



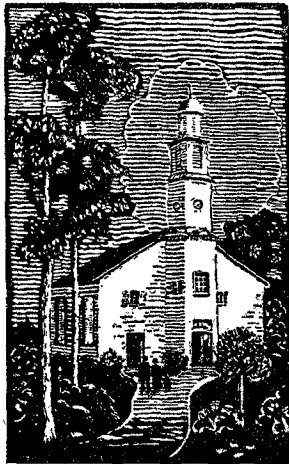
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Do We Really Keep a HOLY SABBATH?

F. D. NICHOL
Editor of the "Review"

Sin Must Be Banished

Do we really believe in the Sabbath commandment? We are Seventh-day Adventists. Dramatic and even heroic are some of the stories related of how our church members have stood faithfully for the Sabbath day in different parts of the world. Especially is this true in wartime, when some of our young men have risked the guardhouse and sometimes court martial in order to be obedient to the Sabbath command. All honour to those who have thus faithfully stood for what they know to be right.

But it is still proper to ask the question: Do we as a people, generally, appreciate what it means to keep God's holy Sabbath day? Before you answer that question let us ask another: Do you think it is possible to keep God's holy day without first possessing the holiness of heaven in our hearts? Unholy men cannot keep a holy day. Merely stopping work on the seventh day does not constitute obedience to the fourth command. We are to "remember the Sabbath day, to keep it holy." That is the heart of the command. All else is secondary. We may easily become lost in a maze of legalities, as did the ancient Jews, concerning the details of Sabbath activity, and thus forget what is the essence of the command. If we keep our mind on the core of the precept we shall have little trouble with the details out on the edges.

No man ever really kept the Sabbath day who did not first have a holy relation to God. We must be saved from all known sins if we are to keep the Sabbath day according to the command. How can we enter the Sabbath with known, unconfessed sins, and keep "holy" that day? It is not hard to see how we can change our clothes, refrain from ordinary labour, and go to church on the seventh day. But the command says, "Remember the Sabbath day, to keep it holy." The language of the command is not hard to understand. With our eyes on the key word "holy," would it be too much to say that some Adventists, perhaps, have been rather intermittent in their keeping of the Sabbath? To say otherwise would be equivalent to declaring that uniformly as a people we have entered the seventh day of each week with our hearts purged of all known sins.

The Sabbath is intended of God to be a sign of covenant relationship to Him. He declared through Moses: "Verily My Sabbaths ye shall keep: for it is a sign between Me and you throughout your generations; that ye may know that I am the Lord that doth sanctify you." Ex. 31: 13. But how shall we know that the Lord has sanctified us unless we have searched our hearts in prayer before Him ere we enter the Sabbath, and have thus made certain that no evil is cherished there?

We keep the Sabbath as a sign of sanctification. What an awesome thought! We are remembering the day that memo-

rializes God's creative power. We are to see in that original display of divine creative energy the pledge and assurance that God will create in us a new heart and make us new men and women in Christ Jesus. Only those who have availed themselves of this power which is promised to create us new creatures, give genuine evidence of having faith and belief in the God of creation. Only they can sincerely keep the day that memorializes the original creation.

Thus we see that active faith in God and His creative power for our individual lives is prerequisite to a true keeping of the Sabbath. And active faith displays itself by invoking the power of God to cleanse from sin, to give victory over every besetment.

A Weekly Challenge to Holiness

We need more definitely to see that the closing day of each week provides not so much a day of freedom from labour as a day of freedom from sin, a "holy" day. Not that we should be content to let the other days be less free of iniquity, but that we should see in the last day of the week a challenge to us to clear the record of all failures, for a holy barrier stands between us and the next week. We cannot safely pass that barrier unless we have left our sins behind. A failure to do so is to taint the day, so far as we are concerned, with the sins we have carried over into it.

If we really believe in the Sabbath command we shall figuratively put a halo around that day in our thinking. On each

If the Spirit does not control, there can be no real holiness, and only a holy man can truly keep a holy day.



day of the week as we approach the Sabbath we shall ask ourselves, "Am I making ready to keep 'holy' God's rest day?" And on the sixth day, which should truly be a preparation day, we shall more searchingly ask ourselves, "What steps should I take today to see that all is right between me and God in order to keep the Sabbath in spirit and in truth?" And sometimes that question should include the inquiry, "What steps should I take to see that all is right between me and my fellow man?"

Dissensions Prevent Sabbath-keeping

If the angels were capable of cynical laughter—which, thank God, they are not—there would be cold mirth in heaven at the sight of a man's presuming to keep the Sabbath holy and yet cherishing feelings of hardness, if not hate, toward some other man who is seated across the aisle from him in the church. The matter of true Sabbath-keeping is just so real and specific! What is the value of our discussing this vital subject only in the abstract? We do not live our lives in the abstract but in the concrete. And the question of

holy Sabbath-keeping involves such concrete questions as this. A church where dissension exists, where divisions flourish, is not keeping God's Sabbath—at least none of those who are parties to the dissension are.

That is how solemn and significant the Sabbath really is. We have ceased to be true Seventh-day Adventists when we permit our hearts to cherish anything that prevents the divine Spirit from having full control. For certainly, if the Spirit does not control, there can be no real holiness. And, as we have already said, only a holy man can keep a holy day.

We speak of Sabbath reform for the world. And that is right. We should go forth more fully to proclaim this great truth. But let us begin first with Sabbath reform in our own lives and in our own churches. We seek to bring others into obedience to the fourth command, that they may be ready to meet a holy God, for the Sabbath is to be a final test. But let us make sure that we first bring ourselves into a constant holy relationship to God, that we may keep His Sabbath in spirit and in truth.

God's Personal Love

H. C. HARKER

"As flows the river calm and deep
In silence toward the sea,
So floweth ever and ceaseth never
The love of God to thee."

"Christ's favourite theme was the paternal character and abundant love of God. This knowledge of God was Christ's own gift to men, and this gift He has committed to His people to be communicated by them to the world."—"Testimonies," Vol. VI, page 55.

The greatest knowledge one can attain to in this life is to know God and His Son, Jesus Christ. Such knowledge means life eternal to the possessor; it means to know and believe the love God the Father has for us individually. Speaking of His incomprehensible, immeasurable, exhaustless love, one writer declares:—

"Tongue cannot utter it; pen cannot portray it. You may meditate upon it every day of your life; you may search the Scriptures diligently in order to understand it; you may summon every power and capability that God has given you, in the endeavour to comprehend the love and compassion of the heavenly Father; and yet there is an infinity beyond. . . . Eternity itself can never fully reveal it. Yet as we study the Bible, and meditate upon the life of Christ and the plan of redemption, these great themes will open to our understanding more and more."—"Testimonies," Vol. V, page 740.

"Live in contact with the living Christ," is the promise, "and He will hold you firmly by a hand that will never let go. Know and believe the love God has to us, and you are secure; that love is a fortress impregnable to all the delusions and assaults of Satan."—"Mount of Blessing," page 173.

Now where can we begin to understand and believe God's love for us personally? Mrs. E. G. White, commenting on the first two words of our Lord's prayer, "Our Father," says: "Here is the announcement

of that wonderful truth, so full of encouragement and comfort, that God loves us as He loves His Son. This is what Jesus said in His last prayer for His disciples, 'Thou hast loved them, as Thou hast loved Me.'" Think of it! "as He loves His Son." No wonder the prophets exclaim, "Who is a God like unto our God?" "Who is a God like unto Thee?" while John the beloved calls to us: "Behold, what manner of love the Father hath bestowed upon us, that we should be called the sons of God." How beautifully the poet expresses it:—

"Were the whole realm of nature mine
That were a tribute far, too small,
Love so amazing, so divine,
Demands my life, my soul, my all."

Then we think of that degree of love as revealed by inspiration. "Yea, I have loved thee with an everlasting love: therefore with loving-kindness have I drawn thee." Jer. 31: 3.

How this attribute of love is emphasized in the Scripture! Love is the first-fruit of the Spirit; love is the top rung in Peter's

"If Christians would associate together, speaking to each other of the love of God and of the precious truths of redemption, their own hearts would be refreshed, and they would refresh one another."—"Steps to Christ," pages 106, 107.

ladder; Paul says it is the bond of all perfection, and in Moffatt's translation of Col. 3: 14, he says: "And above all you must be loving, for love is the link of the perfect life." Love is the greatest thing in the world.

The searching question is, Do we reciprocate the love of God to us? This is so essential to salvation. The Apostle Paul exhorts us: "Put yourselves to the proof, not me; test yourselves, to see if you are in the faith. Do you not understand that Christ Jesus is within you? Otherwise, you must be failures." 2 Cor. 13: 5, Moffatt's translation.

The Bible places before us certain evidences by which we may know if we do not love God—a desire to please ourselves instead of God; a love of the world and its fashions; a disinclination to read God's Word; a dislike of God's children, taking no interest in the enterprises of God's kingdom; and last, to having no desire or aim for holiness. All these betray a lack of love for God.

A disinterest in God's Word is an indication of a want of love for Him. There is not a person who can read who would not greatly prize a book written by a loved earthly friend. And what a peculiar value and abiding interest attaches to love letters! Referring to our heavenly Father's love message to us, Job asserts: "I have esteemed the words of His mouth more than my necessary food."

"No matter how high his profession, he whose heart is not imbued with love for God and for his fellow men is not a disciple of Christ. Though he should possess great faith, and even have power to work miracles, yet without love his faith would be worthless. He might display great liberality, but should he from some other motive than genuine love, bestow all his goods to feed the poor, the act would not commend him to the favour of God. In his zeal he might even meet a martyr's death, yet if destitute of the gold of love, he would be regarded by God as a deluded enthusiast or an ambitious hypocrite."—"Testimonies," Vol. V, page 168.

Evidences are also given by which we may know that we love Him. Jesus said, "If you love Me you will keep My commands." "If anyone loves Me he will obey My word, and My Father will love him, and We will come to him and take up Our abode with him. He who does not love Me does not obey My word." John 14: 15, 23, 24, Moffatt's translation.

"Love, true love for our fellow men, evinces love to God."

As you travel through this year just beginning, wear close to your heart these assurances of love and breathe often of their fragrance. They will radiate contentment, joy, and power.

"God has a deep and earnest love for every member of the human family; not one is forgotten."—"Fundamentals of Education," page 299.

"The Lord . . . Knows each individual by name, and cares for each as if there were not another upon the earth for whom He gave His beloved Son."—"Gospel Workers," page 217.

"The Father Himself loveth you.' . . . His watchcare extends to every household, and encircles every individual; He is concerned in all our business and our sorrows. He marks every tear; He is touched with the feeling of our infirmities. All the afflictions and trials that befall us here are permitted to work out His purposes of love toward us—that we might be partakers of His holiness, and thus become participants in the fullness of joy which is found in His presence."—"Testimonies," Vol. V, page 742.

Around the Conferences

Ministerial Institute, Victoria

H. S. STREETER

A great joy came to the workers of the Victorian and Tasmanian conferences when they met for the ministerial institute conducted by Pastors R. A. Anderson and J. B. Conley in the Auburn church from November 20-26, 1945. Pastor Moulds, president of the Victorian Conference, welcomed our visiting workers, and expressed the belief that all would receive much help from the meetings—a belief that was fully realized.

At the opening devotional meeting on Tuesday afternoon, Pastor Anderson struck the keynote of the institute. Basing his remarks on Job 33:14-28, the speaker showed how God is still striving, amid the crooked thinking of these last days, to speak to the hearts of men; how He is looking for messengers to give a message of hope and salvation—men who rightly interpret the signs of the times, and who present a Saviour greater than the power of sin. God is more concerned with men than methods, and today He wants better men. When Israel rebelled against God in the wilderness and were threatened with extermination, Moses pleaded with God that his life might be taken and Israel's spared. In like manner the workmen for God must plead for His people today; they must stand between the living and the dead. The earnest season of prayer following these soul-stirring remarks will long be remembered by all present. With the call for better men came the call for better methods, for greater confidence in present truth, and a wider vision of service. These four objectives were constantly kept before us throughout the meetings, being enunciated in the Scriptures, reinforced by the Spirit of prophecy, and illuminated by example and experience.

In making a plea for better workmen, Pastor Conley gave an excellent study on "Building a Soul-winning Personality—God's Four-square Man." He dwelt upon the even development of the four sides of human nature—physical, mental, social, and spiritual. God plans that His servants shall be balanced. So often men are seen who allow one side of the nature to be overdeveloped, thus becoming cranks and fanatics. Emphasis was placed on the need of giving special attention to the social life, and using our personality for the salvation of souls. Daniel was set forth as an example of the fully developed man, but transcending all is our Lord Jesus, who grew in stature and wisdom and in favour with God and man.

Three words gripped our attention daily: Message, messenger, method. Our need of confidence in the message was forcefully set forth by Pastor Anderson in a series of studies on the Prophetic Faith of our Fathers, in which was shown that we as a people are the restorers of many generations. Our interpretation of prophecy is not an innovation, but a continuation of the faith of the apostles; not a discovery of new truths, but a recovery of long-lost old truths; not the defence of new posi-

tions, but the championing of old positions. "There is nothing in this world more powerful than a prophetic truth whose time has come."

We are not here as an extra sect, but as a people who fulfil prophecy. Truths held by the apostles and early church fathers, by the Waldenses and Reformers, truths that the Papacy earnestly endeavoured to hide and obliterate, are our heritage today; and when we see the evidence so clearly set before us as recovered from the literal and figurative dust of centuries, then we have a confidence that no other people possess.

This wonderful information, so soon to be made available to our people, will give us weapons to fight against error and to vindicate the truth. Such confidence will be needed in the last final struggle.

Having spent years in successful evangelism and in training workers, Pastors Anderson and Conley gave us out of their wide and varied experience an outline of the best methods used by our workers in all parts of the world. God calls for the best we can find in the way of meeting-places, whether in the open air, in tents, halls, theatres, etc. These must be made attractive and representative of the cause we love. Working teams must be developed whose gifts can and will blend for the full presentation of the gospel, and such evangelistic teams may well work together for many years, thus making for progress and permanency.

Onward with Jesus

To the Victorian and Tasmanian workers and to the people of Melbourne the Institute was a season of great refreshing, and its memories find expression in the following lines:—

Up in the mountain with Jesus,
Daily we pondered His Word,
Daily we heard His instruction,
Daily our hearts were all stirred.

Heirs of a past full of glory,
Keepers of gems lost from view,
Placed in a casket of beauty—
Riches abundant and true.

Great is the task that awaits us,
Ere sinks the sun in the west,
Bitter the conflict with evil,
Calling for courage and zest.

Down in the valley with Jesus,
Mingling with sorrow and sin,
Urged by a love that is boundless,
Seeking the sinner to win.

Soon will the struggle be over,
Soon will the labour be done,
Soon will the trials be ended,
Soon will the laurels be won.

Loyal to God in our calling,
Spurred by the love of our Lord,
Forth to our labours we hasten,
Proclaiming the truths of His Word.

—H. S. Streeter.

We were greatly humbled as we thought of how little we are doing compared with what we might have done, and as the call came for a wider vision and a deeper consecration to the challenge of the great unfinished task, our hearts responded to the gracious call, and together we gave our lives anew to God.

The meetings held nightly in several of our churches brought much encouragement to our church members and especially to our young people whose Week of Prayer coincided with the time of the Institute. As Pastor Anderson met old friends whom he had known from boyhood days the renewal of friendship was mutual. It was at North Fitzroy that he first went to Sabbath school and church school; it was among the members of the Memorial church (the successor of the Malvern church) that he preached his first sermon. What a lot of water has flowed under the bridge since then, carrying away, it is true, some of the sons of men, but there remain some whose interests and prayers have followed the lad through the years, and who today rejoice in the eloquence of his message and the humility of his life! One of the most pleasant scenes during the time of the Institute was the ordination of Doctor Sherwin to the gospel ministry in the Prahran Memorial church. The doctor attended many of the meetings, and his presence and hearty counsel was much appreciated.

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One Year of Service

The Social Service Centre completed one year of work on September 4, 1945. In the twelve months of service the Centre endeavoured in every way to put into effect the aims and objects set out hereunder:—

To advance the kingdom of God on earth and assist in the proclamation of the advent message by:—

(a) Relieving physical suffering among the less fortunate, and providing spiritual help where opportunity presents itself.

(b) Providing where possible medical and nursing assistance in necessitous cases, enlisting the voluntary services of medical men, nurses, and suitable persons, trained in first aid and home nursing.

(c) Providing instruction in healthful living and healthful cooking.

(d) Providing facilities for the youth of the movement to acquire a knowledge of useful arts and crafts, with a view to enlarging the usefulness of our young people in the field of Christian help work.

(e) Instituting any other work of a social nature as shall be deemed advisable from time to time by the Social Service Officers.

The sick and needy were visited, the aged and lonely ministered to. Homes were provided for little children, clothing made, mended, and renovated. Hundreds and hundreds of hours were worked at the Centre, at home, and in missionary work. Much time, energy, and enthusiasm were expended to make the sales of work a success. In every field of service church members co-operated with the staff to minister to the needs of others. House-to-house visitation by the nurse, in ministering to the sick, began the last week in May. Much has been done to alleviate the pain and distress of many sick people.

The Centre staff comprises two nurses—Sisters A. McLeod and O. Speers; a wel-

fare worker, Mrs. E. Dean; a workroom supervisor, Mrs. M. E. Abbott, a stenographer, Miss M. Gane; and the director, Mr. E. Hon.

To meet the increasing need and to extend the field of service, the Centre is planning for the establishment of a medical clinic and welfare centre. An aggressive programme of medical missionary work, health education, and instruction in diet and cookery is planned for this year. These avenues of instruction will help to illustrate more clearly the saving power of the gospel message. As we put into practice the instruction given to us in the Scriptures and the Spirit of prophecy, so shall we see in reality the promise that is made to us in Isaiah 58: 8: "Then shall thy light break forth as the morning, and thine health shall spring forth speedily; and thy righteousness shall go before thee; the glory of the Lord shall be thy rearward."

The world is sick and waxing old. We have the message and the knowledge to meet the emergency. It is our determination to equip ourselves that we may be found worthy to work and follow the footsteps of Jesus in ministering to those in need.

Hereunder is a summary covering the first year's work:—

| | |
|----------------------------|----------|
| Clothing distributed | 2,451 |
| Treatments given | 175 |
| Parcels of food | 122 |
| Cash assistance | £30 4 11 |
| Hours worked | 5,119 |
| Persons working | 599 |
| Garments made | 1,834 |
| Persons helped | 314 |

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Three Walk in Newness of Life

BELLE CAMPBELL

These are troubled, confused days. Many different voices on every side are calling, "Lo here, my friend, lo there! Turn this way and you will find all things to satisfy the desires of your heart." Thus many are turning this way and that way in pursuit of happiness, yet are not completely satisfied. To such the question keeps repeating itself, "How can I find perfect peace, joy, and satisfaction?"

Does God read the questionings of men's minds and hear the cry, "Which way, Lord?" I believe He does.

Several months ago a faithful lady colporteur called at the homes of three women, and she very soon discerned the longing in their hearts to find the way of truth. Studies were commenced, and later the interests were followed by the church pastor and lady Bible worker. In due course each lady signified her desire for baptism; and on December 1, in the Wollongong (N.S.W.) church, they listened to a message of hope and comfort from Pastor Barnes. He pointed out that the ordinance of baptism not only typified a burial and resurrection, but that it was also the commencement of a life-long union of marriage with the Lord, the bridegroom of His church on earth.

It was encouraging to notice the children present to witness the baptism of their mothers, and as these families worship with God's remnant people may they continue to realize that the Lord has in-

deed led them into the path of His own choosing, and may His peace and joy of service be theirs until Jesus comes.

"The Saviour gently bids thee,
 'Go work for Me today.'
 What though the load be heavy,
 And dark and rough the way;
 His Word will bring to someone
 Bright beams of heavenly light.
 Then rise to do His bidding,
 Dispel the gloom of night!

"Take cheer to all the lonely,
 Give aid to those in need;
 Reveal the love of Jesus
 In every thought and deed.
 Speak words of hope and comfort,
 Smile with the lips of love;
 Sing songs of faith and courage,
 Point souls to God above."

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Thirteen New Nurses

"But they, while their companions slept, were toiling upward in the night." And so thirteen purposeful young people finished their medical training at the Sydney Sanitarium and Hospital, and on Sunday night, December 2, 1945, received their diplomas.

In their honour, church members, classmates, and friends from far and near packed the Wahroonga church. The decorations, in the graduates' colours, had been artistically arranged by the third-year nurses.

The congregation was made welcome by Brother G. E. Adair, manager of the Sanitarium, who mentioned that this was the forty-second occasion of its kind that had been held by the institution.

Pastor A. W. Knight, Sanitarium chaplain, was the chosen speaker, and addressed the successful nurses in a sermon inspired by their motto: "Witnesses of the King."

Members of the medical staff also took

part in the service. Other items on the programme revealed a wealth of local talent. The words of the class song were composed by Brother W. R. Carswell, the music by Lyndon Knight; and Pastor Robert Hare was the author of the class poem. Sisters Abbott and Colley rendered a duet.

Four of the graduates have accepted appointments within the organization—Mr. L. Hawkes to Papua, Mr. P. Cappe to North New Zealand, Mr. C. Bernoth to South Australia, and Miss Pages to the Warburton Hydro. Most of the young ladies are arranging to take the obstetric course in other hospitals.

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Reunion Service

MARIE J. GANE

Sabbath morning, November 24, 1945, dawned with gladness. High up in the trees the cicadas sounded songs of joy to their Creator. Truly it was a day for rejoicing, a day in which one's heart went out to God in gratitude for His goodness. A reunion service was to be held at the Concord church, Sydney, and it seemed an omen of the blessings to follow that the day was ushered in so serenely and beautifully.

The church glowed with welcome, as one by one came old members, new members, friends from far and near to worship. How the angels must have rejoiced as approximately 200 people lifted their voices in "Praise God, from whom all blessings flow!"

An old friend, in the person of Pastor W. G. Turner, conducted the church service. He said it was nine years since he had last attended Concord church. Our hearts thrilled as he told us that wherever he had been in the world field it was the same dear, familiar message that was being preached. At the conclusion of the service he called for a fuller, deeper consecration; for a welding together of hearts



BACK ROW: Madeline Pages, Agnes Barclay, Philip Cappe, Cecil Bernoth, Lester Hawkes, Stephen Carter, Dorothy Allum, Patricia Swarbrick.
 FRONT ROW: Freda Tiller, Hazel Wolfe, Peggy Peacock, Beryl Stocken, Mavis McKinlay.
 INSET: The late Maisie I. Galwey.

in bonds of love and unity, that we might be better fitted to do our part in the finishing of our God-given task.

The Young People's meeting in the afternoon was prepared by three of the younger church members. They had entitled their programme, "The Cross-roads." It depicted Youth standing at the cross-roads of life wondering which way to turn. Fashion, Sport, Music, and Education in their turn approached Youth and endeavoured to lure her along the broad way, of which the end thereof is the way of death. But Youth, guided by an inner prompting, was not satisfied until the gospel, clothed in Christian Love, came and pointed the way to the foot of the cross. Together they knelt in surrender to the One who gave His all, while "I hear the Galilean Gently Calling" was sung. The whole programme was an inspiration to the listeners.

After the meeting a number of us paid a visit to two of our members who had been unable to worship with us in the morning. We spent a very pleasant time singing and talking with them, sharing some of the blessings we had received ourselves.

The Sabbath day was slipping beyond the western hills into eternity as we turned our steps homeward. As the sunset lingered like a benediction, heads were bowed round family altars, in thankfulness to their Maker for this day of rest and refreshment.

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Young People's Camp at Bickley, W.A.

DAPHNE PEGLER

On the afternoon of November 16, 1945, thirty-five young people gathered in readiness to leave for their week-end at the National Fitness Camp at Bickley Reservoir. It was a very pleasant drive, with the sun dipping behind the city, and lengthening shadows, and the cool breeze of approaching evening. We arrived as the sun was setting, so after we had been allotted our huts or tents, were assembled for worship.

After tea, we were glad to welcome Brother N. Clapham, who had walked over from the College, to take the Friday evening meeting. The thoughts he presented were very good, bringing out the fact that if we have the Lord on our side, all things are possible. For practical illustrations he gave a sketch of the lives of three great reformers—Martin Luther, Charles Wesley, and William Wilberforce. He also told the story of Miss Edith Shelley, who worked among the lepers of Central Africa, how she established clinics within a radius of 25 miles, and walked to each one herself, and how later she increased the number after she had been given a bicycle. She died last year after having done a great work for this dark continent.

Pastor Rollo, the preceptor of the College, came over and took the church service on Sabbath morning. All were thrilled with the message he had for us and with the practical way in which he presented it. He told us that in the beginning God created all things, and He saw that it was good. If you take nothing ("O") away from good, you have God, or vice versa, if you add nothing ("O") to God you have God. In the beginning, all things emanated from God and were good, therefore if we have God in our hearts, everything

(Concluded on page 7)

Our Mission Fields

Faith Strengthened in the Solomons

Extracts from a letter written by Pastor Norman Ferris to Pastor Rudge.

"We have every reason to be most grateful to our native leadership for the courageous stand made for the defence of our work and properties throughout the group. With the exception of Malaita our native leadership has been outstanding in its devotion to the cause and in the general care of all of our people. The leader on Malaita did not prove to be very strong, but in spite of that our work was maintained by the teachers in their own sections.

"You will remember our concern for the Solomons from the middle of 1943 onwards, also the efforts put forth at that time by various organizations for an extensive post-war missionary programme, which was planned without any reference to our mission board. It was about this same time that you called our people in the Avondale church to engage in special prayer for our work here, because our believers were passing through a period of trouble and persecution.

"A well-prepared plan by someone was being put into effect to close down our entire work, and Pastor Ragoso, as the natural leader of our mission, was subjected to very severe persecution. At the same time, in all sections of the group, all of our native leaders, with the exception of Pastor Rore, were ordered to leave their stations.

"At Kukundu, Jimuru, and Pana remained to care for the hospital buildings as long as was possible, and they left only when the Japanese killed natives near by. Both Jimuru and Pana were ordered to return to the Marovo and not come back to the hospital. They refused to leave the people, and went with them into the hills. And from those mountain caves Jimuru kept constant vigil over all the people and over the Amyes Memorial Hospital. He also became the main helper to the Scouting Officer and supplied all the medical assistance to the people over a wide area. He would travel right into the enemy lines and pass through to care for any in need. He had two houses built away in the forest to which were carried all the personal effects of the doctor and Brother Gosling, also hospital equipment. Unfortunately, the Japs found these buildings.

"I have discovered that around the field our natives have come through this experience with a stronger faith in God. Where the opposition was the heaviest, the tithe and offerings were the highest. In these areas there have been no backslidings, and throughout the Marovo and the Western Solomons during the past three years not one of our teachers slipped away. Though forced to close down the churches, and not allowed to meet for Sabbath school, yet in the caves on the mountainsides our people never missed a meeting. With pleasure they tell that while for months they were compelled to live in the bush, each night finding them in some new place, without shelter, not

once did it rain at night, nor was there any sickness among them. Our people in these places have great respect for the native ministry and leadership. They have been through deep waters, but have come through courageously. They are mighty men of prayer and faith. At times I have had to kneel in deep humiliation, being conscious of a lack of the childlike faith possessed by these native people.

"You will be interested to know that the Amyes Hospital is now in full swing. The people have given wonderful support in cleaning the station and rebuilding native houses. The main hospital building is now in use. I think that Dave [Pastor David Ferris] has some forty in-patients and many day patients.

"Batuna is all ready and waiting for the coming of the missionaries. The principal's home will have to be rebuilt, for the white ants have eaten enormous portions of it. This happened while our boys were hiding in the mountains and during Ragoso's experiences. The boys feel badly about it, but I have assured them that we have greatly appreciated what has been done by them in caring for the properties and the personal effects of the missionaries. This loss of the house is just one of those things that could not be avoided. This was the only house with southern timber in it, and this of course is the natural food for termites."

★ ★ ★

Thanks to You from Mrs. Tucker and Micah

The kind contributors to comforts for Micah, the crippled young man at Aore, New Hebrides, and all who sent spectacles for the native folk out there will be glad to hear that their gifts have reached the recipients. Writing on November 3, Mrs. Tucker said:—

"I do thank you very much for all your kindness in sending along so many things, and now Mr. Mitchell has just arrived and says he has lots of glasses and the air-cushions, and I hope the typewriter and wheel chair are aboard. I have not heard yet, as none of our goods have arrived; but as our mail has to go I won't be able to write and tell you all about it this time. But I do know that words cannot express how very happy I am that these things have been procured for Micah. He will be very thrilled. When I told him they were coming, you should have seen the beam on his face. He will be so happy, and I hope it will not be very long before Micah will be able to type a nice letter. The glasses will be gratefully received also. Please put a note in the 'Record' and thank all the kind givers of these articles."

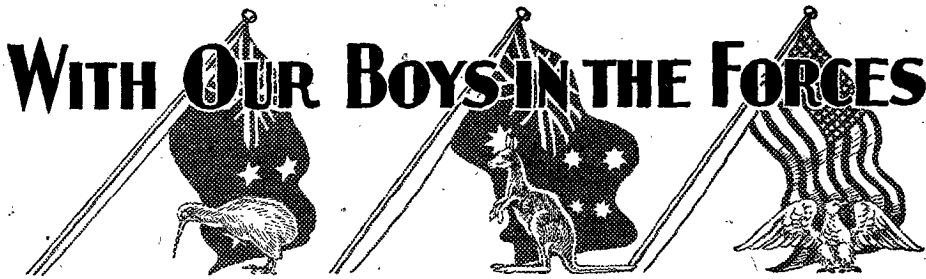
On the 26th November, Micah typed this letter:—

"Dear Friends,

"This is the first time I have written to you.

"Now me want speak along you, were time me fall along tree me lie down along

(Concluded on page 8)



"My strength is as the strength of ten because my heart is pure."

An Inspiring Week on Bougainville

[Pte. Russell Behrens gives some very interesting details in a letter recently received by his parents, who kindly agreed to share them with us.]

Since I last wrote you, I've had some great experiences. Last week-end we were out to the native hospital to see a few of our boys, and while we were there we were told that Pastor Norman Ferris was around, but nobody knew just where, so we didn't go looking. But on Monday, one of the boys found he was down in the bay with three mission boats. Ivan [Goldsmith], Bill [Potter] and myself were down playing tennis that afternoon, and we went to the club for tea, and who should we meet but Pastor Ferris. My it was good to see him, and to have a talk, and he was just as delighted to see us. He said he had no idea there were so many of us around. When we told him there were about forty of us, he was surprised, and wanted to meet us all.

The night we met Pastor Ferris he said to come down to the boats, and his invitation wasn't hard to fill for we all wanted to see the boats and have a talk over things. One of the chaps who was with us had a truck, so it was not long before we were at the beach and called to the boat for them to come and take us out. They came to shore in a small boat, and took us to the big one.

Well, we arrived out there, and were met by a dozen of our native boys, and it was a wonderful meeting. I'll never forget it. Everybody was so happy, and when we learned we would meet Kata Ragoso, well, that was too wonderful! Ragoso was away when we went to the boat Monday night, but he would be there Tuesday afternoon. He was away with one of the other boats on a job. Anyway, Tuesday we were down at the boat to meet him. Well, it was a day I shall never forget. As we talked to Ragoso, our hearts were thrilled at the stories told of when war was in these parts, and to hear how good God has been. How they praise Him for His wonderful care, words can never tell! The natives have had some terrible times, and many of them were whipped for being faithful to their God. Many were put in gaol, but they gave glory to God for His keeping power. It's just wonderful to hear them. It thrills my heart, and I want to live a better life for my Saviour.

As I heard their stories, my heart was filled with joy to know we still have a God who answers prayer. Our trouble is, we haven't enough faith, but let us hold fast to what we know and believe is right, and I'm sure we shall never be disappointed. Things seem very dark at times,

and many discouragements come—I know they do to me—but I want to live above these, for there is only one thing worth living for, and that is life eternal; and we all want this, don't we?

We visited the boats nearly every night, and one night three of us had tea on board. It was great to sit down and enjoy a nice meal on the water, and it was beautiful and cool. It was a real treat.

Then on Thursday evening, we all met at the hospital chapel and had a meeting. Pastor Ferris brought sixteen native boys, and he took the meeting. All the S.D.A. boys were there as well as a lot of others. All told, there would be one hundred, and we had a wonderful meeting. Pastor Ferris told us of how the work is opening up and how the Americans have given so much to the missions. It's wonderful to hear of what they gave. It's nothing more than God's leading.

On Friday evening, about five o'clock, we all met down on the little boats to welcome in the Sabbath hours. They had pulled two boats alongside each other so there was plenty of room for us all. When we were all there with whites and natives there were fifty-five altogether—a very fine gathering it was, and as we sang hymns and had worship, we were a very happy gathering. We sang until about nine o'clock, and then went home. The boys had quite a few trips to make for the shore, to take us all in, but it was a great pleasure to them I'm sure. One load that went in on just a little dinghy, was eleven. It was full, I can tell you, but we all had such a good night we were happy. Orm Davis was there. He works on a transport truck, and had the loan of it to take us all home.

Next morning, Sabbath, we all met in the chapel. There were thirty-seven white Adventist boys, and twenty-three natives, and what a happy gathering we were! On the Friday night we had had a talk on the boat, and we all felt we'd like to do something for the island field, and one got the idea of helping on a new boat. That met with everybody's idea. We spoke to Pastor Ferris about it, and he told us that quite a number of army and air force boats are going to be sold for a song—real good boats at that. He told us of some he'd been offered, and were very cheap. A nice little air force boat, which was anchored alongside of his, was one, and it could be bought for £125. To buy it new would cost something like £1,200. It's in real good order, and if it's not sold, it will be sunk. This is only one offer they have, but there are many more as well, and we all felt we'd like to help, so we set the Sabbath school offering for a special one to buy a boat, and we wanted to name it.

Well, Sabbath morning was a very

happy time. We had a wonderful lesson, then the offering. Well, it was a beauty! When counted, there was £150 in cash, and promises for £70. You have no idea the rejoicing we had in our hearts, and "Praise God from whom all blessings flow." There is no doubt God was in our midst, and spoke to our hearts. I should add that this offering was from the white boys only. Nothing was said to the natives; but when we were told the amount that was given, the natives knew, and their eyes filled with tears, they were so joyful. When we got back to the boat in the evening to close Sabbath, two teacher boys came up to Frank Craig, who was the one we chose to be leader, and gave him a big handful of silver (four pounds), that was from the two of them. Then later in the evening, another lot was given by all the boat crew—a sum of £6 10s. This is a wonderful thing, for the natives love the work, and do what they can.

There is a story connected with the money they gave. They had brought the money to buy some material for presents for their wives and girl friends, and when they heard of what we wanted to do, their hearts were stirred, and they wanted to help too, so that is what they did, and I know God will bless their cheerful giving. Pastor Ferris said he would get some material, so they will not go without the presents.

There are two boys coming to Australia, native pastors. Their names are Pastor Rore and Pastor Simi. I've met them both, and they are fine men, and so humble, and I've had some wonderful talks with them. I told them I lived at Warburton and that they would visit there, and I also told them that I'd write and tell you they were coming.

They will be going in a day or so. There is a boat coming in, and it is bringing Pastor R. E. Hare and several other missionaries back to the island. Pastor Ferris is waiting to take them to Guadalcanal. That is how he came to be here. The missionaries who are coming are Pastor and Mrs. Barrett and Brother Lyndon Thrift. His wife is coming later. Then there is Pastor White and wife and family, and Mrs. Gosling. We are hopeful of seeing them. It's going to be a real treat to see a civilian woman again, and to have a talk about old times. It's going to be good to have Pastor R. E. Hare with us for a meeting, and talk. We are looking forward to his visit very much.

It's been wonderful this week. We've had a feast of good things, and it's been a real lift up to us. On Sabbath after our meeting had finished, and while waiting to go, some of our Mussau mission boys came along. They are from Mrs. Atkins' mission. Later we took them back to the boats, and had some junch, which we had taken with us. Then we put down some mattresses on the deck, and had a rest. The Mussau boys had a sing for us, and one of the boys gave a talk, and then there was more singing. It was a very pleasant day, and all enjoyed it. In the evening, the other natives closed Sabbath. The boys were just overflowing with praise to God for His goodness. It was a beautiful ending to a day of many blessings.

We hope to go again. We are just waiting for the boat to arrive with the others, and then to enjoy some more blessings. There is lots more I could tell you, but I'll leave it for this time.

AUSTRALASIAN RECORD

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SEVENTH-DAY ADVENTISTS

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Spanish and Portuguese Radio in South America

L. H. LINDBECK

Many confined in their homes because of illness tell us of their appreciation of the Voice of Prophecy programme. One writes saying: "Thanks, a thousand thanks, for all the good that I receive from these programmes. How beautiful they are—how precious!" Another puts her appreciation into these words: "Those who are ill, as I am, and cannot go to church share a tremendous consolation. We wait eagerly for the programme each week, the touching hymns, the beautiful prayers, and the sermon. It is such a tonic and blessing to our sad hearts."

A Peruvian congressman recently wrote, offering his service in behalf of the Voice of Prophecy in these words: "I am greatly honoured and happy to greet you with all attention and to offer to you my modest services in the province of—. I would be greatly thankful to you if you would honour me by sending me the last two lectures."

Many government officials, business and professional men, are among those enrolled in the correspondence course. Here are some comments that come from all parts of South America:—

Ecuador: "I like these lessons very much, and I am studying them and accepting their teaching because I find them so clear, without speculation and fanaticism."

Argentina: "What more could I tell you in concluding this lesson than that everything I am studying is marvellous? These lessons bring light and beauty to my life."

Peru: "The radio correspondence school is like a tree, luxuriantly loaded with rich fruits."

Ecuador: "This lesson has filled my heart with immense hope and confirmed for me once again the great love of God for us."

Brazil: "These lessons have increased my desire to obtain a place in heaven. I have decided to keep God's commandments."

"It gives me great satisfaction to tell you that after studying these lessons I feel a great desire to reconcile myself with God and to return to Him, as did the prodigal son."

A Peruvian deputy recently wrote, "There is nothing that I can add. I am amply satisfied with this lesson, which I have learned from memory in three days." This indicates the intense interest on the

part of some of our students. This congressman has been successful in enrolling a number of his friends in the correspondence course.

And so the Voice of Prophecy marches on, and in its mighty crusade it is winning millions of listeners in South America and bringing hope and courage to thousands of people. From the equator to the South Pole, from Atlantic to Pacific, powerful radio beams carry this message weekly with the speed of lightning.

★ ★ ★

Young People's Camp at Bickley

(Concluded from page 5)

that we do will be good, too. It is important that if we would have a change of heart, we must invite God right into our hearts and let Him control our lives, and not try to do good spasmodically, in our own strength. We did indeed spend a profitable hour.

The programme for the week-end included the usual services and social activities—hiking, singing around the camp-fire, swimming, etc.

We appreciated the work of Pastor and Mrs. Powrie in making our holiday such a success.

WEDDING BELLS

DODGE-RABE.—At the Hobart church, Tasmania, in the evening of November 12, 1945, James Arthur Dodge was joined in matrimony to May Grace Rabe. Both are loyal members of the Glen Huon church and much loved by their brethren, many of whom waited at the church to witness their marriage and to wish them God-speed. May their united witness be richly blessed in the days to come. D. Sibley.

CHANDLER - MOORE.—At Thornleigh church, Sydney, in the evening of October 30, 1945, Allen Thomas, son of Edward E. Chandler of Pennant Hills, was united in marriage with Doreen Phyllis, daughter of Herbert N. Moore, at present in Western Australia. After the ceremony at the chapel the guests were entertained at the home of the bride's uncle and aunt, Mr. and Mrs. Aubrey James, of Kellyville. We extend to the devoted couple our heartiest good wishes as unitedly they carry the responsibilities of life. E. R. Gane.

EATON-BELL.—On November 14, 1945, James Alma Eaton and Nina Beatrice Bell were united in wedlock at our Moonah church, Tasmania, in the presence of many relatives and friends. The church, which Brother Eaton had built many years before, was garlanded with flowers for the occasion, pointing us back to that day when the God of love joined the first of the human family together in their Eden home. May the voice that was heard in blessing back there guide these His children through all their united pilgrimage. D. Sibley.

Acknowledgment

The treasurer of the South N.S.W. Conference expresses thanks to "North Sydney" for £4 tithes.



COLLINS.—Michael Edward Collins passed peacefully to his last rest on November 19, 1945, in his seventy-fifth year. He daily repeated the 23rd Psalm during his lifetime. The Lord whom he trusted was with him as he passed through the valley of the shadow of death. We laid him to rest in the Cornelian Bay cemetery, Hobart, to await the call of our Saviour. To his wife and children we extend our heartfelt sympathy. R. H. Tutty.

CLEARY.—Aged seventy-six years, our beloved sister Charlotte Cleary peacefully fell asleep at the Geraldton District Hospital, W.A., October 20, 1945. Sister Cleary accepted this message in all its fullness in February, 1936. As the result of an unfortunate accident some four years ago, she suffered indifferent health, being unable to attend Sabbath services. Her presence was greatly missed by fellow church members. To those who are left to mourn the loss we extend our heartfelt sympathy. The writer, assisted by Brother R. Stanley, administered the last rites. S. L. Dunstan.

BERG.—Charles Oscar Berg, of New Plymouth, New Zealand, died suddenly when about to leave Wellington after a business visit, on November 15, 1945. Mr. Berg, who was fifty-six years of age, was the son of the late Captain Berg. He is survived by his wife and a daughter. Sister Alma Brown of Parumata, N.Z., is his sister, with whom he attended our College at Avondale, N.S.W., in his youth. At the funeral services in the chapel and at the crematorium, Karori, his friends gathered to pay their respects. Words of comfort were spoken by Mr. J. D. McArthur, Methodist minister, and the writer. Our sympathies are extended to those who have sustained the loss. S. H. Wood.

MORRIS.—On November 13, 1945, Brother John R. Morris of the Glenhantly church passed away at the age of eighty years. For many years he sought untiringly for a faith that was satisfying, but in vain. Then one night a few years ago he tuned in to the Melbourne Advent Radio Church: the message gripped him; with joy he accepted the whole counsel of God, and later was baptized by Pastor Sibley. His simple childlike faith, love for the Word of God, hungering for the righteousness of Jesus, loyalty to the church—all were a benediction to us who knew him. He leaves a devoted wife, a son, and a daughter, to whom was ministered the comfort which God so freely supplies. H. S. Streeter.

WANTED urgently, help in the home a few hours daily, and cleaning half day a week. JA 4730 (Roseville, N.S.W.)

WANTED by S.D.A. girl position on dairy farm. Able to milk, and willing to help in anything reasonable. Christian home. Hilda G. Lee, Littlemore, Boyne Valley Line, Central Queensland.

He Learned to Read

ALFONSO N. ANDERSON

"But he can't read," the missionary objected.

Antonio was a candidate for baptism. He had attended evangelistic services and finished the regular course of twenty-eight Bible studies. He was already keeping the Sabbath with his family according to the commandment. He had begun to pay a faithful tithe. Brother Obregon, the devoted and energetic church elder, had been leading him along step by step into "all truth." Now we all were glad that Antonio was so faithful and promising.

But the missionary had learned to be cautious. We must build the Lord's temple substantially. While numbers are important, the utmost care should be exerted in adding to the church books the names of those only who were genuinely converted, who would not easily stumble and fall out by the wayside. Therefore the most careful examination of each candidate was considered imperative.

The missionary felt that every member of the church should at least prize the knowledge of Biblical doctrine enough to be able to read and study the Sabbath school lessons for himself. So there was a question mark with reference to Antonio. He felt that his objection, "Antonio doesn't know how to read," was, in view of all the circumstances, not unreasonable.

Unperturbed, Brother Obregon replied, "They always learn to read. When a man is converted he soon makes himself a Bible reader."

So Antonio was accepted and led down into the watery grave on the recommendation of the man of integrity, the church elder.

Antonio and his family walked several kilometers along the busy highway to attend Sabbath school. They were always faithful.

Then the big storm broke! Bloodshed and confusion filled the city. The enemy easily triumphed over inadequate defences. The city fell an easy prey to their overwhelming forces. The newly built church was taken over to be used as a language school. The flock was scattered, to meet in humble thatched grass and palm-frond dwellings. The enemy spread everywhere throughout the coconut and Manila hemp plantations. The people fled in all directions. Many died of starvation and privation.

Antonio and his family left their humble home near the highway to seek refuge in the mountains. Suddenly he stopped in his

tracks. He had left home in such haste that he had forgotten the most important necessity—his Bible. Retracing his steps, he was just in the act of taking the treasure from his cottage when a few excited enemy riflemen, claiming he was a spy, shot him down.

Brother Obregon was right. They do learn to read. There is no motive stronger than the love motive. It is because one becomes intimate with the loving Saviour that reading the Bible is so fascinating to one who is truly converted. The words of the Book satisfy the deep yearnings of the heart. The world cannot prevent one with this experience from learning to read, reading much, telling others of his love and hope, and even sealing his testimony with his life-blood. Soon the Author of the Book Antonio gave his life for will call the sleeper to a better land.

★ ★ ★

"No Common Denominator"

Under this title *Time* (March 5) tells of the Roman Catholic position regarding interfaith movements that seem to be springing up here and there. While some Catholics seemingly are willing to collaborate with Protestants in order to show a spirit of tolerance, the Catholic hierarchy finds it necessary from time to time to put the record straight regarding their relations with Protestants. Thus Archbishop John Timothy McNicholas, of Cincinnati, wrote an archdiocesan letter in which he spoke plainly. According to *Time* he wrote:—

"Catholics will gladly meet with citizens of all faiths . . . under the auspices of civil authority. . . . [But] Catholics should not participate in any public presentation with members of other faiths under the auspices of religion. The Catholic Church cannot give the impression that one religion is as good as another or that she must strive with those of other faiths for a common denominator in religion."—*"Review and Herald."*

★ ★ ★

Trust in God a Defence

During a native uprising in south-west Africa, rebellious Herero broke into the modest home of a missionary widow with the purpose of robbing and murdering her. But she received the evil guests without any anxiety; and in peaceful friendliness she said to them quietly, "I have not yet had my morning devotion; will you not join with me?" In a matter-of-fact man-

ner she gave out the hymn-books, seated herself at the harmonium, and played the German choral:—

"Daybreak of eternity,
Light from the everlasting light,
Send us thy beams this morning
To strengthen our faces."

Then she began to read from the twenty-seventh psalm: "The Lord is my light and my salvation; whom shall I fear? the Lord is the strength of my life; of whom shall I be afraid?"

The Herero began to join in with their rough voices. When she had ended, they shook hands with the silent woman and went out without saying a word. She stood at the point of losing everything, even her life; but she possessed a treasure which could not be taken away from her. In the face of death she had shown that she was rich in God.—*"Review and Herald."*

★ ★ ★

Thanks from Mrs. Tucker and Micah

(Concluded from page 5)

bed five days. Then missionary he catch me along hospital, so me go along American hospital, then me come back along Franc [French] hospital me live in Franc hospital six-month.

"Now missionary he come an catch me from Franc hospital, so now me stop along mission along Aore. Now Mrs. Tucker he lookout me and one native, so me happy too much where missionary he lookout me.

"Now me want to tell you me say thank you very much for wheel chair and rubber cushions, and typewriter. So me glad plenty he help in me, now me glad more God He give chance along me yet.

"Me think God He got more love along you me yet, so He no want man he dead along sin.

"I shall close now,
"Your sincere

"Micah."

A postscript from Mrs. Tucker. "This is written by Micah himself. He is indeed very thankful to all of you who have helped him."

Position Vacant

Applications for employment as an assistant at the Australasian Food Research Laboratories, Coorabong, are invited from consecrated young men with a desire to be established in this branch of the Lord's work.

Applicants should be capable of original thought and have the ability to recognize the practical application of established facts to apparently unrelated problems.

A well-founded Christian experience is the most essential qualification, and education through matriculation is also necessary. A Degree or Diploma in Science would be a distinct advantage.

Replies, stating age, details of educational standing (with particular reference to chemistry, physics, and mathematics), previous experience in any type of employment, and setting out in full any other relevant information, should be addressed to The Secretary, Australasian Union Conference of S. D. A's, 148 Fox Valley Road, Wahroonga, N.S.W.

SABBATH SCHOOL REPORT, THIRD QUARTER, 1945

| | No. of Schools | | Membership | | Attendance | | Offerings | | Per Capita |
|-------------------|----------------|------------|---------------|----------------|---------------|----------------|----------------|------------|------------|
| | 1944 | 1945 | 1944 | 1945 | 1944 | 1945 | 1944 | 1945 | |
| North N.S.W. | 50 | 48 | 2,600 | 2,518 | 1,803 | 2,114* | £1,470 | 15 3 | 11.26 |
| South N.Z. | 17 | 17 | 1,030 | 950 | 701 | 712* | 591 | 4 7* | 10.80* |
| North N.Z. | 50 | 52* | 2,305 | 2,536* | 1,686 | 1,850* | 1,421 | 18 1 | 10.68 |
| Nth. Queensland | 12 | 13* | 518 | 507 | 396 | 449* | 234 | 4 1 | 10.52 |
| Queensland | 30 | 30 | 1,831 | 1,831 | 1,508 | 1,595* | 800 | 11 8 | 10.21 |
| Victoria | 51 | 49 | 2,808 | 3,540* | 2,338 | 2,341* | 1,500 | 2 11 | 9.94 |
| West Australia | 40 | 37 | 1,551 | 1,565* | 1,282 | 1,232 | 647 | 7 3 | 8.91* |
| South Australia | 34 | 36* | 1,093 | 1,133* | 960 | 978* | 574 | 19 8* | 8.79* |
| Tasmania | 26 | 26 | 907 | 833 | 800 | 710 | 359 | 12 1* | 8.51* |
| South N.S.W. | 63 | 63 | 3,238 | 3,237 | 2,595 | 2,418 | 1,556 | 1 10 | 7.98 |
| Home Field | 373 | 371 | 17,881 | 18,650* | 14,069 | 14,399* | £9,156 | 17 5 | 9.69 |
| Mission Field | 372 | 371 | 14,667 | 14,737* | 12,917 | 13,023* | 559 | 6 4 | |
| Members in Forces | | | | | | | 297 | 4 9 | |
| TOTALS | 745 | 742 | 32,548 | 32,387* | 26,986 | 27,422* | £10,013 | 8 6 | |

*Denotes Increase.