



Visiting the Territory of New Guinea

WE commenced our itinerary within the Territory by making an official call upon the Administrator, Brigadier-General Griffiths, and Dr. Brennan, the Chief Medical Officer of the Territory, with whom we had a very interesting discussion on the matter which has been raised by the Administration and which we came to investigate.

Through a report made by a Government officer who had visited the islands of Emira and Mussau, these officials were somewhat concerned over the sudden change on the part of these nearly 2,000 natives in their habits of living in discarding the use of swine's flesh, betel-nut, tobacco, and other unclean things commonly used by primitive natives. A rather closer medical inspection than formerly held disclosed the fact that about 75 per cent of the adult natives were suffering from pyorrhoea, and the medical officer reporting attributed this large percentage to the discarding of the use of betel-nut.

When we, however, presented medical reports by the best authorities on the habit of betel-nut chewing as being a predisposing cause of pyorrhoea, it very much interested the Administrator and rather perplexed the Chief Medical Officer.

With regard to the natives abstaining from the use of swine's flesh as an article of diet, we assured the Administrator that thousands of native people had done this in other places to their great physical benefit, and we assured him that proper substitution would be made. We told him that, where proper vegetarian foods were not available, and where they required flesh foods to give them a properly balanced diet, we did not forbid our natives the use of all flesh foods, but encouraged them to use clean fish, fowls, goats, etc. The Administrator said that that was all they required.

We must say that we found the General very courteous and anxious to meet us in a satisfactory way. He assured us that the reports he had received from the Ad-

ministrator in the Solomon Islands and the District Officer on Bougainville, where our work had been established for a number of years, was quite satisfactory and almost entirely in our favour. Having obtained some statistical reports we



AT THE MISSION HOME ON MATUPI

From left: Sister Gander and Gwen, Brother and Sister Petrie, Dr. Sherwin (in front), Brother Gander, Brother McLaren, Pastor Turner. Pastor Stewart took the photo, hence is not seen in the group.

left, making another appointment to meet them again upon our return from a visit to the islands concerned.

After stocking our ship the *Veilomani*, we left Matupi about 2 p.m. Monday, March 27, en route to Emira and Mussau, via Keivieng, which port we reached twenty-four hours later after a pleasant run. As this is the administrative centre for that part of the group, we interviewed the District Officer whose field

of operation includes these islands. We found him sharing the other officer's concern, but with a very definite knowledge that the natives were already living in a much cleaner state and showing signs of physical and moral improvement. He seemed, however, to doubt the possibility of a native people so recently removed from their old and long established habits, being able to live up to the new standard, though he did admit they were made of the material from which martyrs are made, then added, "and fanatics."

The remainder of the afternoon was taken up in visiting among the natives, going around Chinatown, and strolling through the beautiful avenues with which Keivieng is blessed. After partaking of our evening meal on the little wharf where the *Veilomani* was berthed, we again boarded our ship and put out to sea about 7.30 p.m., sailing all night for Emira, which we sighted at daylight.

The Emira Mission

By 6.30 a.m. we were anchored, and going ashore almost immediately we found the people all ready to greet us by a warm handshake and saying, "*Masina*" (good). We went immediately to the large church, which was nicely filled with about 230 clean, happy people. Nafitalai, our Fijian worker there, took charge. They joined most heartily in singing hymns in Fijian, English, and their own language. Following the singing of the hymns they repeated in their own tongue the entire ten commandments in wonderful union. No European congregation in Australasia could do nearly so well. All seemed to commence and conclude each sentence exactly together, and every syllable sounded as if pronounced by one voice. We then addressed them, telling them how pleased we were to see them and to notice their physical, moral, and spiritual improvement.

Following worship we enjoyed a nice breakfast in the Fijians' clean and com-

fortable native house. This family is certainly a credit to the cause, and will maintain the standard of a clean church. By precept and example they are maintaining a fine example for these new believers to follow. They have done good work, notwithstanding their frequent attacks of fever.

During the forenoon all the natives were lined up, and Dr. Sherwin made a physical examination. From statistics kept and presented by Nafitalai, it would seem that the population of the island is now making a slight increase.

In the afternoon a baptismal service was held, when Pastor Turner baptised forty-one persons. There are now over eighty baptised members on this island. Later in the day the school students performed a fine drill led by Nafitalai, which was done in a most creditable way. In the evening we held a combined service in the church, when each European worker and a number of the native men and women spoke. It was a very inspiring meeting. Their hearty Amens are an inspiration to any speaker.

Progress on Mussau

Early the following morning we sailed for Mussau, about twenty miles away, reaching there about 11 a.m., and finding Brother and Sister Atkins well and happy in the work they love so much. We spent the afternoon at this mission station, where all the local natives were lined up for medical inspection. In the evening we met with a full church of happy people, when each European worker again spoke. Personally I was much impressed with the physical, mental, and spiritual improvement in the people since seeing them less than a year ago, when I visited these islands in company with Brethren McLaren and Hammond.

Questions put to them are promptly and intelligently answered. Their Christian activity is seen in their missionary meetings when reports of labour are called for, as was done in the meeting we attended on the Sabbath afternoon. Led by Kapaia, one of their own members, reports were promptly given which totalled 54 Bible readings, 111 prayers for sick, 57 treatments given, 230 deeds of Christian help work, and 53 repeated the memory verse correctly. This is a total of 515 units of missionary effort done for that week by a congregation of about 300 people.

While with them a year ago, we suggested a vigorous campaign for the eradication of the skin disease which at that time seemed to be affecting nearly forty per cent of them. On this present visit we noticed quite a marked improvement as a result of a constant effort by means of fumigation in sulphur fumes. There is still a lot of work to be done in this way.

The keenness with which the children and young people are learning hymns, texts of Scripture, the ten commandments, etc., in their tongue is quite an inspiration, and the unison in which they are repeated here, as on Emira, is most remarkable. Their moral habits are greatly improved, and their social life has been intensely sweetened. While there are still a few men on Mussau living in a state of bigamy or polygamy, these are becoming very rare, whereas before we commenced work among them they were

numerous. The friendly feelings now expressed by these people, who, before our work commenced among them were hostile to each other, is very marked. Two such old men may be seen with their arms locked together, walking around in friendly conversation and exchanging felicitations in a most cordial way, and on being asked the reason for this marked change will immediately reply, "Oh, the mission" or the *lotu*, meaning Christian worship. We purposely asked two such old men concerning their former relations, and each said that they used to make raids on each other's village and each had been responsible for the death of several persons. Today these two old men are baptised members of the church.

Baptised 106 Persons

The work on these two islands is yielding a fine fruitage of souls. On Emira, as already reported, forty-one more were baptised during our visit, and on Mussau seventy-five were baptised at one service. With one exception, this is a record number of persons baptised at one service in the history of our Australasian Division.

The work on these islands calls for a lot of care and instruction to be given to these people and the preparation of many of these youth for a part in carrying the message to other places. To better do this, Brother and Sister Atkins will be assisted by Brother and Sister Gander, who are now residing on Mussau, where a temporary training school will soon be established. We have every reason to believe that these young people will make excellent missionary workers. Already we are being pressed by one or two of the Emira men to be allowed to go to the uncontrolled island of Nusi, where the men are still in their primitive nudity, to establish the work. When we ventured to suggest to one of these volunteers named Peter that the people were still savage and that he might lose his life among them, he immediately replied, "*Maski*, (meaning, never mind) so long as I die in the work of the gospel."

Their very live interest in the work in other fields was particularly demonstrated in the remarkably good offering they gave to help purchase the boat for Papua. The Sabbath schools in the Territory of New Guinea, our newest mission field, gave £52. On the island of Emira, with its 230 members including the children, the offering amounted to £12 10s. Every one endeavoured to have a part in it.

A Large Unentered Field

The great burden on our hearts today, however, is for the hundreds of thousands of primitive people away on the mainland of New Guinea. While we were in Rabaul, the Secretary of Native Affairs showed us large sections of this Territory still untouched by mission influence. In one section, in the Marobe district, he told us of 100,000 natives of rather a fine type who were entirely untouched. He said they were industrious, as indicated by the large gardens, of which he showed us photographs recently taken by a patrol officer. Access to this district is possible in about fourteen days with horses or mules, or about two hours in the aeroplane. He said the aeroplane people had recently discovered a good landing place which will no doubt be used by prospectors for gold. He indicated that he would

like us to start work there, and the sooner the better. This is the biggest field by far within the confines of our Australasian Division, and we must earnestly pray the Lord of the harvest to send workers into this waiting harvest field.

Upon returning to Rabaul we had a very good reception from the Administrator. He accepted a written statement concerning our findings and suggestions, and expressed himself as quite satisfied with the statements and also with the efforts being made for the natives. Our work will be continued as at present for a period of two years, when the results, if necessary, will again be reviewed. We feel sure that the good work will go on, and that the transformation wrought will grow more and more pronounced.

The Administrator promised to come out to our headquarters at Matupi and visit the school which is conducted now by Brother and Sister Petrie. Needless to say, the students were delighted, and practices in drills and singing were in full swing when we left.

Our visit to the Territory was a very happy, and, we believe, helpful one. Brother McLaren is working hard, with a good deal of responsibility resting upon him. He was planning another visit to the Solomon Islands to pick up some more teachers soon after we left. May the Lord bless him as he navigates the vessel through these waters.

Let us each pray daily for our missionaries in all these island fields, that the work may rapidly grow, and that many more of these waiting people may soon hear the wonderful message which has such power to change human lives and prepare them for the soon coming of our blessed Lord and Master.

A. G. STEWART.

FOR the benefit of RECORD readers who have relatives and friends in the British Isles, and who may wish to refer them to our mission meetings, we give the following partial list of the public efforts being conducted this year. Efforts are being held at Aberdeen, Barry, Belfast, Doncaster, Dundee, Edinburgh, Gloucester, Hereford, Kilburn, Kirkcaldy, Larne, Leicester, Leominster, London North, Tottenham, Wood Green, Manchester, Nottingham, Portadown, Risca, Shrewsbury, and Yarmouth. Particulars as to addresses may be secured from Brother A. Carey, the Secretary of the British Union Conference, Stanborough Park, Watford, England.

FROM a recent report from the Seychelles Islands, in the Indian Ocean, we learn that the work in that promising mission field continually takes a deeper and firmer root. The members are very faithful and zealous in their missionary endeavours as well as in their support of the work of God. "The only newspaper published in the islands recently printed very extensive extracts of the statement drawn up by the General Conference Committee as a reply to the Pope's Encyclical, 'Lux Veritatis.' The Big Week has been launched in the Seychelles, and the Harvest Ingathering work will follow this year."



Letter from England

BROTHER WILLIAM WARBURTON, of England, who accepted the message in New Zealand a few years ago, and attended the Australasian Missionary College, with his wife (formerly Miss Daphne Payne of Victoria) left Avondale at the close of last school year to return to his people in England. Sister Warburton wrote from England on February 18:

"I know that many of our friends who are now scattered throughout the Australasian Division will be interested to know of our movements since we left Australia; and I know, too, that many prayers have been ascending on our behalf, for we have had very definite evidence of God's care for His children.

"We are now settled in the vicinity of Liverpool, England. Today was our first meeting with the brethren and sisters at the Liverpool church, and it was indeed pleasant to find ourselves among those of like faith after spending Sabbaths alone at sea.

"At Ceylon we were met by Pastor Enoch, who took us by car to visit the little church there, where he has been having good congregations of English people. He mentioned that he was unable to find time to go to all the homes that are open for studies. In the afternoon the same brother drove us out to visit the native school where Brother Jessen, formerly of Australia, is in charge. It was indeed cheerful and encouraging to notice the cleanliness of the school and its surroundings in comparison with what we saw in the native quarters as we passed by.

"We were sorry when the time came for us to face the ocean again. However, we were to reach Bombay the following Sabbath, and were happy as we planned to visit the little company there. In that large city two ladies are leading the company that meets Sabbath by Sabbath in a little meeting hall situated in a busy part of the city. I am sure that many in the English-speaking countries do not realise just how much the workers in the East need the prayers of those at home.

"We left the *Strathaird* at Port Said, and two days later were in Jerusalem. One could write pages concerning the many interesting places in and around that city. It was our privilege while at Bethlehem to go into a little home and see just how the people live. There we saw poverty in the extreme, and my heart was touched as I realised that it was in just such circumstances that my Saviour commenced His life on earth. Wonder of wonders it seems that He should be willing to leave a home in glory to do it for such as we are.

"The Friday evening found us at the home of Brother Simon, our evangelist at Jerusalem. In that small room there were no less than four languages represented, German, Swiss, Arabic, and English, and yet we were as one in the message of God for this time. My husband read the experience written by Brother Waugh on

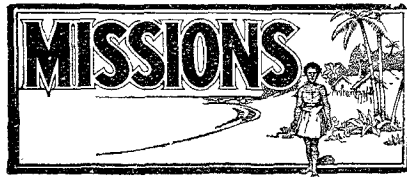
the blessings gained as a result of faithfulness in tithing and Brother Simon translated it. We realised that praise to the Lord went forth from each heart as each one entered into the experience.

"It was a happy moment for us when ten days later we arrived in London. On each boat we had opportunities to speak with and give papers to people who seemed to be interested in the things of God. A gentleman on board the *Oronsay* had come all the way from Australia to London for the purpose of making right something which had troubled him for years. We were so happy to have prayer with him in the cabin, and asked him to visit our mission in London.

"Liverpool is a very large city, and we have a comparatively small company of Sabbath-keepers, so we see already that we shall be busy.

"Brethren and sisters, please pray for us that we may be used in some small way to hasten the coming of our Lord and Saviour. We send sincere Christian greetings to the readers in Australasia."

"Dallam," Bailey's Lane, Halle,
Nr. Liverpool, England.



The Ship That Never Returned

YES, it sailed away from Lord Howe Island one bright autumn day, bound for Sydney—a port that was never reached, the ship that never returned. The white sails were spread to the favouring breeze, and the blue waters seemed proud of their burden, while the snowy spray marked her path across the deep.

She carried her crew, and several passengers,—two wives and a husband who were seeking change and business on the other shore. There in the glow of the sunset she disappeared, never to be seen again!

Truly the deep has its mysterious ways, and the wild waves possess a power against which man cannot wrestle. No cable or wireless then called from shore to shore or whispered across the billows. So the days passed by without knowledge of any kind, till six weeks were numbered. Then hope kindled its beacon fires; it was time for the ship to return. But she came not. Then again days lengthened into weeks, and weeks into months, and the months measured years—sad, torturing years.

Now I look back through the gloom, and I see a mother with a babe pressed to her bosom, walking along the shore at midnight. The cold waves wash her feet, the night winds fan her white cheek, as she looks far across the shaded tide, but no vision of hope appears. Then she crosses over the island to the other shore, and again passes to and fro by the margin of the waters; but there is only the bitter disappointment and the sorrow on the sea.

The husband who waited in vain sickened and died, and the remaining faces grew old in their grief, for the sunset was never divided by the sails of their lost ship. The captain's wife, left to rest on

the isle of beauty until the loved one's return, rests on, but her rest is under the sod. The mother who carried her babe by the shore, whitened through the passing years, and then with the regret of a broken heart, sank to rest.

The baby grew, and now, as Sister Fenton, lives in honoured age among the people on Lord Howe Island, sometimes whispering in the twilight the story of "the ship that never returned."

Wild waves, roll on in your requiem song, for the story of your triumph cannot be told. Some time the sea shall give up its dead, and in that glad morning the mystery shall be revealed.

R. HARE.



Our Supreme Need

THE supreme need of the church today is the divine presence of the Holy Spirit; but it will come only through much prayer. We are not as strong a praying people as we ought to be. We are very active in service, very busy in all kinds of work; but how few of us linger long in earnest prayer to God!

The fact is that "praying is spiritual work;" and human nature does not like taxing spiritual work. Prayer is humbling work. The great heroes of faith—men who "subdued kingdoms, wrought righteousness, obtained promises, stopped the mouth of lions, quenched the violence of fire, escaped the edge of the sword, out of weakness were made strong"—were all men mighty in prayer.

"Christ spent many whole nights in prayer. He had His habitual place to pray. Many long seasons of praying make up His history and character." Paul prayed night and day. Daniel prayed three times a day. Are we too busy to do much praying? The dual agency that God has ordained to fit man for the kingdom of God is His Word and the workings of the Holy Spirit on the human heart. When we neglect these, we neglect that which will impart power to this great message that we are commissioned to give to the world.

Of John Wesley it is said that he "spent two hours daily in prayer. He began at four in the morning. One who knew him well says: 'He thought prayer to be more his business than anything else, and I have seen him come out of his closet with a serenity of face next to shining.'" John Wesley was a good man, and he had an important work, but we have a far more important work than his. Those who have written his life story say that he would permit nothing to rob him of this time of communion with God. He felt that he could not do his work without prayer, and he took time for it in spite of many pressing demands on his time and strength.

We do not do as much praying as we ought. If we did, the church would rise on the wings of faith, and there would be growth, hope, courage. We need to come back to God in earnest prayer, the prayer

of faith that He will deliver His people, save our souls from the weakness of the flesh, and make us what we ought to be. Other men in other days have wrestled with God. How many times, when the whole congregation had rebelled against him, Moses went directly to God in prayer! He did not call his committee together; he did not hold a council over the situation; but he went to the tabernacle and lay down on his face before God, and there prayed until deliverance came.

We need this spirit of prayer in order to finish God's work and see it triumph in the earth. When we have laid all on the altar, when we truly love as brethren, and are united in the oneness of heart and purpose which was Christ's supreme desire for His children, then we shall have power from on high to complete the great task committed to us.

This church today needs this experience.

I. H. EVANS,
Vice-President General Conf.

WEST AUSTRALIA

PRESIDENT : L. D. A. LEMKE
SECRETARY : S. C. BUTLER

The Conference Session

THE thirtieth annual session of the West Australian Conference was held in connection with the camp meeting at South Perth. This was the largest meeting ever held in this conference, and throughout the whole of the time a spirit of harmony and unity prevailed, testifying to the fact that the Spirit of God was with His people.

To add to the pleasure of the meeting, the weather was all that could be desired throughout the whole encampment. The day before camp opened it appeared as if rain would be likely to mar the happiness of our gathering, but this cleared away and held off until after the last meeting.

The report for the year ending December 31 revealed the fact that we now have over 1,000 members in this conference, the actual figures being 1,012. Ninety-six new members were baptised, but seventeen names were removed through death and eighteen for other causes, thus reducing the net increase to fifty-two.

During the year the Spring Valley church was incorporated in the Conference church, owing to the fact that many of its members had moved away. This leaves us with twenty-four churches in the West.

At the close of the year twenty-eight workers, including colporteurs, were employed.

The financial report of the conference reveals a healthy situation. The increase in the present worth amounted to £418 for the year. The total tithe received was £4,908. This is an increase of almost £250 compared with the previous twelve months. Our mission fund, which has a reserve for evangelistic purposes, was augmented by an amount of £906, and after making substantial appropriations from the fund it still stands at £1,175 in credit. In addition to the tithe, other funds to the amount of £8,273 were contributed by our members.

Our colporteurs sold over £2,000 worth

of books, retail value, and almost another £1,000 worth of books and periodicals was sold direct from the Tract Society.

During 1932 the Field Missionary Secretary's wages and expenses were met from the Tract Society fund, and this left a debit balance of £144 in the showing of the Tract Society; but an amount sufficient to cover this was appropriated from our reserve fund, thus balancing the Tract Society running for the year.

The business of the conference was completed in four meetings. The following officers were appointed for the new year:

PRESIDENT: L. D. A. Lemke.
SECRETARY-TREASURER: S. C. Butler.

SABBATH SCHOOL AND MISSIONARY VOLUNTEER SECRETARY: Miss I. Hoy.

HOME MISSIONS AND RELIGIOUS LIBERTY SECRETARY: L. D. A. Lemke.

EDUCATIONAL SECRETARY: T. C. Lawson.

TRACT SOCIETY AND ASSISTANT HOME MISSIONS SECRETARY: S. C. Butler.

FIELD MISSIONARY SECRETARY: H. Kent.

EXECUTIVE COMMITTEE: L. D. A. Lemke, E. E. Roenfelt, A. R. Boxall, C. S. Palmer, H. Stacey, A. J. Turner, H. Ward.

Credentials and licenses were granted as follows:

MINISTERIAL CREDENTIALS: L. D. A. Lemke, F. E. Lyndon, E. E. Roenfelt, S. Watson.

MINISTERIAL LICENSE: S. C. Butler, T. C. Lawson, H. G. Moulds, V. Reye.

MISSIONARY LICENSE: H. Kent, G. I. Wilson, Miss I. Hoy, Mrs. F. E. Lyndon, Miss A. Rocke.

PROBATIONARY MISSIONARY LICENSE: E. P. Jewson, S. Utley.

TEACHER'S LICENSE: Miss Doris Ashton, Miss Gladys Clark, Miss Elsie Lane, H. E. O'Hara.

COLPORTEUR'S CREDENTIALS: L. A. Dyason, A. J. Gathercole, A. P. House, H. G. Davis, A. J. Mustard.

COLPORTEUR'S LICENSE: A. E. Booth, Miss M. Forbes.

All other names to be submitted to the executive committee.

The conference workers were appointed to their respective fields as follows:

Pastor S. Watson to Collie; Pastor E. E. Roenfelt to open a mission in Cottesloe; Pastor F. E. Lyndon to continue his work in the Geraldton district; Brother V. Reye to continue the effort in the Victoria Park Town Hall; and Brother H. G. Moulds to work in Kalgoorlie and Boulder.

We are grateful to the Lord for the work that has been done during the past year, and look forward to a year of greater blessing and fruitfulness before us.

S. C. BUTLER,
Secretary.

WHY do we not hunger and thirst for the gift of the Spirit, since this is the means by which we are to receive power? . . . For the baptism of the Spirit every worker should be pleading with God. Companies should be gathered together to ask for special help, for heavenly wisdom, that they may know how to plan and execute wisely. Especially should men pray that God will baptise His missionaries with the Holy Spirit.—*Vol. 8, p. 22.*

Another Year of Progress

Our 1932 Statistics

MANY times during our Division history we have been privileged to present yearly reports showing great advance. Almost always such years of gain have been followed by a year of smaller gain. And such result is but logical; for when an army advances it must consolidate its gains before attempting a further advance: when a business corporation conducts an extensive advertising campaign, for instance, it must afterwards pause, and work to hold its advances. It is so in nature; for the apple trees usually bear a light crop after a heavy one.

The report for 1932, however, shows a greater advance than our previous best of 1931. We have come to the time when we must consolidate as we advance, "because a short work will the Lord make upon the earth."

Church membership in the home field has increased by 16½ per cent, or 1624 in numbers, in two years. In other words, where we had six members then we now have seven. For 1932 there is a net gain of 857. During the year we lost 117 by death. In the missions we have grown from 2103 to 2703, or 28½ per cent during the two years; nine now where then there were seven.

Sabbath school membership for the Division has grown similarly in two years, from 19,277 to 24,070,—a mere fraction under 25 per cent, or five now where there were four then. The year 1931 showed 14 per cent gain on 1930, and 1932 shows yet another 11 per cent.

The M. V. work at home shows a gain of 700 in two years, to 5,867—almost 14 per cent. In the islands the enrolment has increased from 2,758 to 4,365—a gain of 1605, or 58 per cent: eight now where two years ago we had five. Where two years ago eight missions reported M. V. activities, now fourteen, all but Niue, report a growing work in this line of effort.

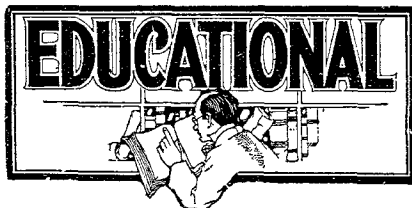
A few more years like this and we shall see the consummation of our hopes; for the same encouraging story comes to us from all parts of our great world field.

And what of our finances? Our increase in membership has enabled us nearly to keep even. Tithe for the December quarter was higher than any of the six preceding quarters; and, as a whole, for 1932 was £172 more than 1931; M. V. offerings are less by £50; and Sabbath school offerings more by £54. Foreign mission offerings have shrunk about £1600. As costs and wages are now lower, with careful management a rapidly expanding work at home and in the islands has been financed.

If I may be permitted a personal word, I would invite our members generally to study our good report. Statistics are generally considered dry; yet I would invite you all to share my optimism, and look upon our recent good reports as but the arithmetical side of the loud cry of the third angel's message.

H. STOCKTON,
A. U. C. Statistician.

"Life is a sheet of paper white,
Whereon each one of us may write
His line or two, and then comes night."



A Former Teacher Visits Avondale

FRIENDS and acquaintances of Pastor A. Smart were glad to welcome him again to the college after an absence of fifteen years. Accompanied by his wife and son, they stayed with friends in the village during the Easter week-end. Pastor Smart conducted the Friday evening and Sabbath morning services at the college.

Those who know Pastor Smart will remember his former connection with the college faculty in 1916 and 1917 as preceptor and assistant Bible instructor. While failing health caused him to relinquish these positions, we are glad to note that the intervening years have not dimmed the keenness of his memory for the exactness of the Scriptures which he was always so careful to memorise. His subjects dealing with the Word of God and the judgment were appreciated by all present.

We sincerely hope these former associates will visit the college a little more frequently, and that God will continue to bless the labours of Pastor Smart in his pastoral work in the metropolitan district.

C. H. SCHOWE.

In God's Great Out-of-Doors

APRIL 17 was a wonderful day, so bright and fresh and sunny, so full of life and sound; and oh, how the open spaces called! They had called for many a day, and now it was really coming to pass—a picnic! Gone were the puckered brows, the strained expressions, the weary tread! In their place serene smiles, lightly singing hearts, and quickly treading feet!

Before commencing our trip to Silverwater in the *Avin*, Pastor Smart supplicated God's blessing and watchcare over us for the day. Then the band struck up, and we were away. Away from study, from work, from all care, away to the great expanses; and, as the shores quickly receded behind us, our hearts were drawn out in thanksgiving for the abundant measure of health and strength that enabled so many of us to share in the pleasures of the day.

On arriving at our destination, all were invited to watch a life-saving display and relay races by members of the life-saving club. This proved to be most interesting and helpful. Mr. Greenaway is proud of his class, and has ample reason to be so, because he has worked hard for his pupils.

The remainder of the day was spent in playing games, in walking, and in swimming, not forgetting dinner which served as a delightfully pleasant interlude.

All too quickly passed the golden hours; all too soon was the barge homeward bound, bearing her precious freight of two hundred and forty-three souls, including nine faculty members.

The day was not yet finished; for we

had still to view Nature in one of her most glorious moments. The sun, sinking in the heavens, cast his majestic rays upon the waters ahead of us, and for some time we were sailing the "mystic ocean highway." Gradually the light faded, and peaceful shadows of eventide crept over land and sky, weaving once more that mysterious spell over one and all. Peaceful were the waters; and in the shining surface were mirrored the drooping trees that lined the water's edge, the gently swaying boats, and the heavens so serene; and a wonderful peace seemed to be over all. Deep called to deep; then, as if to echo that silent refrain, there floated out upon the evening air the strains of the familiar song, "Nearer, My God, to Thee."

All was silent as the barge drew alongside the wharf. Willing hands made the craft secure; then at Pastor Speck's invitation, all joined reverently in singing the doxology, after which thanks were returned to our heavenly Father, for the day had indeed proved a blessing to all.
O. MELVA BATHGATE.

NORTH NEW ZEALAND

PRESIDENT: H. E. PIPER
SECRETARY: P. GLOCKLER

"After Many Days"

TO be more exact, about 6,570 days, or eighteen years later.

On one occasion Pastor F. E. Lyndon and the writer were conducting an evangelistic series of services in a town in the North Island of New Zealand called Hawera. A farmer living some miles out from the town came in regularly and attended the services, becoming fully convinced of the truth. Mr. Philipps was a local preacher in his district, and though he offered one denomination £5 if they would permit us to preach one sermon in their church on a Sunday evening on the state of the dead, yet he did not then obey the truth himself.

We ultimately went our several ways, and probably forgot one another. Eighteen years passed away. The writer returned from Africa and was conducting a mission in a picture theatre on this island.

It was Sunday evening, and quite unexpectedly Mr. Philipps came into the meeting and made himself known. At the close of the service he gave a rousing good testimony in favour of the mission and its work, and turning to us, said, "I have been a good Seventh-day Adventist now for a number of years, thanks to you brethren for the truth learned years ago."

The living Word of the living God sown in an honest heart is bound to bring forth fruit.

C. A. PAAP.

CHRIST has made every provision that His church shall be a transformed body, illumined with the Light of the world, possessing the glory of Immanuel. It is His purpose that every Christian shall be surrounded by a spiritual atmosphere of light and peace. He desires that we shall reveal His own joy in our lives.—"Prophets and Kings," p. 720.



Farewell to Doctors Sherwin and Freeman

ON Tuesday evening, April 25, the Sydney Sanitarium faculty and staff and the residents of Wahroonga gathered to say farewell to Dr. T. A. Sherwin and to Dr. M. M. Freeman and her mother, Mrs. Freeman, prior to their departure for Victoria.

Although it was the coldest day of the season, and fitful showers had been falling, the gymnasium hall, beautifully decorated, presented a scene of warmth and animation, and was packed to the doors. It seemed that all Wahroonga had turned out to show their love and esteem for the departing doctors who, for over twenty years, have been more than beloved physicians,—they have been a "Sanitarium father and mother" to every trainee, and a friend to those who have needed their ministry or sought their counsel.

The Sanitarium manager, Brother A. G. Minchin, occupied the chair, and all the Sanitarium faculty were seated with him on the platform. In his opening remarks Brother Minchin spoke of Doctors Sherwin's and Freeman's long years of service at this institution. In the early days when the Sanitarium was not so well known, they not only laboured untiringly for its success, but their spirit of self-sacrifice manifested toward the Sanitarium helped it in times of financial crisis on more than one occasion. Dr. Sherwin was present at the organisation of the Wahroonga church thirty years ago (before he had taken the medical course) and through the years has helped greatly in the various departments of church work.

The Sanitarium faculty and staff had put their good wishes in permanent form in an illuminated address, which was presented by Dr. C. W. Harrison. This reads, in part, as follows:

"We, your fellow workers and associates in the Heaven-given work of caring for the sick and suffering by ministering to both their physical and spiritual needs, desire to express to you, as far as words enable us to do so, our sincere appreciation of your service and fellowship.

"Though few of us have shared with you in the difficulties overcome, the problems solved, the discouragements mastered, in the days gone by, we have all learned of your devotion, determination, and valour in the fight, and how these graces have borne fruit in moulding the lives and characters of the trainees of those days and later times.

"We know, from personal experience and association, the helpfulness of your influence, the inspiration of your example, and the uplift of your faith and consecration, in following the Master's steps; and for these we thank God and take courage.

"We shall endeavour to emulate your example in building up the cause which both you and we love so deeply. We shall miss you very much; and we shall never forget the part you so nobly played

in our mutual struggles and victories, sorrows and joys.

"We assure you of our high esteem of your work and companionship; and of our gratitude for the blessings that companionship has brought to us all; and as you leave us we sincerely express to you our heartfelt good wishes for the future."

In the upper left-hand corner of the address was a picture of the Sanitarium, and at the foot was a group photo of all its workers, taken last year. The address was signed by Dr. Harrison, the medical superintendent; Brother Minchin, the manager; Brother C. H. Preyman, the chaplain; and Matron Speck.

Dr. Sherwin feelingly responded. Among other things he said: "When we married in 1912, we decided to adopt a family. That family was the nurses whom we were to train. Our family has become a very large one, numbering over 200 at the present time, and scattered over the world. Many of them have married, and we have since had the pleasure of meeting their children,—our grandchildren. As I travelled around the world in 1922, and we both went in 1927, we met our children in almost every land. Recently it was a great inspiration to me to meet away out in New Guinea, within seventy miles of the equator, two of these children of ours, and to find them so happy and enthusiastic in their work. It is true that the compensations one receives in Sanitarium work are not measured in pounds, shillings, and pence, but in the happiness and satisfaction that come from lives helped and workers trained for more efficient service."

As our three friends were going to a colder climate, the gifts from the village took the form of a beautiful eider down quilt for each of them. These were presented by Sister E. E. Thorpe, who was accompanied by three little children, "some of the doctor's many babies," each bearing a bouquet of flowers which they gave to the doctors and Sister Freeman.

Words are inadequate on such an occasion to express all that is felt, but as soon as opportunity was given, representatives of each class of nurses and also of every section of the community, spoke in a way that showed how greatly the doctors have endeared themselves to all.

We feel confident, as the chairman said, that success will attend their efforts in Victoria, and we are certain that they will quickly be surrounded by a wide circle of loving friends there who will be the better off because of knowing them.

V. M. R.

WEDDING BELLS

Lehner-Jones.—On the evening of April 11, in the Hobart church, Miss Emily Esther Jones of Hobart was united in marriage with Lelford Henry Ludwic Lehner, of Bruni Island. The church was very tastefully decorated by loving hands, and was filled to overflowing with relatives and friends. A very pleasant evening was spent, when the good wishes of the company were expressed for their future happiness. May God watch over this couple, and make their way prosperous and useful in the Lord's service.

F. G. RAMPTON.

OBITUARY

Ryall.—Sister Ellenora Ryall passed to her rest on April 7 at her home in Goe Street, Caulfield, at the ripe age of eighty-one years. Her end was peace. In 1882 she, with her husband and three children, came out from England. In 1895 she attended the Armadale (Vic) camp meeting. Convinced that she had heard God's final gospel call, she accepted the message, commenced to observe the Sabbath, and never deviated from her convictions to the day of her death. Her husband preceded her in death some fourteen years ago. She leaves three sons and four daughters to mourn the loss of a faithful, loving mother. Our sympathies are for them. One of the daughters is the widow of the late Brother John Bell of Warburton. Sabbath afternoon, April 8, we laid her in her last resting place, the Brighton cemetery, awaiting the Life-giver's call. Services in the home and at the graveside were conducted by the writer. THOS. H. CRADDOCK.

Schanks.—Sister Adah Schanks, born in England seventy-five years ago, died at her home, 76 Cubitt St., Richmond, Vic., on April 12. For a long time she suffered from a complication of troubles. The writer was at her bedside two hours prior to her death, when, after repeating to her the 23rd Psalm, she responded, "Amen. I am ready to pass into the dark valley." She was brought up a Baptist. Some twenty years ago at Richmond she heard a series of lectures on the present truth, commenced to observe the Sabbath, and at her death was a member of our Auburn church. On April 13 we laid her to rest in the Burwood cemetery. She leaves a husband, one son, and one daughter. To these our sympathies extend.

THOS. H. CRADDOCK.

Baker.—William Lemuel Henry Baker was born at Kelloog, Iowa, March 12, 1858; and died at Springdale, Arkansas, Feb. 5, 1933. He was ten years of age when his people accepted the third angel's message. In 1882 he was employed by the Pacific Press Publishing Association where he worked for about five years. Aug. 25, 1885, he was married to Miss Josie L. Cochrane, and in 1887 they were sent to Australia, where he entered the publishing work. He was next called to field evangelistic work, labouring with M. C. Israel and others. Through the succeeding years he was president of conferences in New South Wales, Victoria, Tasmania, West Australia, and New Zealand. In 1914 he was appointed Bible teacher in our Australasian Missionary College, and later called to pastoral work in Sydney. In 1921 Pastor and Mrs. Baker returned to America, where he received medical help in the Washington Sanitarium, and acted as chaplain there for a year. In the years 1923 to 1927 he was the Bible teacher in the Oakwood Junior College, Huntsville, Ala. Seeking a change of climate for health reasons, he was in Dr. T. J. Evans' sanitarium in Colorado Springs for five years, acting as chaplain in that institution. Coming to Arkansas, his high blood pressure was somewhat relieved, but his heart seemed to grow weaker and weaker, until he fell peacefully asleep. He leaves a wife and one son, Dr. Henry Merton

Baker, of Boston, Mass., who was present at the funeral, and an adopted daughter, Mrs. E. Cantoreggi, of Harding, Mass., also two grandchildren, and a large circle of sorrowing friends. F. S. HARTWELL.

Copied from the Review.

Tragic Death on Pitcairn

SISTER Ada Christian, one of the officers of the church on Pitcairn, sends this sad news:

"Sorrow like a pall has fallen over our island in the tragic death of one of our most loyal members, Edwin Christian. He with some other men went out goat hunting on March 23. Their hunting ground was in a most dangerous part of the island, and the day was rainy and slippery, just such a day to make the ones at home uneasy until the hunters' return.

"Edwin was the nearest to the object of their chase. Frightened at the thought of capture, the goat ran hither and thither with no way of escape, as the place was a narrow rocky steep. When jumping from rock to rock, it loosened a large piece of rock which came rolling down. Edwin was not far below the spot where the rock started. He could only dodge the stone by tuning sideways. It struck him in the left side and knocked him down on to the narrow ledge upon which he was standing. He clutched a tuft of grass which was growing on the edge for support, but not for long, for the rolling stone loosened another which came down and struck him a fatal blow on the head. His body came rolling down the precipice more than 200 feet to where the sorrowful onlookers stood.

"As fast as human feet could run, the sad news was borne to the village, and a motor boat was launched, manned by able men and boys. They were soon at the scene of disaster, and poor Edwin's mangled body was brought home to his heartbroken wife, mother, sister, and brothers. It was carried from the landing to his home on a stretcher made of canvas for the purpose.

"The following afternoon, March 24, just before the Sabbath came in, we laid him to rest in our cemetery, there to await the call of the Life-giver.

"Edwin is missed by all. He was always present at the church services, helped in the Sabbath school and teachers' meetings, and was among the first to take part in prayer and testimony meetings."

Brother Edwin Christian was forty-three years of age. He was the brother-in-law of Brother Fred Christian, the elder of the church on Pitcairn, and second cousin of Sister Ada Christian of Pitcairn, Sister M. E. Young of Brisbane, and Sister W. McCoy. We know the sympathy of all our readers will go out to our dear brethren and sisters of Pitcairn in their bereavement.

Wanted.—Two married men want work of any description, either together or separately. N. S. W. preferred. Apply to the PRESIDENT, North N. S. W. Conference, Box 27, Hamilton.

"DAILY prayers are the best remedy for daily cares."

"THE shortest route to the man next door is by the way of God's throne."

SIXTEENTH APPEAL FOR MISSIONS-1933

**"DEVOTION
DISPERSES
DEPRESSION"**

Ninth Week's Report To April 22

	Latest Weeks Report	Total	Per Cent of Goal Home Field
Sth. N.Z.	£ 23	£1,114	111
South Aust.		995	106
Victoria	7	2 135	101
Nth. N.S.W.	2	1 052	100
Tasmania	7 36	500	100
Sth. N.S.W.	9 31	2,152	98
Nth. N.Z.	8 No Report	1,600	86
Queensland	6 58	708	71
West Aust.	8 39	607	71
	£196	£10,773	94½

At the time of writing, no report has been received from North New Zealand.

A further surplus from South New Zealand has been reported this week. This conference has exceeded its aim by £114. This is splendid! Tasmania and North New South Wales report that there is more to follow, and Victoria and South Australia have gone beyond their respective aims considerably also, for which we feel very thankful. We would like to assure these conferences that we shall be pleased to receive as much as possible from them.

We appreciate very much the faithful work that has been done by our membership throughout the whole field. The raising of this money has meant hard work, earnest prayer, and the sacrifice of time. We rejoice that the means thus brought into the treasury will be used to send the gospel light to those who are in darkness. We also pray that God will water the seed sown, and that as a result of these magazines entering the homes, souls may be led to rejoice in the light of God's last message.

W. J. WESTERMAN.

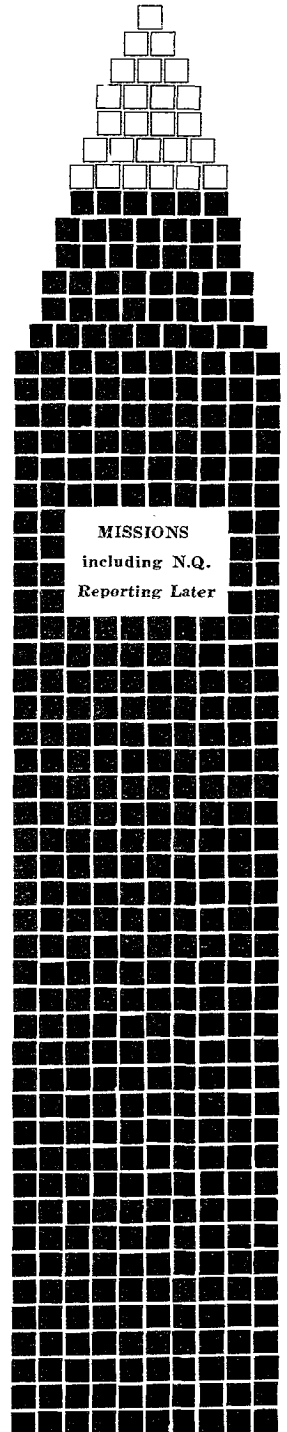
THE total reported now amounts to £10,773. Therefore we need only £627 to reach our home field goal of £11,400.

One more conference, Tasmania, has reached its goal; and another, South New South Wales, is nearly finished. Let us continue to pray that God will bless those who are still working.

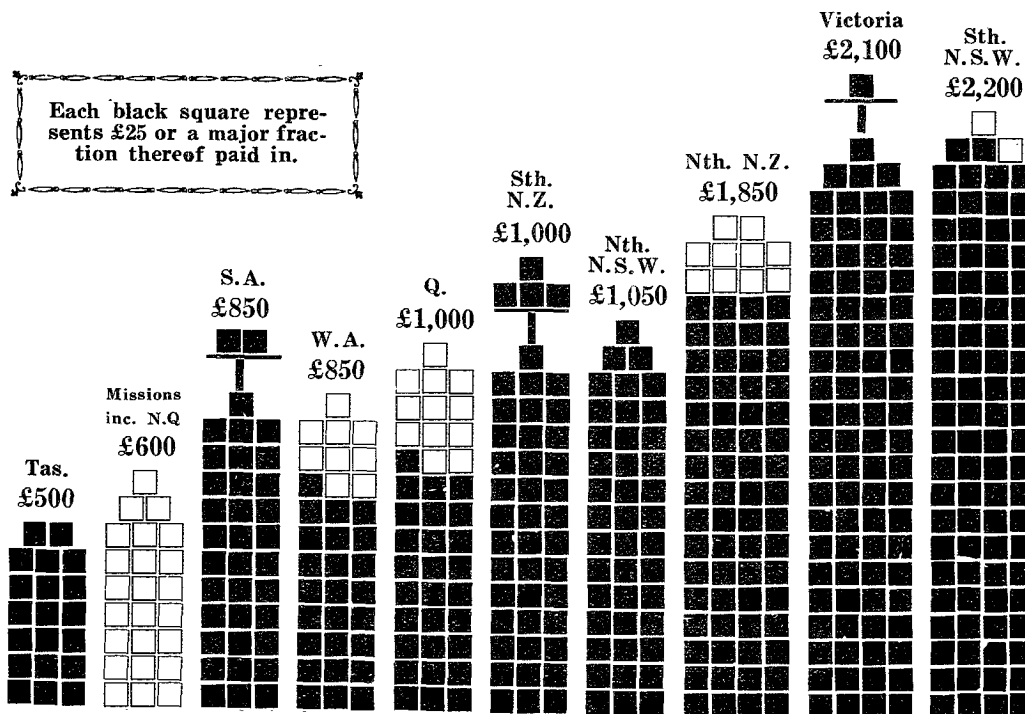
West Australia reports £39 as a result of the week's work. We are doubtful whether W.A. will make the grade, but trust that they will press on as far as possible.

Queensland's progress is steady. Its balance has been reduced to £292. The Easter holidays interfered considerably with its work, but we have faith to believe that Queensland will move onward to victory. Pastor Guilliard, the president of the conference, writes: "From all over the State accounts come to us of interested people found during the Ingathering. We believe the effort will be rich in souls as well as in money."

UNION £12,000



Each black square represents £25 or a major fraction thereof paid in.



Australasian Record

THE OFFICIAL ORGAN OF THE
AUSTRALASIAN UNION CONFERENCE
OF SEVENTH-DAY ADVENTISTS

Editor: Anns L. Hindson

Assistant Editor: Viola M. Rogers

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There will be no "Record" next week, as the issue dated May 15 is the special Week of Prayer number. This has been printed early and sent out in time to reach all parts of the field before that important prayer season, May 27 to June 3. We trust that all our subscribers are keeping safely their copies of the special number for use at that time.

SUBSEQUENT to the North Queensland camp, Pastor A. H. Piper will join the *Macdhui* at Townsville on May 2, and proceed to Kieta, Bougainville, where he will make connection with one of our own mission boats on his visit to the Solomon Islands to attend their general meeting. The *Macdhui* will pick up Pastor Stratford at Port Moresby, Papua, who will go on with Pastor Piper. The believers in the Solomons are looking forward greatly to the coming of these brethren. They have not had a visit from a general worker since Pastor Stewart went out in 1928.

IN a letter from Sister A. G. Daniells we learn that none of our people were hurt during the earthquake in Los Angeles in March, and none of our churches were damaged except the one at Long Beach. This one was only slightly damaged, and was converted into a temporary hospital for the care of the injured. In a later issue we plan to quote portion of Sister Daniells' letter. Lack of space prevents our doing so this week.

THE mission in the Auburn Town Hall, conducted by Pastors J. W. Kent and F. H. Letts, continues to draw about 400 people every Sunday evening. Fully three fourths of the congregation are not of our faith. There is also a most encouraging attendance at the Wednesday night Bible class held in the Masonic hall, Auburn, when about 100 interested listeners attend regularly, nearly all of whom are non-Adventists. On a recent Sunday night forty persons handed in their addresses for literature. The outlook is for a very successful mission in fruitage of souls.

There Is a Difference

"NOTHING doing here, sir. I know too much about missions and their effects upon the natives to give anything to missionaries. I haven't been up and down the islands with my eyes shut. I know what is going on. . . !! . . . !!"

Now retired, he was one time a captain on a steamer trading among the South Sea Islands. While he was catching his breath for further rhetorical flushes, I called his attention to the fact that this was a Seventh-day Adventist mission appeal. That altered the whole contact. The tempest of wrath that was collecting within did not break from his lips in

thunders of malediction. The clouds parted and the sun shone. He was ready to push his way past me down the garden path. But that revelation of the mission's identity altered the whole relationship.

"Come inside," he invited. "Where is Pastor _____? Mr. and Mrs. _____ put their baby in my cabin for quietness. I was sick. Where are they now? Yes, you have a fine crowd of fellows. Remember me to them. I don't believe in missions, but—well—that's different," he said as he thrust his hand into his pocket and drew out his offering.

I went on my way glad that this message gathers to itself the confidence of men, and with a prayer in my heart that God would help us so to walk before His face and that of His people that we ever may deserve that confidence.

J. W. K.

Working at the Bottom of the Sea for Missions

IF the reader could be here on the island of Ruruvae this morning, he would notice a "fleet" of eight canoes, about a quarter of a mile yonder, crossing over the lagoon. The occupants have just left the island of Keala, where they live, and are launching out on a missionary expedition for the purpose of helping to gather funds for the purchase of the boat for Papua. Their work will consist of diving for pearl shell. I am sure that if Pastor Lock in Papua possessed a pair of binoculars powerful enough, and could view these people in the Solomons setting forth on their mission, he would be pleased.

By evening they will probably have reached their destination, which is about thirty miles distant. There they will remain for about a week while engaged in this "ingathering" for missions from the floor of the sea. A kerosene tin well filled with pearl shell (bikoho), will realise about nine shillings. I am sure that if those of us who are not qualified in the art of diving for shell, were to make the attempt to earn nine shillings for missions in this way, we would give up in despair long before earning our first shilling. Not all these native people are experts at this work either—not by any means. At times even the most expert divers will not earn a shilling in a whole day, while at other times they may secure two or three tins of shell from the deep. But such instances are rare these days, for pearl shell is much sought after for European and American markets.

Pearl shelling is not without its thrills and perils. A short while ago I was talking with a boy who is here attending school, about this phase of pearl shelling. He stated that one day while out shelling, he was also spearing fish (under the water); as he speared the fish he placed them in a net bag, which hung from his shoulder. He again dived in search of pearl-shell and fish, and soon he was amazed to see a shark emerge from out of the depths, come right up to him, tear the net-bag containing the fish from his shoulder, and swim quietly away to enjoy its easily caught meal. These divers can tell us many such experiences.

The canoes have now almost disappeared from view as they are passing through a passage to the open sea. During the past few weeks several such expeditions have

set out from our different mission stations for shelling grounds, for the purpose of helping to advance the gospel in Papua. We are now wondering what the results will be on March 25.

Later.—March 25 has passed, but thus far we have not heard from most of the missions. It will take some time before all the offerings for the Papua boat are brought in. However, two missions have already reported. From one has come £4 2s. 6d., while the mission represented by the fleet of eight canoes mentioned above, gave £5 11s. 9d. as proceeds from their "ingathering" from among the submerged coral reefs. Both those who give and those who receive will be blessed.

A. J. CAMPBELL.

Neglect of Prayer Is Sin

TO neglect any known duty in things spiritual is sin. The exercise of prayer is the exercise of a duty, linking the need of a suppliant with the Source of all power. It is the acceptance of a duty in obedience to the direction of the Lord Jesus, who gave command, "Watch and pray."

Prayer is not, however, merely an exercise from the sense of duty. Prayer is the privilege of every follower of the Lord Jesus, and voluntarily springs from the experience of all who have tasted and seen that the Lord is gracious. He who neglects prayer thus fails in obeying the call of duty, and fails also by foregoing a privilege which may be the joy of every follower of the Lord Jesus.

Jesus believed in prayer. Luke 22:41, 42. Jesus taught prayer. Matt. 6:6; Luke 18:1. Jesus practised prayer. John 17. While He dwelt among men He was often in prayer.

"Our Saviour identified Himself with our needs and weaknesses, in that He became a suppliant, a petitioner, seeking from His Father fresh supplies of strength, that He might come forth braced for duty and trial. He is our example in all things. He is a brother in our infirmities, 'in all points tempted like as we are;' but as the sinless one, His nature recoiled from evil; He endured struggles and torture of soul in a world of sin. His humanity made prayer a necessity and a privilege. He found comfort and joy in communion with His Father. And if the Saviour of men, the Son of God, felt the need of prayer, how much more should feeble, sinful mortals feel the necessity of fervent, constant prayer."—*Steps to Christ*, pp. 97, 98.

As we pray, can we not, as believers in Him, view our prayers as connected with His prayer?

During the Week of Prayer so rapidly approaching, let us each endeavour to catch the thought that in prayer we appear before the Father, linking our lives with the life of the Saviour drawing from the fullness of the Father His own life as did the Son, and holding communion with One who is mighty to help in the need of our daily lives.

Let us accept the privilege of prayer so gladly as to rejoice in the exercise of it, and the duty of prayer so fully as to obey the direction of the Lord, making this Week of Prayer a new experience in our walk with our God.

W. G. TURNER.

Statistical Report of the MISSION FIELD of the Australasian Union Conference for the Year Ended December 31, 1932

	Cook Islands	Eastern Polynesia	Fiji	Lord Howe	Papua	New Hebrides	Nire	Norfolk Island	Samoa	Solomon Islands	Tonga	Miscellaneous	Mononoma Mission	Territory of New Guinea	Relation to Previous Year in Mission Field			SUMMARY FOR WHOLE FIELD Relation to Previous Year				
															Total Dec. 31, 1932	Total Dec. 31, 1931	Increase	Home Field Dec. 31, 1932	Mission Field Dec. 31, 1932	GRAND TOTAL Dec. 31, 1932	GRAND TOTAL Dec. 31, 1931	Increase
CHURCHES																						
No. of Churches	6	7	53	1	2	5	1	1	2	15	4	1	9	107	100	7	203	107	310	298	12	
Membership	127	215	730	27	29	186	5	28	40	905	53	42	316	2,703	2,221	482	11,486	2,703	14,189	12,850	1,339	
Baptised during Year	25	9	44			39			18	162	9	5	295	606	250	356	1,069	606	1,675	1,212	463	
CHURCH BUILD'GS																						
Number	6	6	15	1	10	18	2	1	2	66	2	1	14	144	130	14	138	144	282	267	15	
Estimated Value	£510	£635	£1,200	£200	£200	£87	£130	£150	£650	£40	£400	£500	£50	£4,772	£4,217	£555	£83,284	£4,752	£88,036	£83,708	£2,328	
Approx. Seating Cap'ty	450	550	1,750	120	1,500	1,480	120	200	400	5,380	80	200	2,330	14,560	12,270	2,290	16,473	14,560	31,033	28,553	2,480	
CHURCH SCHOOLS																						
Number		1	14		9	17				71	2		12	129	116	13	21	129	150	139	11	
Number of Teachers		1	14		16	17				71	3		12	139	127	12	39	139	178	165	13	
Total Enrolment		40	450		500	273			56	1,020	60		1,160	3,606	2,644	962	719	3,606	4,325	3,404	921	
Value of Bgs. & Equip.																			£7,621	£7,463	£158	
Ex. of Ma't'ce for Per'd																			£6,483	£6,937		
LABOURERS																						
Ordained Ministers	1	1	14		2	2				3	1			24	21	3	71	20	95	90	5	
Licensed Ministers			17	1	4	3			2	7	1	2	3	40	41	3	81	40	121	127		
Licensed Missionaries	2	3	40	1	8	9	1	1	2	85	3	5	13	173	173		165	173	338	343		
Book & Per'd'al Canv.			1											1	2		104	1	105	112		
Total Labourers	3	4	72	2	14	14	1	1	4	95	5	7	16	238	237	1	421	238	655	672		
TITHE																						
Total Receipts	£92	£315	£894	£121	£252	£293	£6	£62	£137	£699	£140	£13	£121	£91	£3,226	£3,081	£155	£60,377	£3,236	£63,613	£63,441	£172
Per Capita																		£5 11 0	£5 11 0	£6 0 4		
OFFERINGS																						
For Foreign Missions (Exc't S.S. or M.V. Off.)	£103	£95	£205	£37	£22	£24	£1	£26	£43	£104	£24	£15	£49	£17	£825	£790	£35	£22,029	£825	£22,855	£24,458	
For Home Mis. Work																		£3,166	£3,166	£2,507	£659	
For Local Ch'rch Work	£2	£7		£6				£2	£7	£12				£10	£46	£136		£3,905	£46	£5,951	£7,918	
SABBATH SCHOOLS																						
Number	10	14	72	1	9	19	1	1	2	94	5	1	14	244	218	26	325	244	569	530	39	
Membership	328	429	1,421	33	533	619	101	33	75	3,371	90	24	164	1,995	9,216	7,837	1,379	14,854	9,216	24,070	22,044	2,026
Off'gs to Foreign Mis.	£39	£134	£249	£32	£71	£137		£43	£21	£402	£39	£8	£69	£12	£1,306	£1,161	£145	£4,796	£1,306	£16,102	£16,048	£54
TITHE APPROP'T'NS (Fields Outside Conf.)																						
MISSION, VOL'T'RS.																						
No. of Societies	8	11	8	1	3	10		1	2	55	4	1	1	8	113	89	24	212	113	325	291	34
Membership	160	173	345	35	75	323		25	85	1,658	104	8	106	1,233	4,365	2,703	1,662	5,867	4,365	10,232	8,285	1,947
Off'gs to Foreign Mis.	£7			£1							£6			£22	£36			£2,007	£22	£2,029	£2,076	
Off'gs to Home Mis.																		£17	£17	£34		
Off. to Loc'l Ch'h W'k				£5										£5	£2			£72	£77	£140		
Total M.V. Offerings	£7			£6							£6		£8	£27	£38			£2,096	£27	£2,123	£2,250	

Statistical Report of the HOME FIELD of the Australasian Union Conference for the Year Ended December 31, 1932

	CONFERENCES (Home Field)											Relation to Previous Year			
	Australasian Union	North New South Wales	South New South Wales	North New Zealand	South New Zealand	Queensland	North Queensland	South Australia	Tasmania	Victoria	West Australia	Miscellaneous	Total Dec. 31, 1932	Total Dec. 31, 1931	Increase
CHURCHES															
Number of Churches		24	34	28	10	13	4	22	11	23	24		203	198	5
Membership		1,525	2,304	1,420	697	1,096	217	918	481	1,816	1,012		11,486	10,629	857
Baptised during Year		157	210	123	81	88	9	100	57	152	93		1,069	962	107
CHURCH BUILDINGS															
Number		15	28	20	8	9	3	11	8	19	17		138	137	1
Estimated Value		£5,390	£16,183	£21,531	£8,670	£4,150	£1,100	£4,650	£3,625	£10,775	£7,160		£83,284	£81,491	£1,793
Approximate Seating Capacity		1,870	3,735	2,425	1,420	1,290	200	1,093	670	2,255	1,615		16,473	16,283	190
CHURCH SCHOOLS															
Number		2	5	1	1			1	3	5	3		21	23	
Number of Teachers		4	10	1	3			1	3	12	5		39	38	1
Enrolment		113	187	13	54			15	42	197	98		719	760	
Value of Buildings & Equipment		£638	£2,290	£285	£700			£30	£51	£3,466	£161		£7,621	£7,463	£158
Exp. for Maintenance for Period		£704	£1,691	£170	£473			£203	£446	£1,840	£955		£6,432	£6,932	
LABOURERS															
Ordained Ministers	14	5	14	8	3	2	3	6	2	10	4		71	69	2
Licensed Ministers	21	8	16	6	4	5	2	4	3	7	5		81	86	
Licensed Missionaries	74	6	21	8	4	3	3	7	30	9			165	170	
Book and Periodical Canvassers		14	23	13	7	10	9	4	20	4			104	110	
Total Labourers	109	33	74	35	18	20	5	22	16	67	22		421	435	
TITHE															
Total Receipts		£3,515	£13,321	£3,212	£4,134	£4,148	£1,005	£3,453	£2,017	£10,691	£4,908	£73	£60,377	£60,360	£17
Per Capita		£5 17 0	£6 2 9	£6 2 1	£6 9 1	£4 1 3	£4 16 9	£4 0 2	£4 8 8	£6 2 4	£5 0 1		£5 11 0	£5 0 4	
OFFERINGS															
For Foreign Missions (Except S.S. or M. V. Offerings)		£2,008	£3,695	£3,187	£2,051	£2,025	£456	£1,593	£346	£4,018	£1,992	£159	£22,030	£25,668	
For Home Mission Work		£164	£145	£338	£1,425	£35	£20	£29	£21	£447	£42		£3,166	£2,507	£659
For Local Church Work		£699	£1,718	£746	£439	£556	£38	£470	£63	£1,176			£5,905	£7,782	
SABBATH SCHOOLS															
Number		38	53	45	15	17	11	29	16	63	38		325	312	13
Membership		2,002	3,704	1,643	725	1,227	373	1,057	664	2,741	1,418		14,354	14,207	647
Offerings to Foreign Missions		£2,544	£2,569	£1,920	£1,083	£1,109	£331	£776	£543	£2,362	£1,259		£14,796	£14,887	
TITHE APPROPRIATIONS (To Fields Outside Local Conf.)															
MISSIONARY VOLUNTEERS															
Number of Societies		27	39	22	11	13	5	26	14	33	22		212	202	10
Membership		933	1,094	512	261	449	104	519	297	968	680		5,267	5,552	285
Offerings to Foreign Missions		£285	£374	£225	£94	£137	£14	£159	£99	£477	£143		£2,007	£2,040	
Offerings to Home Missions				£13	£4								£17	£34	
Offerings to Local Church Work			£2	£4	£3	£33			£2	£28			£72	£138	
Total M.V. Offerings		£285	£376	£242	£101	£170	£14	£159	£101	£505	£143		£2,096	£2,212	