.

Name in full

Address

.....

Age (if 18 or under).....

Fill up and cut out this form and send with registration fee of 6d. to M.V. Secretary, H. T. Johnson, 395 Holloway Road, London, N.7, *immediately*.

Weston-Super-Mare

A BRIEF report from Weston. The firstfruits from our work in that seaside town were baptized in June, 1930. That year, besides tithes and offerings, these new believers gathered well over £30 for the Harvest Ingathering. A further baptism in 1931 strengthened our forces in that place, and once

more, besides faithfulness in tithes and offerings, over £47 was brought in for the Harvest Ingathering Campaign. We now have pleasure in giving you the report for 1932. The tithe for the year was £90. 14s. 4d. and the total offerings £72. 4s. 4d. Harvest Ingathering amounted to over £49, and Sabbath-school offerings to over £20, making a grand total of £162. 18s. 8d.

One sister who accepted the truth at Weston is now a member at Coventry, while two other faithful members have moved to London. We have a company of five at Brean, with seven others in Weston and district. A number of others believe the message, but lack the faith to step out and obey. We hope to see some of them come along as we seek to work with them. Since coming to labour in this western district of the conference, we have not only had the satisfaction of seeing the debt lifted from the Bristol Church, but have had the joy of seeing souls added to each of the four churches under our care.

ALFRED E. BACON.



London Needs Books on the Message

HAVE you any good books you are not using?

Books on any phase of the message for these days would be most acceptable. Also young people's and children's Reading Course books of past years that you have finished with would be most valuable.

We are building up two new church libraries and are inviting the large Sunday-night congregations, as well as those who attend the mid-week meetings, to borrow our books and read the message for themselves. Send them to the *London Advent Mission*, 395 Holloway Road, London, N.7.

If necessary, we will refund the postage.

C. R. ANDERSON.

Welsh Mission

Superintendent: Pastor G. D. King.

Office address: 80 Australia Road, Heath, Cardiff.

Notes from the Superintendent

It is planned that a district meeting shall be held in Swansea over the week-end March 10th to 12th. The meetings will be held in the Y.W.C.A. Hall, Northampton Lane, St. Helens Road, the usual meeting place of our Swansea Church. At that time we shall have with us Pastor W. T. Bartlett from the Northern European Division. Brother Bartlett is no stranger to us and it will be a joy and blessing to have him with us for this special week-end. Those living in the Swansea area should begin to plan now for attendance at this district meeting. The first service will be on the Friday evening, March 10th, at 7.30.

EVANGELISTIC FUND

By this time you will have received your box for the Special Evangelistic Fund. Recently the Welsh Advisory Committee passed the following resolution concerning this venture:

"That we urge our churches and members to support this fund and that church and company leaders

arrange to announce the fund publicly at least once a month, and the proceeds be collected as shall be arranged by the local church committee at least once every quarter."

We feel sure that our members will respond in this matter by contributing at least the "penny-a-week" that is asked for and also by remembering the evangelists especially at the noon-hour prayer.

AN APPEAL

JUST at the present time one or two of our unemployed brethren are endeavouring to help themselves by moving into the country with a view to working the land and keeping poultry, and others are strenuously working allotments in order to grow their own produce. Possibly there are some of our members who would be willing to assist these brethren with cash gifts towards the expense involved. Any contributions can be sent either to F. D. Buckle, Stanborough Park, Watford, or to the writer at the above address. You may be assured that it is a worthy object and the cash will be well used.

G. D. KING.

Scottish Mission

Superintendent: Pastor L. Murdoch.

Office address: Broomage House, Larbert, Stirlingshire.

Firstfruits in Dundee

WE were a very happy family in Dundee—just eight of us—and we have been working very hard for eleven months. Disappointments have been many even to the very last; still what a happy year it has been, full of the joy of service for the Master! Our hearts were beating fast as the night of our first meeting on January 31, 1932, drew near, wondering if anyone would turn out to hear us!

The hall was pleasantly filled and our courage revived. Week after week the people came to hear the third angel's message, week after week the same earnest faces! Now for the presentation of the Sabbath and the beginning of our Sabbath services! Would any come now they knew? On the first Sabbath meeting thirty were present. Then began the real earnest Bible studies in the homes.

On Friday, December 23, 1932, twelve precious souls entered the watery grave and rose to walk the narrow way of holiness. Two others were accepted into church fellowship by vote. Seven or eight will be ready in the near future.

We were pleased to have our superintendent, Pastor L. Murdoch, to address the candidates and baptize them.

Although Brother Barr was unable to be present to see the fruit of the labours which he gave in the early stages of the effort we felt that he was with us in spirit. We appreciate the splendid help Miss Archibald gave us in the final preparation of the candidates for baptism.

Mr. Ronald Redhouse rendered valuable service by taking charge of our musical programme, and his solos were greatly appreciated by all.

We ask you to pray for the newly-baptized members, and also for those who are wavering, that they may decide.

A. G. TAPPING.

Statement of Tithes and Offerings for British Union

SOUTH ENGLAND CONFERENCE

NAME OF CHURCH OR COMPANY	Members	Tithe	Tithe per Capita	Sabbath-School Offerings	Young People's Offering	Harvest Ingathering	Annual Offerings	Miscellaneous	Week of Sacrifice	Big Week	Total Offerings	Offerings per Capita
Bath	33	28 15 9	17 5/8	6 10 0	17 0	27 2 8	1 8 10				35 18 6	1 1 9
Bournemouth	62	126 16 6	2 0 11	18 4 2		69 9 10	10 6 6				88 0 6	1 8 4
Brighton	64	186 9 8	2 2 8	24 10 4	1 4 10	67 15 0	8 19 6				102 9 8	1 12 0
Bristol	91	92 4 3	1 0 3	20 9 4	14 8	67 9 9	4 10 8				93 4 5	1 0 6
Cambridge	32	24 4 10	15 1	3 18 9		23 1 7	1 15 0				28 15 4	1 17 11
Croscombe	18	27 6 11	1 10 4	6 5 3	3 0	13 5 1	2 10 3				22 3 7	1 4 7
Croydon	28	38 1 4	1 7 2	9 14 11		29 13 5	10 1 0				49 9 4	1 15 4
Exeter	3	10 9 3	3 9 9	3 9 9		12 4 9	3 9				15 9 3	5 3 1
Gillingham	15	31 17 11	2 2 6	9 8 0		7 14 5	2 10 11				19 13 4	1 6 3
Hastings	27	62 6 5	1 18 8	8 7 11	1 5 0	37 9 2	1 18 6				49 0 7	1 16 4
LONDON:												
Edmonton	23	28 17 10	1 5 1	7 19 0		26 11 0	1 18 3				36 8 3	1 11 8
Forest Gate	28	52 9 0	1 17 1	15 2 3		25 6 3	10 0 0				50 3 6	1 16 0
London N.	346	317 2 8	1 5 9	54 6 5	2 15 4	170 5 4	22 7 4				249 14 5	1 0 3
London N.W.	37	41 15 10	1 2 7	14 0 2		39 4 9	6 12 6				59 17 5	1 12 4
London W.	47	55 8 9	1 3 7	15 11 0		71 19 7	5 17 6				93 8 1	1 19 9
London S.	42	85 4 7	2 0 7	17 8 7		46 19 3	6 14 0				71 1 10	1 13 10
Walthamstow	79	203 3 9	2 11 5	45 0 6	3 9 7	108 9 8	128 3 2		18 0		282 15 11	3 11 7
Wood Green	132	87 11 5	13 3	9 12 11	3 4 1	26 14 11					39 11 11	6 0
Wimbledon	67	121 1 5	1 16 1	20 13 9	9 10	93 5 6	17 19 3				132 8 4	1 19 6
Luton	31	22 5 3	14 4	3 16 6		6 9 10	1 3 9				11 10 1	7 5
Norwich	52	47 17 3	18 5	7 0 2	15 8	23 15 10	15 6				32 7 2	12 5
Plymouth	105	196 10 11	1 17 6	25 17 2	1 3 4	115 14 4	9 6 0				152 0 10	1 8 11
Portsmouth	77	81 4 7	1 1 1	10 12 6	18 10	75 14 6	7 9 2				88 0 0	1 2 10
Reading	49	48 16 3	15 11	11 13 0	9 0	29 5 6	3 10 6				44 18 0	18 4
Southend	50	57 9 8	1 3 0	15 4 7	10 2	32 2 9	7 9 3	8 5 0			58 11 9	1 8 6
Southampton	71	67 18 1	1 9 1	20 12 1	1 19 9	48 19 1	9 2 0				80 12 11	1 2 8
Southstoke	16	22 19 6	1 8 3	10 13 1	1 8 6	40 18 5	13 6 0		2 10 0		66 3 10	4 2 9
Stanborough Park	267	793 13 3	2 18 8	106 8 1	5 15 5	195 16 2	38 9 0				348 18 8	1 6 1
Watford	81	107 12 3	1 6 6	23 10 10	1 1 8	48 15 2	4 16 11				76 4 7	18 5
Yarmouth	59	61 9 1	1 0 10	7 17 6	1 8 2		1 0 0				10 5 8	3 5
Companies												
Clapham	31	51 19 3	1 13 6	9 0 7		40 5 10	4 7 9				53 14 2	1 14 7
Dereham	13	23 2 10	1 15 7	1 14 0		10 19 8	15 9				13 9 5	1 0 8
H. Wyco'e	21	26 13 7	1 5 5	5 16 4		28 16 11	1 1 6				35 14 9	1 14 0
Romford	8	10 13 0	1 6 7	16 0		13 8 2	1 15 0				15 19 3	1 19 9
St. Maby'n	4	7 8 0	1 17 0	4 7 7		12 2 3	1 14 0				24 4 3	6 1 0
Isolated	773	763 15 8	2 0 11	126 7 1		365 11 7	63 4 4		1 8 4		556 11 4	1 9 10
Totals	2392	3642 15 6	1 12 8	701 8 11	26 8 10	2046 18 5	406 13 4	3 5 0	4 11 4		3189 5 10	1 6 8
Totals 1931	2200	3406 14 6	1 11 0	624 6 6	19 12 4	1903 12 5	538 13 7	104 10 0	8 4 0	7 2 11	3201 1 9	1 9 2
Increase	192	236 1 0	1 8	77 2 5	6 16 6	143 6 0	-127 0 3	-101 5 0	-3 12 8	-7 2 11	-11 15 11	-2 6

NORTH ENGLAND CONFERENCE

NAME OF CHURCH OR COMPANY	Members	Tithe	Tithe per Capita	Sabbath-School Offerings	Young People's Offering	Harvest Ingathering	Annual Offerings	Miscellaneous	Week of Sacrifice	Big Week	Total Offerings	Offerings per Capita
Birmingham S.	57	42 2 4	14 10	6 1 2		23 15 11	2 3 6				32 0 7	11 3
Blackburn	23	8 3 6	7 1	2 13 11		16 15 1	19 0				20 8 0	17 9
Bolton	25	20 1 9	16 1	5 7 4	7 0	18 10 5	1 3 9				25 8 6	1 0 4
Bradford	27	13 5 6	9 10	2 13 8	10 10	29 7 8	16 9				33 8 11	1 4 9
Coventry	25	44 6 9	1 15 6	9 13 5	4 1	15 3 0	2 5 0				27 6 4	1 1 10
Derby	53	60 2 11	1 2 8	8 0 0	7 0	31 19 7	4 1 6				44 8 1	1 6 9
Gateshead	27	7 9 0	5 6									
Grimsby	29	16 14 5	11 6	6 12 4		16 2 7	10 7	4 11			23 10 5	16 3
Handsworth	63	106 14 7	1 13 11	10 13 5		33 7 7	4 8 10				48 9 10	15 5
Hull	89	148 2 4	1 13 3	27 7 6	8 10	76 14 0	5 9 4	10 0			110 9 8	1 4 10
Kettering	34	35 17 1	1 1 1	8 8 3	7 3	33 17 2	9 10 10				52 3 6	1 10 8
Leeds	84	70 1 4	16 8	17 10 10	4 6	58 5 5	6 3 11				82 4 8	19 7
Leicester	29	45 11 4	1 11 5	8 6 2	10 2	25 3 1	3 16 5				37 15 10	1 6 1
Liverpool	82	105 5 10	1 5 9	13 9 8	7 10	88 3 9	7 0 3				109 1 6	1 6 7
Manchester N.	34	75 1 2	2 4 2	9 2 8	2 0 11	34 14 6	3 10 8				49 3 9	1 9 1
S.	103	115 16 7	1 2 6	18 8 0	1 14 0	172 8 9	8 19 11				201 10 8	1 19 2
Newbold	123	115 13 11	18 10	20 5 7	2 12 1	24 14 10	14 16 2				62 8 8	10 2
Newcastle	53	5 2	1 2 4	14 12 6	15 1	64 13 8	4 6 1		9 3	1 6 9	86 3 4	1 12 6
N. Shields	18	18 18 9	1 1 0	4 9 4		74 5 5	1 10 3				80 5 0	4 9 2
Nottingham	64	54 10 3	17 0	15 8 8	1 14 8	63 5 1	3 15 6				84 3 11	1 6 4
Rotherham	28	18 16 9	13 5	3 0 5	4 8	14 1 7	13 8		1 12 6		19 12 10	14 0
Rushden	17	21 1 0	1 4 9	2 18 0	5 0	14 5 8	3 0 0				20 8 8	1 4 0
Sheffield	48	59 17 8	1 2 5	17 2 8		30 13 2	2 1 0				49 16 10	1 0 9
Stoke	16	28 18 8	1 9 11	7 17 3	12 0	19 16 8	3 1 5				31 7 4	1 19 2
Wellingboro	22	7 7 3	6 8	4 16 5		9 5 11	1 2 3				15 4 7	13 10
Wolverhampton	16	27 19 7	1 15 0	3 2 1		5 19 0	1 10 6				10 11 7	13 3
Worcester	39	42 10 8	1 1 10	13 7 0		88 11 3	10 15 5				62 13 8	1 12 2
York	24	29 8 0	1 4 6	12 6 2	15 0	90 0 8	2 0 0				105 1 10	4 7 7
Conference												
Bromsgrove	9	13 5 5	1 9 6	2 6 10	7 0	17 2 2	10 6				20 6 6	2 5 2
Burnley	4	3 6 6	16 8	16 4		2 3 0	11 3				3 7 7	16 11
Chestfield	10	5 6 9	10 8	2 17 5		17 10 8	18 6				21 6 7	2 2 8
Huddersfield	5	1 11 0	6 2	19 0		4 9 5	4 0				5 12 5	1 2 6
Lincoln	31	26 11 7	17 2	6 3 6		28 14 10	3 13 8				38 12 0	1 4 11
Louth	8	5 16 7	14 1	5 4 2		17 8 0	3 8 9				26 0 11	3 5 1
Mansfield	14	7 18 4	11 4	5 15 4		5 2 6	8 9				11 6 7	1 6 2
Middlesbrough	9	8 9 4	18 10	2 16 6		14 16 7	1 12 6				19 5 7	2 2 10
Northampton	11	6 14 4	12 3	1 3 9		2 14 7	4 5 0				8 3 4	14 10
Scarborough	14	28 2 8	2 0 2	6 17 7		19 16 9	2 4 1				28 15 9	2 1 4
Skegness	11	15 5 8	1 7 9	3 18 0		32 4 9	14 0				36 16 9	3 7 0
Southport	8	3 0 0	7 6	14 3		2 2 6	4 6				3 1 3	7 8
Stockton	7	3 18 6	11 3	1 4 6		7 10 11	3 0				8 18 5	1 5 6
Sutton	17	11 2 5	13 1	3 15 9		25 4 4	1 8 3				30 8 4	1 15 9
Ulverston	7	6 0 1	17 2	1 6 6		1 14 0	7 0				3 7 6	9 8
Walsend	14	1 11 10	2 3	2 9 6		23 9 9	9 6				25 8 9	1 17 9
W. Hartlepool	11	6 9 10	11 10	2 17 4		19 0 2	4 4				22 1 10	2 0 2
Isolated	218	294 15 5	1 7 1	31 11 4		164 0 5	69 5 2		1 0 0		265 16 11	1 4 4
Totals	1660	1842 10 4	1 1 11	356 12 0	14 7 11	1529 4 7	200 5 3	14 11	3 1 9	1 6 9	2105 13 2	1 5 0
Totals 1931	1670	1808 11 8	1 2 6	345 12 2	17 9 3	1664 4 7	164 13 2	10 0	8 15 7	5 15 9	2207 0 6	1 7 6
Increase	-10	33 8 8	-7	10 19 10	-3 1 4	-135 0 0	35 12 1	4 11	-5 18 10	-4 9 0	-104 7 4	-2 6

Conference for the Quarter ended Dec. 31, 1932

WELSH MISSION

NAME OF CHURCH OR COMPANY	Mem-ber-ship	Tithe	Tithe per Capita	Sabbath-School Offerings	Young People's Offering	Harvest Ingathering	Miscellaneous	Annual Offerings	Week of Sacrifice	Big Week	Total Offerings	Offerings per Capita
Blaenavon . .	5	6 6 0	1 5 2	1 19 6		6 13 6		11 3			9 4 3	1 16 10
Cardiff . . .	58	60 4 6	1 0 9	23 10 2	1 1 7	51 12 7		4 17 6			80 1 10	1 7 7
Milford Haven	7	8 16 0	1 5 1	5 1 8		5 6 0		4 2 6			14 10 2	2 1 5
Newport Mon.	76	62 10 11	16 5	11 11 9	9 6	38 4 10		5 0 2			55 6 3	14 6
Porth . . .	9	9 9 8	1 1 1	3 2 8		13 0 1		7 0 0			16 9 9	1 16 6
Swansea . . .	50	26 2 6	10 5	6 19 5		31 3 3		1 16 0			39 18 8	15 11
Aberdare . .	11	15 16 5	1 8 9	4 10 0		12 10 0		3 8 0			20 8 0	1 16 4
Barry Do'k	12	29 16 2	2 9 8	4 18 5		10 12 8		1 0 6			16 11 7	1 7 7
Dowlais . .	4	10 3	2 7	1 16 0		3 8 9			1 0 0		4 19 9	1 4 11
Henllan . .	5	4 15 5	19 1	1 13 4		9 6					3 2 10	12 7
Llanelly . .	9	4 4 8	9 6			15 15 3					15 15 3	1 15 0
Pontypool .	14	6 11 4	9 4	15 10		6 5 0					7 0 10	10 0
Rhos . . .	9	9 9 6	1 1 1			5 19 0		1 9 0			7 8 0	16 5
Rhyl . . .	20	22 13 6	1 2 8	4 17 5		13 5 7		1 17 0			20 0 0	1 0 0
Wattsville .	3	6 11 2	2 3 9	3 18 6	1 3 0	7 14 0					12 15 6	4 5 2
Isolated . .	104	141 13 8	1 7 3	29 18 5		188 1 2		21 12 6	4 0		239 16 4	2 6 1
Totals	396	415 11 8	1 0 11	103 13 1	2 14 1	409 16 2		46 1 8	1 4 0		563 9 0	1 8 4
Totals 1931	408	454 6 2	1 2 4	90 19 8	1 14 8	470 12 2		41 12 5	10 16 0	2 0	615 17 6	1 10 1
Increase	-10	-38 14 6	-1 5	12 18 10	19 5	-60 17 0		4 9 3	-9 12 0	-2 0	-52 8 6	-1 9

SCOTTISH MISSION

NAME OF CHURCH OR COMPANY	Mem-ber-ship	Tithe	Tithe per Capita	Sabbath-School Offerings	Young People's Offering	Harvest Ingathering	Miscellaneous	Annual Offerings	Week of Sacrifice	Big Week	Total Offerings	Offerings per Capita
Edinburgh	46	44 11 5	19 4	10 5 7	16 2	87 8 10		1 10 6			100 1 1	2 3 4
Glasgow	101	68 12 1	13 7	16 8 0		194 18 6		3 8 2			214 9 8	2 2 5
Kirkcaldy	11	13 1 6	1 3 9	4 10 5		14 10 6		1 18 0			20 13 11	1 17 7
Aberdeen	13	13 9 10	1 0 9	3 6 0	3 4	47 1 4		1 4 0			51 4 8	3 18 9
Dundee . .	8	11 10 0	1 8 9	3 19 3		12 0 0		1 6 6			17 5 9	2 3 2
Stirling . .	13	43 6 2	3 6 7	9 16 1		22 6 4		1 7 6			83 2 11	2 11 6
Isolated . .	32	99 14 8	1 4 3	5 14 7		87 4 9		3 5 0	10 0 0		106 4 4	1 5 11
Totals	274	291 5 8	1 0 1	53 14 11	19 6	485 10 3		13 4 8	10 0 0		543 9 4	1 17 1
Totals 1931	308	282 19 10	19 0	51 15 9	1 6 6	299 1 3		45 12 7	10 0 0		407 10 1	1 7 5
Increase	-34	11 5 10	1 1	1 19 2	-1 0	166 9 0		-32 7 11			135 19 3	9 8

IRISH MISSION

NAME OF CHURCH OR COMPANY	Mem-ber-ship	Tithe	Tithe per Capita	Sabbath-School Offerings	Young People's Offering	Harvest Ingathering	Miscellaneous	Annual Offerings	Week of Sacrifice	Big Week	Total Offerings	Offerings per Capita
Belfast . .	53	107 0 4	1 16 11	64 18 8	10 2	51 8 5		11 8 0	5 0 0		139 0 1	2 5 11
Dublin . . .	31	39 10 5	1 5 2	7 7 4	9 9	75 1 11		2 10 6			85 9 6	2 15 1
Kilmoyle . .	9	1 15 0	8 10	1 19 8	7 3	10 0		11 9			3 8 8	7 7
Magherafelt	7	6 0 0	17 1	1 0 0		2 12 3		1 5 0			4 17 9	13 10
Isolated . .	51	47 16 2	18 6	7 5 11		27 15 7		4 19 6			40 1 0	15 8
Totals	156	202 1 11	1 5 6	82 11 7	1 7 0	157 7 11		20 9 9	5 0 0		266 16 3	1 13 9
Totals 1931	159	213 3 7	1 7 8	78 5 4	2 16 2	174 8 1		29 15 9			285 5 4	1 17 0
Increase	-3	11 1 8	2 2	4 6 3	-1 9 2	-17 0 2		-9 6 0	5 0 0		-18 9 1	-3 3
Stanboro' Press Specials		9 6								39 6 7	39 6 7	
Grand Totals	4868	6697 14 7	1 8 2	1298 0 6	45 17 4	4608 17 4	3 19 11	686 14 8	29 17 1	40 13	6708 0 2	1 8 8
Grand Tot. 1931	4743	6213 16 11	1 6 7	1190 19 0	42 12 11	4511 19 6	105 0 0	815 7 6	37 15 7	13 0 3	6716 15 2	1 8 10
Increase	125	483 17 8	1 7	107 1 6	3 4 5	96 17 10	-101 0 1	-128 12 10	-13 18 6	27 12 8	-8 15 0	-7

OWING to lack of space it has been found necessary to hold over the annual financial statement until the next issue.

At Rest

MARSDEN.—Brother Marsden, of Bradford, passed away on the morning of February 2nd and was buried in the Undercliffe Cemetery, Bradford, on February 6th. Brother Marsden accepted the Sabbath truth under the ministry of Pastor E. E. Craven in 1930 and was baptized in November of that year. He had been ill for a long time and suffered much. He leaves a wife and three daughters to mourn their loss. The funeral services were conducted by the writer. R. WHITESIDE.

The Missionary Worker

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ELLIOTT.—We regret to announce the death of Brother E. C. Elliott, of Nottingham, which occurred at his home on January 24th. It is fully thirty years ago since he accepted present truth in Newport at the time the writer and others embraced the message under the labours of A. F. Ballenger. During the years Brother Elliott has been a faithful member of the church, and by his godly life and example in missionary effort has brought joy and blessing to many hearts. It was always a pleasure to visit him in his home, for he was so cheery and appreciative of the blessings of the Lord. Although severely handicapped and for the greater part of the time confined to his home, he was so earnest in his desire to extend the interests of the cause that he triumphed over these physical limitations, endeavouring by letter-writing to carry forward the work of God. The Lord blessed him in these endeavours, and he had the joy of leading some to the knowledge of the truth as it is in Jesus, and also year by year gathering in large sums in the Ingathering Campaign. We laid him to rest in the cemetery at Newport, and many of the churchmembers in that place were present at the graveside. Pastor G. D. King and the writer officiated. We extend to Sister Elliott and also the brothers and sisters who mourn their loss our heartfelt sympathy.

W. E. READ.

Advertisement

HOUSEPARLOURMAID wanted, or experienced housemaid willing to be trained as such for Jewish family. Good references essential. Apply: 52 Compayne Gardens, Hampstead, N.W.6.

“The Cup that Cheers”

By C. E. NELSON, M.D., F.R.C.S., L.R.C.P.

No true Seventh-Day Adventist would think of drinking beer or any other of the spiritous drugs, even of low alcoholic content, as the harmful effect of these beverages is well known. On the other hand, the harmful effects of tea as a beverage do not seem to be so well understood.

A professor of physiology in one of the world's great universities has stated that a cup of tea or coffee is just as intoxicating as a glass of beer. This intoxicating element in tea is caffeine or theine, which acts upon the nerve centres in the brain, stimulating the nerves, giving a sense of relief from fatigue very similar to that produced by the alcohol in beer. Tea contains from one to four per cent caffeine or theine. It is readily soluble in hot water, so that the so-called “weak tea” contains a relatively high proportion of caffeine. An ordinary cup contains approximately two grains. Chemically caffeine or theine is a purin body which is rather closely related to uric acid, and no doubt is a factor in many rheumatic conditions.

Many nervous disorders are either caused or greatly aggravated by the use of tea. In our sanitarium we find many suffering with nervousness, insomnia or sleeplessness, constipation and colitis, indigestion, certain forms of increased blood pressure, and heart disturbances, as well as much suffering from neuritis, arthritis, and other rheumatic conditions, all of which are either caused or greatly aggravated by the use of tea. When the cause is removed, and the body is assisted by the God-given natural methods rather than drugs, the results are indeed gratifying.

In addition to caffeine, tea contains large quantities of tannic acid or tannin, a chemical used to tan leather. This substance renders the pepsin of the gastric juice inactive, and hence is an active cause of dyspepsia. Tannic acid or tannin also has an astringent or puckering effect on the bowels. This is responsible for much of the constipation so prevalent in the country.

One physician has well stated: “That social cup which sharpens wit, brightens repartee, accelerates the flow of ideas, quickens the pulse, relieves one of headache and fatigue, and drives away dull care, is not the benefactor of the race that it may seem to be. Instead it is a deceiver which, commending itself for the present as a thing to be desired to make one wise and well, in the end robs of a hundredfold more of the very things it seems to give.”

In the light of the discoveries of medical science as to these harmful effects, it is particularly interesting to read the instruction given to us through the Spirit of prophecy:

“The use of tea and coffee is also injurious to the system. To a certain extent, tea produces intoxication. It enters into the circulation, and gradually impairs the energy of body and mind. It stimulates, excites, and quickens the motion of the living machinery, forcing it to unnatural action, and thus gives the tea-drinker the impression that it is doing him great service, imparting to him strength. This is a mistake. Tea draws

upon the strength of the nerves, and leaves them greatly weakened. When its influence is gone and the increased action caused by its use is abated, then what is the result? Languor and debility corresponding to the artificial vivacity the tea imparted. . . . Tea is poisonous to the system. Christians should let it alone. . . . The second effect of tea-drinking is headache, wakefulness, palpitation of the heart, indigestion, trembling of the nerves, with many other evils.”—“*Counsels on Health*,” pages 87, 88

Another of the harmful effects of tea is that it creates an appetite for greater stimulants. Again we read from the Spirit of prophecy the following:

“We repeat, intemperance commences at our tables. The appetite is indulged until its indulgence becomes second nature. By the use of tea and coffee an appetite is formed for tobacco, and this encourages the appetite for liquors.”—*Id.*, page 607.

“In some cases it is as difficult to break up this tea-and-coffee habit as it is for the inebriate to discontinue the use of liquor. The money used for tea and coffee as a common drink is worse than wasted. It does the user, be it man or woman, harm, and that continually.”—*Id.*, page 442.

In harmony with the above instruction can we not enter whole-heartedly into the spirit of the resolution adopted recently by the British Union Conference Committee?

“WHEREAS in recent years medical science has demonstrated that the health principles given to us through the Spirit of prophecy many years ago are sound and scientific; and

“WHEREAS the world is now taking the lead that we as a people should have maintained in heralding these principles, and

“WHEREAS we are admonished in the *Testimonies* that our health reform movement should be progressive:

“Voted: (a) That we reaffirm our stand on the principles of health reform.

“(b) That in view of the instruction given in the *Testimonies* concerning the harmful effect of drugs, particular mention being made of the use of tea and coffee as beverages, as they contain drugs having definite harmful effects upon the body;

“(c) That we request our ministers and Bible-workers to instruct our believers more thoroughly in this important phase of our health message, urging them to avoid the use of tea and coffee as beverages, and setting a suitable example themselves.”

Is it not time that Christians should ever keep in mind that their bodies are the temple of God, and that the Spirit of God dwelleth in them? “If any man defile the temple of God, him shall God destroy; for the temple of God is holy, which temple ye are.” 1 Cor. 3:17. Anything, then, that we eat or drink that leaves the body weaker and causes disease should be eliminated from our diet. There is no doubt that the “cup that cheers” because it inebriates should be included in this list. There is no safer rule for us to follow than that given in 1 Cor. 10:31: “Whether therefore ye eat, or drink, or whatsoever ye do, do all to the glory of God.”

SUNSET CALENDAR

	London	Nott'm	Cardiff	Edin.	Belfast
March 3rd	5.44	5.47	5.57	5.51	6.3
March 10th	5.55	6.00	6.8	6.5	6.17