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Our Indebtedness to the Men of Bygone Days.

In recent months we often have had in mind the debt of gratitude we owe to the faithful brethren of days gone by. At the Jubilee celebrations just held in various centres, much mention was made of the noble service rendered to the cause of Christ by the pioneers. The appearance on the platform of disciples of forty and fifty and sixty years' standing was an inspiration to many. Much mention was made of their splendid services, of their faithfulness in the midst of adverse circumstances, and of the magnificent heritage into which they have enabled us to enter.

Within a very short time we have lost some noble leaders who in the early days of the churches in Australasia rendered valiant service. F. G. Dunn, M. W. Green, H. D. Smith and D. A. Ewers have all gone from us within fifteen months. It is fitting that we reflect on the debt of gratitude we owe such men of God, who labored well and into whose labors the present generation has entered, and on the qualities which were conspicuously present in them, enabling them to do the great work for God which they accomplished.

1. They were men of *faith in God*. It needed great faith to make the break with old associations, and to take the stand they took for a position then unpopular. Our pioneer preachers were fond of quoting, "We must obey God rather than men"; "If God be for us, who can be against us?" "One with God is a majority!"

"He is a slave who shares not his,
In the right with two or three."

The memory of their faithful lives is with us as the best commentary on the text, "I have faith in God."

2. The "old guard" *loved the Bible*. They have often been described as "men of one book." Sometimes this was literally true; but, even where they had drunk deeply of other fountains of knowledge, the Bible was for them pre-eminently "the Book." They believed profoundly in the inspiration of the Bible writers. They were adepts in the use of the Scriptures. They were skilled in the division of the Word. In their public discourses, they quoted much Scripture, and in their private discussions they made constant appeal "to the law and to the testimony." The Bible, or at least the New Testament, was carried in their pockets

ready for reference. Bro. J. J. Haley in his recent discourses has often contrasted the love of and familiarity with the Bible displayed by the members of the church a generation ago with the knowledge or lack of knowledge of the present day. One of our chief needs is a revival of Bible study.

3. The faithful men who went before us were *lovers of the church of God*. They loved the church, even as Christ did. One of their favorite hymns was—

"I love thy kingdom, Lord,
The house of thine abode,
The church our best Redeemer bought
With his own precious blood";

and, when they sang, these words were literally true:

"For her my tears shall fall,
For her my prayers ascend,
To her my cares and toils be given,
Till toils and cares shall end."

They used the word "church" in no sectarian sense. They were wont to say that in addition to being associated with a local congregation, or church, they were members of the church—the church of which all who are Christians are *co facto* members. They declared that they were members of no other church; there was nothing between the local assembly of saints and the church universal of which they could scripturally be members. This love of the church followed on their faith in God and belief in his word. It manifested itself in a strong attachment to their brethren of like faith. The local church was a family united in bonds of love. Members would go many miles to enjoy the communion of saints. The weather would have to be very unpropitious indeed before it kept them from "the breaking of bread." Again, this love of the church of the New Testament revealed itself in the actions of the disciples who were scattered throughout the country. Where there was no church they built one. They did not sink their convictions and become members of sectarian bodies. In humble way, in cottage homes, they had gathered, on the Lord's day in memory of the Saviour. They made a habit of breaking the memorial loaf "on the first day of the week." Very many of the churches of Christ in Australia to-day have been started in this manner. The movement owes its strength to the faithfulness of those sturdy pioneers, who did not wait for a big congregation, or a tent mission, to say nothing

of a regular evangelist. If Australia is to be won for Christ and primitive Christianity, we must follow the example so nobly set by our pioneer brethren and sisters.

4. There was a *strength of conviction* about our early members which was altogether admirable and worthy of imitation. In some cases, this led to a hardness and dogmatism which were not commendable, but on the whole, it was one of their best qualities and one of the chief sources of their success. These men had come out of sectarianism through sheer conviction that they had found in the Restoration Plea a better way. They were not in the church of Christ because of their parents' beliefs.

They had come to their new position after much anxious thought and heart-searching, after earnest Bible study and prayer, after counting the cost; and they came to stay. With the fervor of personal conviction they presented their plea for a restoration of primitive Christianity, and for the union of God's people on the New Testament basis. With convincing and attractive definiteness they told men what they should do to be saved. Our early preachers preached their beliefs and never their doubts: some of them seemed to have no doubts to preach.

5. Our pioneers were *evangelical and evangelistic*. They had at times difficulty in persuading the people that they were evangelical, holding to the great cardinal doctrines of the Christian faith. But their faithful promulgation of the great gospel truths—the atoning death of Jesus Christ, salvation by grace, and justification by faith—has led to our being recognised as thoroughly evangelical. It was never made a reproach to our pioneers that they were not evangelistic. They were noted for this. Every convert was a proclaimer of the message. As in early days, the scattered disciples preached the Word. They could, and did, say:

"Now will I tell to all around
What a dear Saviour I have found."

They were instant in season and out of season. To their zealous promulgation of the truth, we owe our knowledge of the way of life and the present standing which the churches of Christ in this land possess.

We pray that God will raise up for his work a mighty host who will follow the example of our noble pioneers, and of the faithful who have passed on before us, even as they followed their Lord.

"The Morn that Shall Tearless Be."

"And God shall wipe away all tears from their eyes." These are the tenderest words in all the Bible! I have hesitated to touch them, lest by touching them they should be spoiled. Words like these fall on the heart "softly as tired eyelids on tired eyes." "God shall wipe away all tears from their eyes."

"And I saw a new heaven and a new earth: for the first heaven and the first earth were passed away, and there was no more sea. And I, John, saw the holy city, New Jerusalem, coming down from God out of heaven, prepared as a bride adorned for her husband. And I heard a great voice out of heaven, saying, Behold, the tabernacle of God is with men, and he will dwell with them, and they shall be his people, and God himself shall be with them, and he shall wipe away their tears."

Is there anything else that needs to be said or that could be said? Yes, there is one thing—one thing which comes more closely home to us and enters more deeply into our soul than all else; it is in these words which immediately follow: "And God shall wipe away all tears from their eyes."

It needed that sentence to complete the triumph. It is a triumph which leaves no trace of tears. Not of many triumphs in this world can that be said. Never do victorious troops come home, but some eyes are dim for those who come not back. In every crowd that cheers the victors are some who cannot cheer for choking. Every warlike triumph involves some breaking hearts. Some day we shall consider them first; but the time is not yet.

When He comes in triumph with all His hosts there will be no wet eyes, no destitute hearts.

See the delightful homeliness of this figure. A child has come in with some trouble, crying and sobbing, and the mother has taken her in her arms—that warm, unailing shelter for every troubled child since the world began—hushing his grief with brooding words of wondrous pity, and softly wiping all the tears away. "There!" she has said, "it is all right now." And it has been all right! How can any trouble live long within those enfolding arms, and near that dear face?

Why, when we are grown, and even when we are men and women, let any crushing trouble come, and our thoughts fly at once back to that early shelter, and to all that mother means!

"Oh! mother, think not I forget, when I come back to town,
And wander the old ways, and tread them up and down;
I never smell the clover bloom, nor see the swallows pass,
Without I mind how good ye were unto a little lass.
I never hear the winter rain a-pelting all night through,
Without I think and mind me how cold it falls on you;
And if I come not often to your bed beneath the thyme,

Mayhap, it's that I'd change with ye, and give my bed for thine."

Certain it is that, as we grow older, and without waiting till we are old, more and more our thoughts go back to some familiar home scene, and to those who were good to us, compared with which and with whom all the knowledge we have gathered, all the power we have gained, all the success we have achieved are as nothing at all.

I think that is why words like these appeal to us, and satisfy our hearts, far more than all the glories of the other world as set forth in the closing chapters of the Revelation. We are able to read of Jasper walls and pearly gates, and streets of gold, without being greatly moved. Even their magnificent symbolism seems less than the music of the words, "And God shall wipe away all tears from their eyes."

To all our trouble, our tumult, and our fears. He will say, as one whom his mother comforteth, "All is well." And all will be well!

They are the words of a great emancipation. "All tears." Tears have many causes, but the cause is always conflict of one kind or another.

When great waters are flung upon great rocks there are showers of spray, and the spray showers are the tears of the deep.

It is the impact which breaks a big body of power into a myriad fragments.

If you take the milder figure and compare tears to rain, there has still been the impact of cloud with cloud, till the sky was black, and from the general disturbance of the upper air the rain has fallen.

Trace tears to their source—tears of love, tears of pain, tears of vexation, tears of disappointment, tears of penitence—and always they are the result of agitation.

Therefore the drying of tears is the harmonising of all discord and the hushing of all unrest; it is life's great emancipation. "There shall be no more death, neither sorrow, nor crying, neither shall there be any more pain; for the former things are passed away."

"'Een the penitential tear is wiped away."

This, then, is the promise of our redeemed life. Are we keeping it before us? Does it lure us on? Is it making the road legs wearisome, less lonesome? It should. It is our Lord's will that it should. It is our Lord's will that we should travel without dread and without distrust, till travelling days are done.

When our beloved rise
To gird them for the ford, and pass
From wilderness to springing grass,
From barren waste to living green—
We weep that they no more are seen;
And that the River flows between.
Nay! could we follow where they go,
And pierce the holy shade they find,
One grief were ours—to stay behind!
One hope—to join the blest unseen!
To plant our steps where theirs have been,
And find no river flows between!

—F. A. Jackson, in "Baptist Times."

In the Religious World.

Dr. Robert Laws, probably the greatest living missionary in the foreign field, has been the recipient of many congratulations upon the completion this month of forty years' unbroken service in Central Africa. As the head of the famous Scottish Presbyterian Mission at Livingstonia, he has played many parts since 1875, as pioneer, doctor, engineer, explorer, architect, surveyor, builder, electrician, linguist, printer, and agriculturalist. Village schools are universal over a wide area in Nyassa territory, the mission alone having 860 schools, 1560 teachers, and 50,000 scholars under its control. The medical work is equally striking in results, with eight medical missionaries, whose patients numbered 40,000 last year.

Mr. W. J. Bryan, ex-Secretary of State for the United States, gave an address at the Winona Bible Conference, taking as a text the first commandment, "Thou shalt have no other gods before Me." He described the false gods as the gods of gold, fashion, fame, intellectuality, travel, chance, passion and drink. "These gods," he said, "are all summed up in one god—self." Dr. A. C. Dixon, of the Metropolitan Tabernacle, following Mr. Bryan's address, vigorously objected to some of Mr. Bryan's anti-war sentiments. "War in its externals is hell, but in its sacrifices it is heaven," Dr. Dixon said. "Michael and the rebellious angels were driven out of heaven by a war made on them. If there had been no war in heaven, heaven itself would have become hell."

Because of the new lighting regulations the Sunday evening service at St. Paul's Cathedral, London, is discontinued.

Dr. Len G. Broughton, who went recently from London to the First Church, Knoxville, Tenn., is, says the Chicago "Standard," broken in health, and is at the sanatorium at Clifton Springs. Dr. Broughton is reported to have said that he had been "cured of an independent church." He thinks that "independentism" has seen its day.

T. H. Darlow, the Literary Superintendent of the British and Foreign Bible Society, points out that the Society was born under the shadow of the sword. It was founded in 1801, when England was in the agony of her long struggle with Napoleon. Its marvellous efforts in previous wars have been far surpassed during recent months. For example, a New Testament was presented to each member of the contingents from the Overseas Dominions and Colonies. In Canada alone 60,000 Testaments have been thus distributed. Thousands of Testaments and Gospels have been sent to British prisoners in the German internment camps. Nearly 100,000 Russian Gospels and Testaments have been specially printed for Russian prisoners of war in Germany. The Bible Society's Report, which is packed with new and carefully authenticated facts, ought to find a place in every Christian home.

In Memoriam: D. A. Ewers

A Brave Exponent of Our Plea.

An Appreciation from our Federal President.

We have lost a brave and valiant soldier of the Cross by the death of Bro. D. A. Ewers.

To my knowledge he had worked ceaselessly by night and day, with voice and pen, to further the interests of the Redeemer's kingdom for over thirty years. Liberal in his views, and progressive in his ideals, he nevertheless remained stalwart and true to the principles of the Restoration movement.

He was an outspoken and caustic critic of some of our methods, and wrought diligently to make our plea attractive to the religious world. I have always received profit from his writings.

In New South Wales he was instrumental in lifting the church at Petersham to a high level. It was during his ministry that their present chapel was erected.

Later, he came again to this State, and did splendid work as evangelist and organising secretary.

His optimism was contagious, and few could resist his wit and humor. His appeals for Home Mission funds were always effective.

I followed him at Petersham, and he followed me at Perth, W.A. In that State some fifty additions were made to the church during his first year's service. He won a good degree everywhere, and his influence was far-reaching.

Personally, I regret very much that he has left us, and as Federal President will miss his advice. Bro. Ewers was a shrewd and wise administrator, and his place will be hard to fill.

I admired him for his fixity of purpose and for his brave fight against a physical infirmity that would have depressed the majority of evangelists.

His contribution to the success and welfare of the brotherhood has been a good one. We thank God for his zealous labors and rejoice in his fidelity "even until death."
—A. E. Hillingworth.

From the S.A. Conference President.

Our genial, conscientious, hardworking Organising Secretary has been called home to higher service. As President of the Conference I can testify to his worth and his whole-hearted devotion to the cause of the Lord. Truly he could say with the apostle of old, "This one thing I do," for in his relation to the cause of Christ he evidenced the spirit of concentration. We shall miss him, and his place will be a hard one to fill; yet nothing is too hard for Him whose servants we are, so let us pray earnestly that someone will be found who will prove a worthy successor to our dear friend, and fellow-worker, Bro. D. A. Ewers.—E. W. Pittman.

Secretary and Organiser.

The unexpected and sudden death of our late Bro. David Amos Ewers is a serious loss to our brotherhood. It has made a vacancy that it will be very difficult to fill. Although afflicted with asthma from early life, our brother possessed great energy. He was a most successful evangelist and expositor. He had a wonderful knowledge of the Bible. His expositions on our plea were unique; he was a workman who needed not to be ashamed, rightly dividing the word of truth. It is probable that our veteran brother has done quite as much for our appeal for a return to New Testament Christianity with his pen, as by his preaching and expositions. He was skilled in



D. A. Ewers.

both departments, and many will testify to his ability. But I want especially to express our appreciation of the work and worth of our late brother as Secretary and Organiser to the South Australian Home Mission Committee. He was a most valued servant, and was blessed with exceptional gifts. He was optimistic, which is the keynote to a successful career as an organiser. His appeals for financial assistance were always readily responded to. He was systematic, and always had a clear conception of his work. He was an adviser of no mean order on matters relating to evangelists, fields of labor, and finance. However much the Committee has realised his worth, it is probable that it has been under-estimated. To no one man in our brotherhood has it ever been given to wield such an influence in this State as Bro. Ewers. To him in a

very real sense is due so much of the success of our cause, particularly during recent years. We feel the loss keenly. It has been my pleasure to act as assistant secretary to him in his work for the last three years. I have spent many profitable hours discussing the work. No words of mine can set out the impression he produced on me as a consecrated, spiritually-minded, and specially gifted servant of our Lord. I am proud and humbled to think that I have been associated with him in Home Mission work. He fully expected to have been spared to continue in his relationships with the Committee for a few years longer, and when I bade him good-night at his home on Friday evening, November 19, at 10.30 p.m. (being the last person outside the members of his own family to have had that privilege), his last words to me were: "Well, we will divide the work this month. I am getting stronger, and I will put forth a strong effort to increase the finances"; but it was not to be. At 11.30 p.m. I received a telephonic message to come at once as he had gone to his reward. A man loyal to the cause with which he was identified, who spared not himself, who bravely remained in harness to the last, and who in the hands of God was permitted to do a great work.—Walter J. Manning, Assistant Secretary, S.A. Home Mission Committee.

N.S.W. President's Tribute.

To the churches in New South Wales the news of the home-going of D. A. Ewers came as a great shock. It seems only a few days ago since we enjoyed his company in the fellowship of the Federal Conference. His cheery presence, helpful counsel, and optimistic spirit were a prominent feature of those gatherings. He had held high office in all of the States, and we were looking forward to his elevation to the position of President at the next Federal Conference. But it has pleased the Lord to more highly exalt him, and his is now the joy of the eternal scenes. As President of our State Conference, and as Secretary of our Federal work, I pay my tribute of respect to his memory. He was universally loved by his brethren. In many places I have come to know those whom he has led to the Saviour. They always looked forward to re-union with him. He crowded his life with busy service. In writing and speech he did more than most men for the brotherhood he loved, and the truth he had espoused. His place will be hard to fill, because it was the place of one who through much physical suffering was in labor more abundant, and in spirit full of the joy of the Lord. Churches of Christ throughout this State know they are poorer because he rests from his labors. The memory of his life and work remains as a precious inheritance.
—H. G. Harward.

The Funeral.

"Oh, death, where is thy sting? O grave, where is thy victory?" On Sunday afternoon all that was mortal of David Anes Ewers was placed in the grave to await the resurrection morn. His spirit had gone to be with Jesus. A brief service was conducted at the house, H. J. Horsell reading the words of comfort which Jesus spoke to his disciples, and which John records in the 14th chapter, after which Ira A. Paternoster led in prayer. Many tears were mingled with those of the family bereaved, yet not the tears of those who have no hope. The casket was slowly borne from the house by Bren. H. J. Horsell, W. Morrow, H. R. Taylor, W. J. Manning, G. Perriam, G. Clarke, J. E. Thomas, and I. A. Paternoster, and the cortege proceeded to West Terrace Cemetery. In front were the children of the Mile End Bible School, where our brother spent so many years in loving service, and the officers of the church. Following were members of the Home Mission Committee, brother preachers, and many members of the churches and friends. Grote-st. Bible School joined the procession along the route.

Upon arrival at the cemetery there was seen immediately the esteem in which Bro. Ewers was held. A large gathering of church members and many friends had assembled out of sympathy. It would be impossible here to state the many expressions from loving hearts which were heard as we passed on our way to the grave. One said, "He buried my mother." Another, "I was baptised by him." Still another, "I have loved him for many years." There were hundreds present who felt their personal loss!

The hearers, representing, as they did, the church at Mile End, the Federal Conference, the Home Mission Committee, the Foreign Mission Committee, and the Bible School Union, were preceded on their way to the grave by the scholars and church choir, singing hymns of hope and comfort, the soft sweet tones being wafted on the breezes indicative of that peace and rest which we are all conscious our brother now enjoys.

Our father in Israel, T. J. Gore, officiated at the grave. How beautiful was the sound of those words so confidently spoken by our brother: "I am the resurrection and the life, saith the Lord. . . . Whosoever liveth and believeth on me shall never die." J. Wiltshire, the preacher of the Mile End church, announced the favorite hymn of our late brother:

"Was there ever kindest shepherd
Half so gentle, half so sweet,
As the Saviour, who would have us
Come and gather at his feet?
For the love of God is broader
Than the measures of man's mind;
And the heart of the Eternal
Is most wonderfully kind."

After the hymn had been sung through,

Bro. Wiltshire led the company in prayer. Bro. E. W. Pittman then spoke as President of the Conference. He said he had known Bro. Ewers in Victoria and in South Australia, and had often wondered how one man could possibly do so much work. He was always with his pen and voice ready to do all he could to extend Christ's kingdom.

J. E. Thomas also spoke a few words. He said no man was more widely known in our brotherhood than Bro. Ewers. Telegrams had come from all over Australia.

A Favourite Hymn

Father's beautiful composition was the favorite hymn of Bro. Ewers.

Was there ever kindest shepherd
Half so gentle, half so sweet,
As the Saviour, who would have us
Come and gather at his feet?

There's a wideness in God's mercy,
Like a wideness of the sea;
There's a kindness in His justice,
Which is more than liberty.

There is no place where earth's sorrows
Are more felt than up in heaven;
There is no place where earth's failings
Have such kindly judgment given.

For the love of God is broader
Than the measures of man's mind;
And the heart of the Eternal
Is most wonderfully kind.

There is plentiful redemption
In the blood that hath been shed;
There is joy for all the members
In the sorrows of the dead.

Pining souls, come nearer Jesus;
And O come not doubting thus,
But with faith that trusts more bravely
His huge tenderness for us.

If our love were but more simple,
We should take him at his word,
And our lives would be all sunshine
In the sweetness of our Lord.

Men in every city in every State were joined with us in sorrow to-day. For over 38 years Bro. Ewers had been an active preacher of the Word. His first work was with the church at Two Wells, in this State, but he had served the churches in each of the States. During the whole of this time his influence was felt for good. There were few men of more all-round ability than Bro. Ewers. He was a writer, a preacher, an organiser, and all he did was done well. We young men came to him for advice—we called him Father. Bro. Ewers was a busy man. He was so busy that he never had time for anything but his Father's work. His memory will linger in our

hearts, and our comfort and joy is that we shall meet him again. The Jews have a saying: "Moses died by the kiss of God." Might not we say reverently that our brother received his welcome into that eternal day by the kiss of God? We who are left will pledge ourselves to be true to the Christ to whom he was true.

Among the visitors present was Pastor Fleming, of the Baptist Church, who said, "Friends and fellow-mourners, on behalf of myself and the churches I represent, I speak. We stand very near the churches of Christ, and to-day we are nearer still in sympathy. I knew our brother as a man of great strength of character and loyalty to his Master and the truth as he conceived it. He lives on in the influences which pass through other lives, but best of all he lives with God. We say not to-day, good-night! We hope to say good-morning in some fairer clime."

The casket was lowered into the ground, Bro. W. C. Brooker led in prayer and pronounced the Benediction, and quietly the people melted away, conscious of the fact that

"We shall sleep, but not forever;
There will be a glorious dawn.
We shall meet to part—no, never,
On that resurrection morn!"

"I heard a voice from heaven, saying unto me, Write: from henceforth, blessed are the dead which die in the Lord; even so, saith the Spirit; for they rest from their labors, and their works do follow them."—I. A. Paternoster.

A Great Legacy.

The Saturday morning papers conveyed a very sad message to the brethren of South Australia—the passing away of Bro. D. A. Ewers. To those who had sat with him in committee a few hours before, the message was hardly credible. I am feeling better, and my physician encourages me," he said, and the Committee rejoiced with him. His end came suddenly, but he was not unprepared. "I am satisfied, brethren, that my illness is the beginning of the end." Like Paul, none of these things moved him; neither counted he his life dear unto himself in order that he might finish his course with joy. A month's leave granted by the Committee had just closed; it was extended indefinitely. "Thanks, brethren," he said, in a clear, steady voice. "I do not wish to be idle. I hope this month to get again into touch with the churches and enlist further their sympathies in our work." So, planning for the future, but conscious as he said, that his future was in the Father's hands, he fell. He rests from his labors, and his works do follow him. He has left the sorrowing ones a great legacy, the record of a faithful, consecrated life and a faithful work carried on at times under great difficulties. May God bless and comfort the bereaved, and raise for the church a servant to take up the great work which our beloved brother has laid down.—Theo. Edwards.

The Closing Hours.

The following extract from a statement prepared for the immediate friends of the family tells us of the last days of our brother.—

Father was in quite his usual health until Wednesday, September 22nd. He had put in a great deal of time and care over South Australian Conference matters, the Conference being held on September 9 to 16. The death of H. D. Smith affected father greatly. He had considerable pain in the region of the heart before Mr. Smith's funeral, and mother had very great difficulty in getting him home. He immediately went to bed, and for two weeks suffered intensely at times. Then all pain left him, and on October 25th he and mother went to Stirling for a week. While there father developed a serious shortness of breath, the slightest exertion causing distress. For the next three weeks he continued in this state, sometimes being a little better. He gradually took interest in his ordinary affairs, and wrote letters and articles for the "Christian," etc. He knew that he was a changed man, and that his end might come at any time, but thought that possibly he might be spared to do light work, writing, organising, etc., and was eager to make fresh arrangements with the Home Mission Committee. His one great expectation was that of seeing his four sons again at Christmas. No doubt he had matters he wished to discuss, and arrangements he wished to make, knowing full well that he would never see them again. He fully expected, however, to live till this Christmas time.

On Thursday, November 18th, father was very restless, and passed a very bad night, but next day he appeared very much better, and put in a large part of the day writing, finishing Editorial Notes for the "Christian" with great difficulty. He said to mother, "If the people get as weary reading these as I am in writing them, they will not be very interesting." He was bent on attending the Home Mission Committee meeting at night; and, as the doctor gave permission, did so, returning home about 10.30, apparently none the worse. After talking cheerfully for some time, he retired; and, after getting into bed, got his watch and took his pulse. He exclaimed, "96; 24 too high." These were his last words. He turned his eyes slightly toward mother, and in a minute he was gone, without making further sign. His end was as calm and peaceful as could be. Wires were sent to all the capitals, and most of the churches heard the sad news on Sunday. Friends were very kind indeed to mother, and did everything possible for her. On Sunday morning Percy and Will arrived, and this cheered mother considerably. A very large number of people came to take the last look at one they loved so well.

The Vacant Chair.

D. A. Ewers has gone home, and his welcome voice will be heard among us no more.

He had been very unwell for some weeks, but was apparently much better, and it seemed probable that he would be spared for some time longer to encourage and help his brethren as he loved to do. It was a joy to him to be able again to come to the Home Missionary Committee, and to have counsel concerning the things of God. He told of his becoming ill upon the day of the funeral of the late H. D. Smith, and of his fight since that day with heart weakness. He told quietly of his own fears that though his friends and physician were hopeful, this

When I Go Home

When I go home it will be evening,
And I shall hear my own dear people
sing,
And see the lighted rooms and take my
place
As one of them, in that sweet time of
grace.

When I go home, I shall be very tired
Of struggling for the things that I desired,
But I shall be content to end my quest,
Gaining the best things, peace, and love,
and rest.

When I go home how sorry I shall be
Not to have brought more treasures
back with me!
Yet, though I be a failure, worn and
poor,
They will not turn me from my Father's
door.

When I go home I shall be travel-
stained,
For winds have beaten me, and storms
have rained,
And earth has clung to me by vale and
hill,
But they will take me in, and love me
still.

When I go home—oh, will it not be
heaven
To be restored, accepted, loved, for
given?
Sorrow and sighing are for those who
tough;
I shall have found my bliss when I go
home.
—Marionne Farningham

was the beginning of the end. Yet he said, "Brethren, I am going to fight hard, and if the Lord spares me I hope to be of some service still to the churches in the work I love so much." It was not God's plan that his servant should fight longer. He who knows what is best saw that his child was weary, and that his physical strength was waning, so as he went to rest God touched him, and his servant was summoned into the presence chamber of the King. His tired body has ceased to be weary, and his spirit has gone to that land where they never grow old, where they shall hunger no more, nor thirst any more, and where the Lamb who is upon the throne shall lead them. It was a glorious home going. He was in harness till the last, and without pain he passed away into the eternal glory.

The brotherhood in Australia will always be indebted to D. A. Ewers for his great work for God in the long years of his earthly ministry. There has been no more energetic or faithful preacher in this Commonwealth. He had remarkable natural gifts as an organiser, and as a writer. He was as well a clear, convincing and consecrated preacher of the Word. Few men among us had such a grip of the Word of God and of the distinctive plea of the Churches of Christ. It is a great loss to a growing movement that he has been removed from us. He has been such a sane thinker, such a kindly-spoken defender of the principles for which we stand, and such a brotherly adviser to all, that we feel that a father in Israel has gone. He always had wise counsel concerning possible dangers ahead, but went forward fearlessly, and with the optimism of faith and hope. He was an inspiration to his brethren, and we can scarcely contemplate how much he has really done for the great cause with which he has been so long identified. He was a most striking example of a self-made, yet God-made, man. He did whatever he could with all his might, and did his best to encourage others to do the same. His life is deserving of our highest tribute, and we younger men are the richer for our choice fellowship with him. He has always been to me a source of profound admiration as he battled against physical infirmity, and the handicap under which he labored when his asthma grew so bad at times that he seemed like Paul to literally experience what it was to abound and to suffer need, and to do all things through Christ who strengthened him. His place will be hard to fill, for there are few men with such all round qualifications and endowments as he had. My ministry at Gratest, has been made so much easier and more fruitful and blessed by the splendid work he did prior to my arrival. He knew he was only filling the gap, but he labored so devotedly and unselfishly that the church was in a splendid condition when I came. Along with my brethren I had hoped to see him remain and still help us by his counsel; and though he is no longer here in body, we can all say that "he being dead yet speaketh." He rests from his labors, but his works follow him. May the memory of his devoted life and loyal, loving service be an inspiration to us, and may we be so faithful to our Master that though another worker beloved has been called to his reward by the Lord of the Harvest, yet we shall see that the work still continues.

Our brother wrote: "C. J. Thurgood was the first, Joseph Binney the second, H. D. Smith the third preacher to die in South Australia. Who will be the fourth?" There seems to have been a prementing that came to him that he would be the next.

How good it is to think that if we are like him, ready and waiting our Master's call, it will at last be to us a joy to lay down at evening time when our labors here are ended, and wake to see the King in his beauty in the morning land.—J. E. Thomas.

A Useful Man.

In the departure of Bro. D. A. Ewers we not only know he has gone, but we feel he is not here. We were nowhere near ready to lose him. We had regarded his presence and work as a necessity, and if we ever thought of the inevitable end, we placed it many years ahead. From his own words I judge he placed it there himself, until he found himself suddenly incapacitated for work, and then he thought and said that work would soon be finished. How it came to be, seemed to puzzle him, but if it meant departure, he was ready to depart.

Who did not know Bro. Ewers? I knew him well. I can only ask for room to refer to him particularly as a useful man, but must first say that I knew him as a Christian. His religion was Christian only. Our Lord's description of his messengers as "laborers in his harvest" was truly applicable to him. He was a great laborer, and did many things. He had a clear understanding of those Bible truths which called into existence the Restoration movement, closely adhered to what is termed the aim of the churches of Christ, and had an intimate acquaintance with the history and progress of the brotherhood. His preaching was distinctly for the purpose of turning men to God. He preached the gospel, believing it to be the power of God unto salvation to everyone that believeth, and his speaking was clear and direct, never involved or difficult to understand. His work was of an aggressive and progressive nature, hence his success as a pioneer preacher, and his writings were particularly plain, terse and interesting reading. He could write up matter for publication without hesitation or apparent difficulty in finding suitable words. His efficiency and acceptability in every department of church work—if we except singing—marked him out as a man who was fit and ready to be used for every good work, and the brethren always recognised his worth by accepting his varied services. The presence of Bro. Ewers anywhere gave an assurance that if help was needed he could and would render it. He was a master of details, and nothing was too insignificant for him to do if it would help the cause. One never felt afraid that he would make a mess of anything he undertook, or say or do anything which would be much better if not said or done. His latter years were specially devoted to Home Mission work, and I think in this he rose to the highest peak of his life work. One feature in all his work was his reliability; he felt he must personally attend to everything which he had undertaken; he knew no negligence. It seems to me this characteristic made him set his mind on attending the committee meeting on the evening of his death, and in doing so strained his diligence to its utmost limit. His devoted and useful life is ended. He has gone from his family, from the church, and from the world. Where has he gone? Gone to be with Christ, which is far better.—Jas. Manning.

A Great Worker.

In the death of David A. Ewers a great worker has gone to his reward. I have known our esteemed brother fully thirty-two years, and can truly say that during all that time he has been the embodiment of industry.

In 1883, when Bro. Stephen Check died so suddenly in Queensland, Victoria was appealed to for assistance to carry on the work, and the Missionary Committee requested Bro. Ewers to succeed Bro. Check, and supported him entirely for three months. Our brother remained in that State for some years. Returning to Victoria in 1887, he was appointed Home Mis-

Immortality

"I say to thee, do thou repeat
To the first man thou mayest meet
In lane, highway, or open street—

"That he and we and all men move
Under a canopy of love,
As broad as the blue sky above;

"That doubt and trouble, fear and pain
And anguish, all are shadows, vain,
That death itself shall not remain;

"That weary deserts we may tread,
A dreary labyrinth may thread,
Through dark ways underground he led;

"Yet if we will one Guide obey,
The dreariest path, the darkest way,
Shall issue out in heavenly day.

"And we, on divers shores now east,
Shall meet, our perilous voyage past,
All in our Father's house at last."

—Richard Chenevix Trench.

tionary, and labored in the Shepparton district, where he did a good work.

He was a member of the Home Missionary Committee in 1891 and 1896. In the latter year he was also Victorian Conference President.

He was one of Victoria's representatives at the first and second Intercolonial Conferences in 1889 and 1891, and has ever since taken a great interest in the Federal meetings.

As editor and publisher of the "A.C. Pioneer," he was an indefatigable worker. His name can be honorably linked with J. J. Haley, F. G. Dunn, and A. B. Maston, as laying the foundation of the present efficient journalism in connection with the brotherhood of Australasia. He was lumbering and unassuming, yet very persistent in anything he put his hand to. It was this characteristic that enabled him to carry on his press work to a successful issue. I am pleased to have this opportunity of expressing my appreciation of his great work. The history of the Churches of Christ in Australia cannot be written without the name of D. A. Ewers being honorably associated.

Sister Ewers and family have the profound sympathy of the brotherhood. Mrs. Ewers is herself a great worker. As Secretary of the Victorian Sisters' Conference she manifested great aptitude. She has been a true help-meet to Bro. Ewers, and our prayer is that the loving Father will bless and comfort the bereaved ones, looking forward with confidence to the time when there will be a happy re-union.—Malcolm McLellan.

Queensland's Appreciation.

The news received by telegraphic dispatch, announcing the decease of Bro. D. A. Ewers, saddened our hearts very much. The church in Brisbane heard the message on Lord's day morning, and a number of those who personally knew Bro. Ewers, and whom he had led to Christ, were deeply affected. The Queensland brethren regarded Bro. Ewers with deep affection, and never will forget the splendid work for God and his kingdom accomplished by such a staunch and able defender of the faith.

It was here where Bro. Ewers did some of his finest work in the pioneering days of our cause in Queensland.

With the loss so recently of such valiant champions of the truth as Bro. M. W. Green, F. G. Dunn, H. D. Smith and D. A. Ewers, we feel our cause has suffered much. We who remain to fill in "the little while between" must redouble our energies and efforts to make up something of the loss sustained.

Personally I feel very much the departure of Bro. Ewers. He and I worked shoulder to shoulder for a long time. His wide experience stood him in good stead, and his counsel was wise. He was a good, all-round man, and looked at things from a practical standpoint. His touches of humor brightened his addresses, and his sympathetic utterances made deep impression.

We feel poorer because of his home going, but through grace divine we know we shall meet him in the land where there are no shadows.—A. C. Rankine.

A Home Mission Loss.

D. A. Ewers has gone from us, and the writer has lost a dear personal friend, and one who has been a great help to him in his feeble attempts to work for the Master.

His place in the church of God will be hard to fill, for his sympathies were large, and every department of work received his ungrudging support. But he will be missed most of all in Home Missionary circles, for he had a consuming passion for the evangelisation of our own people with the primitive gospel.

One by one the men who in past years have been foremost in advocating the plea are passing from us, and younger men must fill their places. Will they be as faithful to the truth, and be able to "teach others also" so that the marvellous progress of the cause we love in these South lands may continue? —Thos. Hagger.

A Wise Counsellor.

Bro. Ewers is dead! Such news reached me over the phone on Friday night. I could not realise it, for only a little over an hour ago we had wished him good-night at the Home Mission Committee meeting. Early on Friday afternoon I had gone out to his home, and enjoyed fellowship with him. We had tea, and, together with Sister Ewers and Miss Nettie, walked around the garden. Bro. Ewers took great pains to show me the crop of passion-fruit, and expressed the hope that it would be ripe at Christmas, "when all the boys are coming home." We talked over the work of the churches, which were ever his first thought, and he expressed the hope that my trip the coming week would be a help to the brethren. He felt, however, that this work for him was at an end. "I could have wished to be spared for many years in this work, as nothing gave me greater pleasure than to visit the brethren, and in this way help forward the work. But I am afraid those days are at an end. All I can hope now to do is the organising work, and leave you younger men to do the running around."

Later in the evening we went together to the Committee meeting. Bro. Ewers seemed to feel that he must go. He was not strong, and I urged him to remain at home. He replied, "No, I just feel I must go to-night. I will be all right." He seemed to enjoy the meeting, and at times joined in the discussions. He had been home but about an hour when the end came. The end? No, the beginning!

Brethren, what a life! What a death! For years he has been living and working for the extension of the kingdom. Now he has gone to view with greater satisfaction "the labors of his hands." How we loved him! Some of us knew better than others his capacity for work. Some of us have been privileged to plan with him for the future of the work. How willing he was to co-operate! So ready to hear our suggestions, although kindly in his objections at times.

We younger men will miss him. Much information we could obtain by simply ringing up Bro. Ewers will now have to be obtained by more laborious methods. The counsel we always received will not be received so readily from younger men. This is natural, for Bro. Ewers *always knew!*

He was a big man. With a love such as had his Saviour he saw the need of the "whole world." Truly his work lay in the direction of Home Missions. But every advance made in this direction he knew was an advance in the work abroad. Every church planted at home our brother knew became another centre of world-wide influence. As a member of our State Foreign Mission Committee he was a great help. He knew the workers, and had studied the fields, so was able to speak intelligently of the things brought before us. Practically

his last conversation with me was about this great work of the church.

He loved the plea of the Disciples of Christ. One of his last letters was addressed to a young minister of another church in which Bro. Ewers said he was glad this young man desired to preach the "most glorious plea ever given to man." He was a Goliath amongst us, and did a work much needed. May his mantle fall on worthy shoulders. His Christ was very real, and the church very precious; surely because of this heaven has been enriched by his presence there.—I. A. Paternoster.

A Man of Many Parts.

A mantle of gloom has fallen upon the churches of Christ throughout the Commonwealth in consequence of the tragic suddenness of the home-going of Bro. D. A. Ewers. It is difficult to realise that he is no more—that God has taken him. Of course, he is better off. There are many things we do not know, but, thank God, we do know that our brother is safe in Jesus' keeping. His earthly career has ended, but for him eternity's glory has begun. This is no mere fine sentiment, nor fond delusion—"To be absent from the body is to be present with the Lord." Into his earthly life there was crowded a vast amount of useful service. He was richly endowed by God, possessed of a winsome personality, a genial disposition, and a huge capacity for work. D. A. Ewers was a man of many parts. He wielded a facile pen, was an eloquent speaker, and a born organiser. He will be missed. The brotherhood has sustained an irreparable loss. We derive cold comfort from the thought that the influence of his Christ-like life will be perpetuated in his writings, work and words. We would that he himself were here. But perhaps it was expedient that he go away. The Home Missionaries in South Australia will miss him most of all. To him they turned for counsel and cheer. Truly he came to minister, not to be ministered unto. His mission is life was wondrously fulfilled. On behalf of myself, and the church at Hindmarsh, I would express appreciation of the life and life's work of our late brother. His words and works will linger long as a sacred and inspiring memory. We humbly pray that God will grant to the bereaved at this season the sublime and radiant vision of the conquering Christ, and turn for them all "the shadow of death into the morning."—Geo. P. Cuttriss.

A Manly and Winning Personality.

As President of the Temperance Committee and President of the South Australian Alliance, I feel it to be my duty to say how much we will miss our brother from the meetings. His happy way of express-

ing himself, the wealth of information, together with the wisdom displayed in tactfully delivering it, made one feel glad to have so wise a counsellor in the camp. His writings had no need to be signed. We understood and recognised the master-hand of one who, though in a peculiar way all his own, was able to carry his article or point to a successful issue.

As a member of the Home Mission Committee I would say that the work attempted and successfully accomplished by our brother will never be fully tabulated. He worked well. He worked hard and long, and yet never seemed satisfied. There was always something to be done, and until this world had heard the simple, plain, unadorned Word of God, Bro. Ewers would not be satisfied.

To know him was to love him. To know him better was to love, honor and almost obey him. He had such a splendid way of securing assistance for and organising the cause of primitive Christianity. The bounty of nature enriched and developed not only by his early training at home, but by constant self-discipline, through life, brought about in him gifts and graces which taken alone are rare. He has left behind him no enmity, nothing but a gracious memory for a manly and winning personality. He served his country, and with an unstinted measure of devotion his God, and our Father. The Temperance Committee and the Queenstown church extend to those of his loved ones their Christian love.—W. C. Brooker.

A Tribute from the Home Church.

I wish to add my little word of appreciation to the many which will be spoken and written of our beloved brother, Mr. Ewers. I cannot fully express the gratitude I feel to God for having granted me years of close association with his honored servant. Contact with one who was so steadfast in the faith, so true to the cause of Christ, and so considerate and kind to all, could not fail to enrich one's life. It did not seem to matter what difficulty we had, we could always be sure of helpful advice from Bro. Ewers. Nothing was too much trouble to him if in any way the work of the Lord could be helped forward. Our brother tried to share everybody's burdens, but was anxious not to divide his own with any saving his Lord. He was the hub of all the exercises of the churches of the State. By letter and telephone he was in constant communication with churches near and far, and with tender care sought to guard the spiritual interests of all. His home at Mile End has ever been a sweet retreat; for there the loving sympathy of our Bro. Ewers and his dear wife and daughter was always ready to disarm the sorrows, doubts, or fears of all who having such resorted thither.—J. Wiltshire.

Thinking Christ: His mind possessed;
The Word his guide; His chargeless text
Thinking Christ: His will obeyed;
The soul alone on Him is stayed.

Higher!

Webster's famous remark to a young lawyer, who complained that the legal profession was over-crowded, "there is plenty of room at the top," will apply to the Christian Church. While there are quite enough minimum Christians (who will probably have only a minimum heaven) there are some who are becoming sick of themselves and of their low attainments. To be barely alive does not satisfy them. "Friend, go up higher!" He who imparted to you such spiritual life as you have, offers to you "life more abundantly." Jesus Christ is the inexhaustible source of strength and joy, and it depends upon yourself how much of these you shall possess. Growth is not a momentary, magical gift; it is a process, and you must do the growing. Paul was not perfecting I do; I press on toward the goal unto the prize of the high calling of God in Jesus Christ." There was something yet higher before him.

Just what are the essentials of that more abundant life that you should strive after? The first one is—more faith. A feeble faith may move mole-hills; it takes a stalwart faith to move mountains. It is the feebleness of the grip on the Almighty Saviour and Lord that makes it so difficult to stand a heavy strain, or carry a heavy load, or exert a powerful influence over other hearts and lives. This is the secret of a vast deal of the unfruitful preaching in the pulpit, and unfruitful teaching in Sabbath Schools, and of failures generally to accomplish much good in the world. Look over the official reports of a great number of churches and you will see that they barely hold their own; many—in the mercantile phrase—have ceased to "pay any dividend." "According to your faith be it unto you"; that is Christ's measurement of spiritual power. If a minister does not know whom he believes, and does not know that the book he holds in his hand is God's own "fire and hammer," he will not be likely to melt, or to break many hard, stubborn hearts. Doubt means debility; unbelief means death. What is true of ministers is equally true of all Christians.

Faith is vastly more than an intellectual process or a mental assent to divine truth. It is vastly more than a devout emotion, and a mighty different thing from the pious fetish that some religious quacks are now employing for purposes of delusion. A genuine Christian faith is just the grappling union of the soul with the omnipotent Son of God. "I am the vine; ye are the branches; abide in me." That is the way in which Christ puts it; and faith makes that very union. The closer your connection with Jesus is, the greater will be the amount of faith that flows into your soul and out into your daily life. I have seen a current of electricity sent through a large horse-hoe magnet that enabled it to lift four thousand pounds; the moment that the cur-

rent was drawn off the weights dropped to the floor. The more abundant will be the inflow of Jesus Christ. "Not I," exclaimed the old giant of apostolic days—"not I, but Christ liveth in me; and the life that I now live in the flesh, I live by faith in the Son of God."

With increase of faith will come great increase of spiritual vigor. When a person's system is in a low, impoverished condition, he is liable to catch any fevers which are prevailing. It is a feeble spiritual life that breeds self-seeking and covetousness and worldliness, and also exposes one to the ague-fits of unbelief. As weak blood breeds ulcers, so a weak spiritual state breeds sinful lusts. With a sick soul, as with a sick body, the problem is whether there is internal vitality enough to slough off the disease. "I have prayed for thee that thy faith fail not," said Jesus, when Simon Peter was in a wretchedly bad way; and but for imparted grace that ugly assault of Satan in Pilate's courtyard might have been the end of poor Peter. After he was endued with the more abundant vigor of Christ's promised Spirit, he withstood fifty-fold stronger pressure without flinching. It is very encouraging to weak Christians that the polltroon who was frightened by the sneers of a servant-girl, lived to face Herod's gaolers and the threats of death without turning purple in the lips. Why should any Christian be so feeble and so easily upset when he might be strengthened with all the power in the inner man, according to the might of Jesus Christ?

You say that you are not happy; and I do not wonder. None of us are as happy as we might be. Many professed Christians carry such repulsive countenances and irritable tongues, and shed around them such a chill, that if they should ever try to win an unconverted person, that person might well retort: "No, I thank you; if your religion carries such a face as yours, I don't want it." Such Christians cheat themselves out of their brightness; Jesus promised them that if they continued to abide in his love, his joy would remain in them, and their joy would be full. Mounts of rapture are only occasionally reached in the best lives; but a healthy person enjoys a ripe pear or an orange. A loyal husband enjoys the welcoming kiss of a loving wife at his threshold; and there must be something wrong in you if you profess to love Christ and pretend to be working for him, and find no delight in it. How can you possess Christ and a clean conscience, and not be happy over it?

Joy is love looking at its treasures. The richer you become in having Christ with you here, and in the expectation of being with him forever, the more investments you make in helping other people, and drying tears and saving souls, the fuller will be your jewel-casket. If you say to me: "I

have not enjoyed my religion much lately," then I may suggest to you that you had not much religion to enjoy. Turn a new leaf; make a new start, with the honest question: "Lord, what wilt thou have me to do?" and then do it. His smile will give you sunshine, and put a new song into your mouth. Put more conscience into your religion. Weakness means wickedness. Don't worry over outside troubles; if you have peace of conscience, you can stand rough weather cheerfully. Jesus offers you "life more abundantly"; grasp the offer and, quitting the boggy and dark low grounds, let him lead you up higher!—Theodore L. Cuyler.

From South Australian Preachers.

The South Australian preachers loved D. A. Ewers. In sending their desire for a special issue of the "Christian," the secretary of their association writes as follows of our departed brother:—

He was one of the great men of our Australian churches, and perhaps was more widely known than any other brother. He has influenced thousands. He did a work that no one can tabulate. The whole brotherhood, we feel sure, would welcome a "D. A. Ewers" number of the "Christian," and would be glad to read with interest and profit the life of such a man who was largely a "self-made man." We in South Australia do not know where to turn to find one who could step into his place, and those of us who were so closely identified with him in the good work, realise that not only have we lost a valiant worker, but also a dear friend.—H. J. Horsell.

From Doncaster, Victoria.

I desire to express on behalf of myself and all the older members of the church at Doncaster our sincere regret at the death of Bro. D. A. Ewers. Bro. Ewers was our evangelist for several years. During his ministry the church made very marked progress in every department. He was the means of starting our afternoon Bible School; he also started our Foreign Mission Band. Bro. Ewers was very much loved and esteemed in this district. To me it was a marvel the work he did; he was in everything, and a worker in it. He told me that he often went to the Post Office at 2 a.m. to get his letters away by the early mail. Bro. Ewers was a humble, kind, self-sacrificing brother. He not only worked hard, but he succeeded in getting others to work with him. I have always felt it was a privilege to have been associated with him in church work. I have always looked to Bro. Ewers as one of our noblest men—a Christian gentleman. Since the days he wrote "Chips from a Wheelwright's Block" up to last week's "Christian" he has been our most popular writer. He was (what so many of us lack) a most practical brother. On December 5 we are holding an in memoriam service in connection with H. D. Smith and D. A. Ewers, both of whom labored in our midst and were beloved by us all.—John Tully.

The Family Altar.

Conducted by A. E. Illingworth.

DO GOOD AND COMMUNICATE.

We are nearing the season of the year when many will be away on holiday. It may be worth noting, saying a word as to the neglected duty of communicating information. Under many a roof, whether at hotel or boarding-house, there is much collective wisdom which is stored rather than dispersed. Yet what an opportunity there is for disseminating information, and promoting not only sociability, but also intelligence.

Many clever people are too proud or too reserved to "communicate to men of low estate," and so lose the pleasure that comes from giving. If such people would set themselves the task of communicating to others the knowledge they possess, what a much happier time they would give to their passing friends. We need to remember the old Quaker's motto as to doing as much as possible, "for I pass this way but once." Every one of us knows something which will interest others. Let us therefore "do good and communicate."

SUNDAY, DECEMBER 12.

Seed Thought.—*Sin Defined.* All unrighteousness is sin.—1 John 5: 17.

Whatever is not of faith is sin.—Rom. 14: 23.

Selected Gems—

Sin is the Godward side of moral evil.—Dr. Young.

Andrew Bonar wrote in his diary, "God has been teaching me that the most effectual way of seeing the evil of sin is in the face of Jesus Christ."

Scripture Reading.—1 John 5: 13-21.

MONDAY, DECEMBER 13.

Seed Thought.—*Sin's Origin.* Wherefore... by one man sin entered into the world, and death by sin.—Rom. 5: 12.

Selected Gems—

It is wise to scrutinise Scripture closely on this matter.—Dr. Thompson.

At a missionary meeting among the Hottentots, the question was proposed, "Do we possess anything that we have not received of God?" A little girl of five years old immediately answered, "Yes, sin"—Arvine.

Scripture Reading.—Romans 5: 12-21.

TUESDAY, DECEMBER 14.

Seed Thought.—*The Sinfulness of Sin.* Was that which is good made death unto me? God forbid. But sin that it might appear sin, working death in me by that which is good; that sin by the commandment might become exceeding sinful.—Rom. 7: 12-13.

Selected Gems—

The unpeppable sinfulness of sin.—Weymouth. Exceedingly sinful.—Dr. Boot. Overwhelmingly sinful.—Bishop Moore.

Nothing reveals the exceeding sinfulness of sin as does "the commandment." Light and trenchant views of sin are one of the retributions we are enduring to-day for our belittling of the inspired Word of God.—Dr. Dinsdale Young.

Scripture Reading.—Romans 7: 7-13.

WEDNESDAY, DECEMBER 15.

Seed Thought.—*The Pleasures of Sin.* Choosing rather to suffer affliction with the people of God, than to enjoy the pleasures of sin for a season.—Heb. 11: 25.

Selected Gems.—"The sin has its pleasures?" Undoubtedly. "Then bill (frank of books) honestly says so. The great point to observe is what Moses discerned, that they are only "for a season"—Dr. Dinsdale Young.

Our life is a system of selecting and rejecting.

—H. W. Beecher.

I tried the broken cisterns, Lord,

But, ah! the waters failed,

Even as I stooped to drink they'd fell,

And mocked me as I wailed.

Now none but Christ can satisfy.

—Sankey, 348.

Scripture Reading.—Heb. 11: 23-27.

THURSDAY, DECEMBER 16.

Seed Thought.—*The Deceitfulness of Sin.* But exhort one another daily while it is called to-day, lest any of you be hardened through the deceitfulness of sin.—Heb. 3: 13.

Selected Gems—

There are forms of sickness in which the man goes about and to every enquirer says, "I'm perfectly well," and everybody else can see death written on his face.—Dr. MacLaren.

Scripture Reading.—Heb. 3: 12-19.

FRIDAY, DECEMBER 17.

Seed Thought.—*The Wages of Sin.* For the wages of sin is death.—Rom. 6: 23.

Selected Gems—

The sinner's course is a "dance to dissolution."—Geo. Merrell.

Every sin hales hell at the very heels of it.—John Trapp.

But he does not win who plays with sin,

In the secret house of shame.

—Oscar Wilde, "Ballad of Reading Gaol."

Scripture Reading.—Rom. 6: 17-23.

SATURDAY, DECEMBER 18.

Seed Thought.—*Forgiveness of Sin.* Be it known unto you, therefore... that through this man is preached unto you the forgiveness (RV, remission) of sins.—Acts 13: 38.

Selected Gems—

"A dispensal of sin,"—Dean Vaughan. This infinite blessing we have through our Redeemer.

But, Thou art good; and goodness still

Delighteth to forgive. —Burns.

Scripture Reading.—Acts 13: 38-43.

FOR THE WEEK END.

LET THE EVIL DIE.

Yes, let them pass, the ills of yesterday,—

The dead unlively and the speech unjust;

The dispersed and hilt-leakage of our trust

That struck the Faithful's dagger from our lips away,

And trailed their graceful garments in the dust;

Our own default,—the good we might have won,

The "word in season" that we did not say.

But let them pass, the things that grieved us sore;

Behind his back God casts the sins of men,

Repained of, remembering them no more.

And shall not we who have been born again,

And by his wondrous grace to him be brought,

Hold fast the good, and let the evil die?

—M. A. Mahland in Tarrill's Teachers' Guide.

South Australian Military Chaplains.

The following is a brief report of work among the members of the A.M.F. by Chaplains E. W. Pittman and Cuttriss.

In commencing the report, we would like to remind the South Australian churches of the resolution carried at Conference, asking each church to take up an offering, one evening during each quarter, for the Chaplains Fund.

The military authorities only provide the expenses for one week per month, but as we have united with the Baptists and Congregational people to have continuous representation in the camps, it is necessary that we provide as our share £2 12/6 per month.

W. Burford, W. Charlck, J. Manning, Chaplains Committee.

We are still busy doing our best to help the boys who are training to fight for the Empire. We find a delight in the work, and have many testimonies of appreciation. We endeavor to make it clear that we are not only there to help boys who are connected with our churches, but every one who needs our help.

Every consideration is given to by officers and men, and our only regret is that our other duties prevent us giving more time to the work. As it is, under the direction of our esteemed Senior Chaplain Col. Metcalf, and in conjunction with Captains McNeill and Hill of the Baptists, and Captain Treece and Gordon of the Congregationalists, we are able to harmoniously co-operate in taking turns as resident chaplain, conducting parades and services in military hospitals, visiting the camps and hospitals several times a week, visiting the parents of boys who have enlisted, and in many other ways trying to do the work faithfully and well.

The work requires a great deal of judgment, patience, and tact, and we ask your prayers that we may be enabled to do a measure of each.

Yours in the service of the King,
Chaplain Capt. E. W. Pittman and G. P. Cuttriss.

Attention!

Few of the brethren realise, I am sure, the perils of the soldier's life, or they would give far more attention than they do to the planning of the work which some of us are responsible for safeguarding and helping them in camp. I plead most earnestly with the officers of each church that they shall make it their business to have the names sent either to me at Petone or to Captain Chaplain Williams at Trevelton, that you may be better if the names were sent to me, so that I might get them immediately in touch with workers at other camps. We may disagree very much on the question of soldiering, but there can be no question as to our attitude to the question of salvation. I would further point out, that you are connected with our Bible Schools and churches should distinctly say Church of Christ and stick to it. It may be the military authorities have never heard of the Church of Christ. I have even known matrons in hospitals not far behind. The fact that some of our men have let it go by as though it did not matter, has hindered us from getting fair treatment in the appointment of chaplains. I was reading the other day of a church that had sent away ten of its men. There is not a single name from that church in my book. Now, brethren, at once get the names and the full address you can, and send them along. Say the number of the Reinforcements, job, rank, and as the boys go in, send me a postcard. The mothers or sisters or sweethearts will also oblige by writing.—Yours sincerely, Herbert Grimstead, Church of Christ, Petone, N.Z.

Correspondence.

RECRUITING SERVICES.

W. J. Manning, Acting Secretary, S.A. Churches of Christ, Evangelistic Union (incorporated) writes: "Received a letter from V. H. Ryan, Esq., Secretary of the State War Council, asking that we arrange for a Recruiting Sunday in connection with our city and suburban churches on December 12th, under the auspices of our Conference, and that suitable addresses and music be arranged for; at a meeting of the Home Mission Committee, the following resolution was passed:—

"That while we as a religious body are seeking to do all we can to assist our country in this great national crisis, and in our national righteousness cause, our constituting does not empower us to direct our ministers and churches in the matter, as they are self-governed, but we leave it to the good judgment of each minister and congregation.

While we as a Committee recognise that all our churches are doing their utmost to help in this national crisis, the holding of such a meeting is left in the hands of each individual church to see as they think best."

Reports from the Field.

Queensland.

MARYBOROUGH.—During the writer's five months' ministry, the prospects have become brighter, and the attendances more satisfactory. The church has had five additions—three by letter and two by baptism. We have sustained many losses. Bro. and Sister Green have gone to Ipswich. Bro. Turner, a promising young Christian soldier, has joined the Expeditionary Forces. Bro. Hanson has gone to Newcastle, in New South Wales, and Sister Johnson has returned to Gympie. The thanks of the church are due to our Bro. Thompson of Pialba, who ably filled the breach during the writer's absence in Sydney. Sickness has been rampant in our midst.—A. V. Heather.

ZILLMERE.—Our meetings are fairly good, especially the gospel meetings. We often have some of the soldiers at our meetings. We appreciate the help we get from the Brisbane and Albion brethren. Last night Bro. Stabe preached. Yesterday was observed as Children's Day with us, and at 3 o'clock it was quite a novel sight to see 50 many parents and friends present, the chapel being full. Our meeting was a great success. The children are to be commended for the way they rendered their parts. The teachers are more than pleased. The collection amounts to £2/13/—J. Bruce, Nov. 22.

BRISBANE.—On Nov. 14 an elderly sister who was baptised at the mid-week service was welcomed into membership. Yesterday the worship meeting was well attended. Bro. Rankine spoke on "The Ideal Meeting." At the close of the gospel service another young woman came forward. As a further result of Mrs. Rankine's house-to-house canvass for Bible School scholars, seven more were introduced yesterday afternoon. Bro. Rankine has been asked, and will speak at a monster six o'clock singing of liquor bars demonstration, to be held on December 1.—H.C.S.

Tasmania.

LAUNCESTON.—Sunday, November 21, despite three Sunday School anniversaries in the city, our meetings were good. Bro. Woods presided at both services. We were pleased to have with us Bro. Smedley, who has left the hospital. At the gospel service Bro. Day gave an able address from Jer. 12: 5. At the C.E. meeting on Monday the leaders were Mrs. Brown and Miss E. Ling. It was the brightest and most cheerful ever held here, the subject being "Christian Perfection."—D. Dowde, Nov. 25.

KELLEVEE.—On November 14, Sister Richardson was baptised. This makes the seventh from Nugent, and two restored who were formerly immersed. Bro. Richardson has been an inmate of the Highbury Hospital, where he had to undergo an operation, which has proved successful so far.—A.S.C., Nov. 21.

New Zealand.

TIMARU.—Our meetings are still declining; therefore our meetings are small. Bro. Stewart spoke last Sunday morning, and in the evening Bro. Lowe conducted the gospel service. The Sunday School still continues in a small way. On Sunday, Bro. Olsen, from Ashburton, spoke both morning and evening. We had a number of visitors.—W.C.T.

NELSON.—It has been decided to introduce for twelve months' trial the duplex envelopes. Meetings still continue fair. Weekly prayer service increases in number. Bro. Dickson continuing his talks on Philipians. Lord's day, 14th, morning worship presided over by Bro. Jackson. Exhortation by our evangelist, "A Voice from the Clouds," by Bro. Dickson. The choir assisted to make the service bright and helpful. Sunday School works hard for the coming anni-

versary. Owing to lack of room with increased membership, we have been forced to buy an adjoining house for the smaller children. Sister Mrs. Phillips—teacher of the little ones for over six years—will have in this new building much more scope with sand table and singing, etc. The C.E. Society held a cottage meeting at Bro. and Sister Glehill's. The former through severe illness has been unable to attend church services.—Z., Nov. 16.

WELLINGTON SOUTH.—On Saturday last Bro. Alton Nimmo left for the front. Bro. Bert Nimmo is now in camp, and Bro. Russell Knapp goes into camp next week. Sister Mrs. Crombie, of Wanganui, was present at the Lord's table this morning. Bro. Russell Knapp was also present, and gave us a grand address on the 23rd Psalm. This evening, after an excellent address delivered by Bro. Vickery, one girl from the Bible School gave herself to Christ. We regret to report that Sister Mrs. Pratt is ill. We pray for her restoration.—A.L., Nov. 14.

West Australia.

PERTH.—Our Lord's day meetings have increased in attendance and interest. November 14 was observed as Rose Day; the chapel was tastefully decorated with roses. In the morning H. J. Banks gave a helpful message on the unfaithfulness of Demas. Choruses and recitations appropriate to the occasion were well rendered by the Bible School scholars in the afternoon, and at night Bro. Blakemore gave a special address to the young people on "The Flower of a blameless Life." In the presence of a large gathering of members, and friends of the children, Bro. Murray, of Lygon-st., favored with a solo.—W.A., Nov. 20.

South Australia.

NORTH ADELAIDE.—On Nov. 15 we held our annual C.E. social, and had a most enjoyable time. Bro. Wiltshire, from Mile End, gave an encouraging address. The secretary's report showed a decrease of one in membership. Good work had been done in all departments. An interesting programme was rendered. Refreshments were handed round.—R.H.

BERRI.—The meetings to-day were well attended. At night the writer addressed an audience composed chiefly of men on "The Enemy within Our Gates." Reference was made to the passing away of Bro. D. A. Ewers. The church here has sweet memories of the visit he paid us some little time since. To the writer Bro. Ewers was as a spiritual father. May God sustain the bereaved.—Roy Raymond, Nov. 27.

PORT PRINCE.—Our annual business meeting and election of officers was held on Nov. 16. Bro. Johnston presided. The reports from the various auxiliaries showed a year of commendable work. The officers elected for the ensuing year were: Secretary, Bro. W. Ham; assistant secretary, C. Andros; treasurer, Wm. Clark; finance secretary, E. McLean; news agent, H. W. Owsland; press agent, E. Arnold; deacons, F. H. Arnold, J. Barnell, J. Howard, R. Bowden, and T. Golding; sacra-mentes, Sisters Mitchell, Morrish, Palmer, Clark, and Kimber. Musical items were rendered during the meeting. Our Sunday School continues to progress. There was an attendance of 165 last Lord's day, which was the largest for a long time. A Junior Department has been started under the leadership of Sister N. Clark. At a teachers' and officers' prayer meeting last Lord's day, this work was specially dedicated to God. Two more of our young men were fawelled on the eve of their departure for the front.—E. A. Arnold, Nov. 25.

WALLAROO.—Last Lord's day we held our Bible School anniversary. In the afternoon the Children's Day Exercise was given by the school.

All those who took part did so splendidly. Last evening A. H. Wilson preached the gospel. His services were really good, and most encouraging. The chapel was full on both occasions. The exercise by the school was much appreciated. On Tuesday the public meeting was held—presided over by Bro. Wilson. The attendance was good. Short addresses by Bro. Wedd, of Kadina, and Bro. Allan, of Moonta, items by scholars, and distribution of prizes. The picnic was held on the day, under most favorable circumstances. A good time was spent. Altogether the anniversary, and all the gatherings connected therewith, were the best yet held.—E.J.K., Nov. 28.

MOONTA.—A good number met for breaking of bread. Bro. Allan presided, and welcomed three who had recently been baptised. Reference was made to the passing of Bro. D. A. Ewers. At the gospel service the chapel was well filled, and Bro. Allan continued his series of addresses on Modern Dangers: "Forgetting the Great Salvation." Three married women made the good confession. On Wednesday I. A. Paterson gave us an inspiring lecture on Foreign Missions work. Over 30/- was added to the Christmas cheer among the heathen children. On Thursday a baptismal service was held; five were baptised.—B. Marsh, Nov. 27.

BALAKLAVA.—On Nov. 21 our hearts were sad when we heard that Bro. D. A. Ewers had passed away. Our sympathy goes out to the bereaved. Fair attendances at meetings. Bro. Taylor spoke at both services. On Tuesday many of the sisters met and did a large quantity of sewing to assist a widow and family who had lost their clothing through fire. To-day, Nov. 22, Bro. Taylor presided and Bro. Cort exhorted. Sister Mrs. McLean, from Melbourne, met with us. Good interest and discussion in Bible Class. On Friday evening a paper, "The Ministry of Music," at night Bro. Taylor spoke to a fair congregation. The choir beautifully rendered "The Church," "What Are These?" "Our Girls' Knitting Club is doing fine work, making scarves, socks, and Balaklava caps for our soldiers.—P.H.R.

MAYLANDS.—One received by letter. A piano has been installed for general church and kindergarten purposes. A concert, in aid of the Guild Hall Fund, was given on October 18th. The programme was of high class, but the attendance was not satisfactory. The Brotherhood organised a walking tour for Saturday afternoon, and made the church property more comfortable. The wedding of two of our splendid church workers—Mr. Weir Tompsett and Miss Florence Chalkin—took place last Tuesday. The former was the recipient of gifts from the choir and Brotherhood, of which he is the secretary. A severe shock was experienced when the death of Bro. D. A. Ewers was reported. Reference was made to his character and splendid service by the writer last Sunday.—H.R.T., Nov. 29.

COTTONVILLE.—One confession at Tuesday night's meeting—a woman, who was baptised the same night. To-day she received the full hand of fellowship.—J.M.C., Nov. 28.

SHIRING EAST & ALDGMATE VALLEY.—Last Tuesday we held the fifth anniversary of the Senior C.E. Society. Bro. Roy Cooney and Bro. Manning were the speakers. Their addresses were much appreciated. A secretary presented an excellent report. A presentation was made to Mr. W. Halliday, who has made it possible by the use of his trolly during the past three years for the Enclave workers to visit other societies in the nearby towns. Sickness is still prevalent. Owing to so many children being affected we have found it impossible so far to have the Children's Day in connection with the service. Last night we held an evening service. Special reference was made to the work of Bro. D. A. Ewers. The fact that he met with us at the Lord's table just one month ago made the service very impressive. The attendance was good.—T.E.

GLENELG.—On Nov. 14 Bro. Hordell exchanged with our evangelist and gave a good address on "Duty." At day on Nov. 21 at the meetings were well attended, and a fine interest pre-

Lemnos to London.

By F. J. Miles, Chaplain to the Forces, representing Churches of Christ, Baptists, and Congregationalists.

Never in my wildest flights of imagination could I have thought that I should one day find myself on the largest liner afloat steaming through the Aegean Sea at over 22 knots an hour on my way to England; yet that is exactly what has happened. It came about in this way. It has been the practice to send a chaplain from Anzaco to Mudros Bay, Lemnos, for a period of seven days to visit the sick and wounded in the hospitals there, many of whom are Australians and New Zealanders. The Australians and New Zealand chaplains have been taking their turns at this duty. When first asked to go, I begged to be excused, as the reinforcements of the four battalions of our Brigade were all in a training camp behind the firing line for four weeks, and I had a splendid opportunity for continuous work with them for a month. Later it came to my turn to go on August 2. I travelled by Fleet Sweeper to Mudros Bay, and found that instead of staying at the No. 1 Australian Stationary Hospital, as had formerly been the custom, it had been arranged that chaplains should live on the ———, the Headquarters of the Staff of the General in charge of the Line of Communications, and from there visit the hospitals ashore. While engaged in this duty, the new landings on the Peninsula at Anzaco and North of it were made by part of Kitchener's Army. Of this new movement you have read in the daily press. This involved provision being made for a large number of wounded. I heard it rumored that the "Aquitania" was to be sent to England direct with wounded men. It is usual for a chaplain to travel on each hospital ship. The "Aquitania" had brought troops out, and it seemed unlikely that there would be a chaplain aboard. I found that 2,300 wounded were to be sent home on her, and there was no chaplain on board. The Medical Staff said that chaplain must go. Would I? There was no other available on the spot; it was a most important and urgent call, and I said that if my Divisional Headquarters had no objection I would go. On calling, the requisite authority was given, and on August 18th, I was transferred to the biggest ship of the Cunard Line, called away from the Trans-Atlantic service. She is not the largest ship in the world. The "Imperator" and "Vaterland" are larger, but they are both interned. Thus the "Aquitania" is the largest on the sea and in service. She is 430 feet longer than the "Mauretania," and ill-fated "Lusitania," a newer vessel, having only been twelve months in commission. Her bridge is 100 feet above the sea level, and all her proportions are colossal. From two other vessels we transferred some 2,200 wounded and took to this great ocean liner, and left Mudros Bay in the early morning of Sunday, August 15. Skirting the Grecian coast, we steamed round the south of Italy, then round the western coast of Sicily, and making a north-easterly course, reached Naples during the morning of August 17. We stayed there for 24 hours, taking in coal and water. We then steamed for Gibraltar, which was reached at noon on the 20th. We left again immediately on receipt of orders. We reached Southampton on August 23, at a fine voyage. We could have reached it much earlier, but the boom called for arrival by daylight. The trip could have been both shorter and quicker on such a ship, but safety was the greatest consideration, and we zigzagged considerably, and went scores of miles out of our course in order to secure it. The voyage was not without its dangers. Not being a registered hospital ship, we could not fly the Red Cross flag or claim any privileges or protection under the Geneva Convention. At a vessel on the first day we passed over the spot where the "Royal Edward" had been torpedoed the day before. On the last afternoon at sea a steamer was torpedoed fifty miles west of us in the Atlantic. Probably the submarine was waiting for us

on the supposition that we were going to Liverpool.

The great bulk of the wounded were British, but there were 222 Australians and 232 New Zealanders, while of the 107 officers, 11 hailed from the Sunny South. There were also several Australians on board who were holding commissions in British Regiments. There were 16 doctors, 50 orderlies, 30 nursing sisters, and several passengers. Together with a crew of 672, these made a goodly ship's company.

When we originally left Australia we fully expected to go to England to complete our training, and I certainly looked forward to seeing my mother. I last left her (for India) in 1888. It was a disappointment to be side-tracked in Egypt, but it was manifestly the right thing, and had to be regarded as "His appointment." Had I gone home then I should have had to face the rigors of the English winter. Now, at God's good time, I came at the best season of the year, not only to meet my mother and relatives, but also to see my wife and youngest son, who are now in London. And think of the luxury, to which I take quite naturally. "Rich in faith," the Baptist pastor may be, but he is usually not overburdened with this world's goods. Yet here was I—a Baptist minister—rising from my rich, wooden bedstead in my state room in the morning, and taking the lift to the gymnasium, riding an electric horse, taking rowing exercise and finally swimming in a marble-faced pool 36 feet in length. After all, such comfort and convenience were fitting for "the child of a King." Though my orders are, after reporting at the War Office, etc., to immediately return to the front, I have had the joy of happy reunion with my loved ones while in the performance of my duty, and without waiting indefinitely for the end of the campaign. God is good. My friends in Australia will understand how intense is the song of praise in my heart. I have been instructed to return by the same ship. She is refitting, and I am getting a whole week here among my relatives and the scenes of my earlier years. It gives me an opportunity to meet some of our own sick and wounded men.

I add a few notes that may not be without interest to your readers. Lemnos is not so familiar a name to Bible lovers as Patmos, Samolrace, and other places in the Grecian Archipelago, yet it has its own very distinct fame. From time immemorial its earth has been noted for its healing properties, and has been exported for medicinal purposes. Earthenware vessels made from it have claimed for them the virtue of making it impossible for anyone drinking from them to be poisoned. There is still healing fumes attached to the island, for at Thermos or Therna, about five miles inland from the site of our Australian No. 2 Stationary and No. 3 General Hospitals, are hot sulphur springs of very great medicinal value. Castro or Castra, the capital of the island, is old-fashioned and quaint, with cobbled streets and grape vines growing over trellis work over your head as you pass along. Here also is the residence of the Greek Governor of the island, and an old-time Genoese fort capping a hill and looking most imposing from the sea. The population of the island is mostly Greek, and the people are clean and neat in their dress. One day I visited a village called "Portofino," and wandered through its streets. These were narrow, and for the most part quite unpaved. Here, simply the laying of a few flat stones on the surface. The houses are of stone and brick, and most of them have an upstairs floor. A central space in the village, beautifully shaded from the noon-day glare by thick foliage trees, is surrounded by cafes. Although only 150 people inhabit this village, there is a fine large water plant close by this square. A house also exhibits the sign of enterprise—"Photographs

done here." There are several small villages close at hand. In one street I found a blacksmith at work. Behind his fire two pairs of bellows—one to the right and one on the left. The blower stood between them, with one on each, and worked them alternately. Many of the women, neatly and cleanly clothed, and with hair carefully dressed, were sitting outside their houses in the shade sewing and spinning. Quite a number were at the first floor windows working sewing machines. Yet it was quite early in the day, and in many places one could mention the housewives would have been less busy. The better class women dress just like our day, but minus the hat. The poorer ones go bareheaded, and the laboring men had laughing round their feet and up to their knees in place of boots and putties. One boy proudly wore the name of the village in English in my pocket book, and was highly delighted when I returned the compliment in Greek. The women do their washing in the fields, and by the clothes out to dry. The chief feature of the landscapes throughout these islands of the Grecian Archipelago is the old-time windmill, used for grinding the corn that grows well on them all. Fruit is now in season; a large bunch of grapes can be obtained for a penny, and greenhouses are large, luscious and cheap. Donkeys are used as beasts of burden, with the same style of painter as in Egypt. I saw two sheep being taken to market by this means.

I was last in Naples in 1882, during a Mediterranean trip that enabled me to hear the gun firing at the bombardment of Alexandria. Little did I dream that I should be there on duty in connection with a war thirty-three years later. At Naples the breakwater and all the inner basins are new, and have greatly improved the port. It was a great sight to watch this tremendous Trans-Atlantic liner being berthed in one of these inner basins. Though many changes are apparent, nothing has changed the almost incomparable beauty of the place. Personally I regard Genoa as seen from the sea, tier above tier of houses facing the gulf, as even more beautiful than Naples as seen from the sea, but the latter was least of all enough for me to watch a man could stand or walk, hung on to the sides of the vessel, with fascinated gaze fixed on the Fort of St. Elmo, the Monastery whence comes Chretense, or the craters of Vesuvius. I was able to get ashore and take a run out to Pompeii, passing through market gardens just out of Naples that reminded me of the Chinaman's gardens at home. One was struck by the methods of raising water for irrigation, precisely the same as in India, Ceylon and Egypt. My guide had a long finger nail on his index finger to indicate that he did no manual labor. This is a custom common to the whole Orient. Near the site of the ancient Herculaneum we passed through some of the lava from the eruption of 1708, and saw the tops of houses that were overwhelmed by it. The view on either side of the track reminded me of South and West Australia particularly. Fruit is plentiful, cheap and good, a great treat to the boys after life at the Dardanelles. The peasants here hang scores of bundles of tomatoes up to dry, and then store them for use during the winter, a practice that I might copy in Australia with advantage. I must not begin to write about Pompeii as it is I am taking time from my relatives in order to write this. I had time to run round Naples and see some of the principal buildings. It seems very novel to travel in a horse-drawn taxi, but it is quite normal there. Among other things that we halted to inspect were the two equestrian statues in front of the King's Palace. The architect committed suicide because, after their completion, it was discovered that he had omitted the stirrups. The omission has never been rectified. As we left the bay much interest was displayed in the shrill, of which we obtained an excellent view. I was asked many questions concerning the landing of Paul at this spot, then called Puteoli (Acts 28: 13).

I first passed Gibraltar in 1882, when I was privileged to steer a steamer through the Straits. I last passed there in November, 1888, on my way to India, in the Indian Marine Troop-ship

"Crossed!" The changes are tremendous, the most striking being the water slopes, designed for the catching and storage of water. Then I expected to return to England in another troop in 1915. I was 22 years out! Now, we cannot look ahead, the future is as unknown and unaidable as it was then, but

"Our times are in Thy hand,

Our God we wish them there;

Our life, our soul, our friends, we leave
Entirely to Thy care."

Aged and Infirm Evangelists' Trust of the Churches of Christ in Australia.

At a recent meeting of the above Committee it was decided that the funds of the Trust be separated, one account to be known as the Endowment Fund Account, the other as the General Account, both with the Savings Bank of New South Wales.

All contributions received from the evangelists to the Endowment Fund have been paid to the credit of the Endowment Fund Account, together with the subsidies granted by the Committee and the interest on the contributions allowed by the Committee. All future contributions by the evangelists, subsidies and interest allowed by the Committee will be treated in the same manner, so that the amount standing to the credit of the Endowment Fund account will always represent the total indebtedness of the Trust to those contributing to the Endowment Scheme. This money will never be used for any other purpose than the payment of claims as they arise.

The amount at the credit of the General Account, together with other investments, will represent the amounts contributed by the churches and individual brethren throughout the Commonwealth to the fund, less the amount paid away as relief, subsidies and interest granted by the Committee and all working expenses.

This separation of the accounts is another step in the right direction, and places the Trust on a better and clearer footing than ever. For the purpose of showing the evangelists how sound the financial position of the Trust is, let me say that for every £1 that the Trust is liable for under the Endowment Scheme, the Trust has, consolidating both funds, £4 1/3 in either cash or liquid assets.

Other matters under consideration are the alteration in the title of the Trust, and the incorporation of the Trust. These will mean slight alterations in the rules governing the Trust, but the alterations will not in any way affect or alter the principles of the Endowment Fund.

The Committee again urges the evangelists who have not so far become contributors to commence at once. As business men the Committee considers the Endowment Scheme provides an absolutely safe and remunerative investment.

W. H. Hall, Hon. Secretary and Treasurer, Messengers, Canterbury, N.S.W., Nov. 25, 1915.

Humiliation and Prayer.

As a result of a conference of the bishops of the Anglican Church in Australia it has been decided that New Year's Day, 1916, shall be set apart as a day of national humiliation and intercession. The following pastoral letter has been issued by the metropolitan and bishops of Victoria:—

"We, the metropolitan and bishops of the province of Victoria, with the full sense of our responsibility to God, and in loving care of our people, call on you at this solemn crisis in the history of our nation and Empire to join with us in hearty prayer to Almighty God that he himself will intercede and put an end to this devastating war on terms that shall be in accordance with his holy will. We therefore urge you and the people committed to your care to offer instant, insistent and fervent prayer that grace may be given to each and all of us to try to bear the sins of our Empire for which the Divine chastisement is visiting us, as well as the injuries consequent thereon, and that each one may realise more fully his personal responsibility in the national repentance

which must precede God's forgiveness and favor. We therefore urge you to call on the members of Christ's church individually to repentance, and to fulfil whole heartedly in the service of Christ, and to answer the call of God in this war by a solemn renewal of the baptismal covenant. With a view to unified and orderly action in this matter, the enclosed suggestions are offered in the belief that, if we draw high to God, he will draw nigh to us, and in answer to our prayers restore to the world the blessings of a righteous and lasting peace.—"Age."

Mr. H. M. Gosch, General Secretary of the World's Evangelical Alliance, London, desires us to call the attention of the churches to the Universal Week of Prayer at the beginning of 1916.

Church at Annerley, Queensland.

An Appeal

The Church of Christ, Annerley, Qld., having decided to build a chapel in a day, is appealing to the brotherhood to help raise £225 by gifts of money equivalent to the value of planks, as follows:—75 planks at £1 each, 150 at 10/- each, 200 at 5/- each, 120 at 2/6 each, and 200 at 1/- each.

The Church would be very grateful to any person who would send as a Christmas present a few planks for the new home.

Receipts for money will be promptly forwarded. Please send gifts to Mr. A. Rieck, Janes-st., Annerley, or to Ross Graham, William-st., South Brisbane.—Ross Graham

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From the Field.—Continued.

much appreciated. Since last report we have been favored with a very interesting and profitable lecture on life in America, by W. C. McCallum—J.H., Nov. 28.

WARRAGUL.—Although the weather has been very unfavorable, yet the meetings are fairly well attended, and a good interest prevails. Fine gospel addresses are being given by Bro. Gray, Bible Class and Sunday School, also Junior Endeavor and other branches of Christian work, are progressing favorably.—R. W. Judd.

FITZROY.—Nov. 21, splendid meetings. Bro Beller conducted his farewell services. His exhortation on "Helpfulness" was fine. At the gospel service to a good audience he spoke on "The Voyage of Life," which was much appreciated. On Nov. 21, we gave a combined social to say farewell to Bro. and Sister Beller, and to welcome Bro. and Sister W. C. McCallum. We were all sorry to lose Bro. and Sister Beller. Appreciative words were spoken by many of our brother's sterling qualities as a Christian man, and his personal personality. As a token of our love our brother was presented with a marble time-piece, suitably inscribed, and Mrs. Beller with a handbag. We wish our brother every success at Windor. Words of welcome were spoken to our Sister McCallum, Bro. McCallum not having returned from the country. She suitably responded for her husband. Nov. 28, fine meeting. Bro W. C. McCallum exhorted at the breaking of bread, which was much appreciated. His gospel address on "First the blade, then the ear, and then the full corn in the ear" was powerfully delivered, and created a fine impression.—G.E.

WINDSOR.—On the 25th inst. a welcome meeting to Bro. and Sister Beller was held. A number of visitors were present to listen to addresses from thirteen different speakers in two hours. Thanks were expressed to Mr. D. E. Pittman for having laid the platform for the last three months. Gospel goal wishes were expressed for the success of Mr. Beller's ministry. This morning Bro. J. J. Franklyn presided and spoke, inducing newly appointed officers and speakers. At night Bro. Beller gave a fine, forcible address.

MORELAND.—We are looking forward to a great time during the mission, which commenced to-day. Bro. Hagger's exhortation was on the theme, "Will He Come." The afternoon was taken up by the children, when the Children's Day Exercises were rendered by the scholars. The Children's Day collection to benefit the heathen children was £1/10/7, with more expected. The gospel service was well attended. Bro. Hagger's subject was "The Fundamental Truth." Nov. 23, our Junior Endeavor Society held their annual missionary meeting. The report told us of splendid work being done. Many surprises, at different meetings, have been rendered by the Juniors, but the climax was reached by their presenting our preacher, Bro. Ewers, with a bicycle to help him in his work; this goes to prove the spirit of sacrifice and unselfishness that the leaders are instilling in the children's minds.—Nov. 28.

MELBOURNE. (Swanston-st.)—We were much helped by the presence and splendid address of Bro. J. W. Webb, from America, on Sunday evening, Nov. 28. At the evening meeting Bro. Franklyn spoke on "The Holy Catholic Church: What and Where is It?" There was a good attendance and keen interest. Arrangements are being made for a special Christmas service on December 19. The choir is to provide some new seasonal music.

BRENSWICK.—On Friday, Nov. 19, the sisters held a social pound night, when the goods they remained for the recent sale of works were sold. On Lord's day, Nov. 21, Bro. W. More spoke morning and evening. One received in on immersion. At the gospel meeting two made the noble confession, and there were two immersions. Yesterday the C.Y.P. Bible Class held a picnic at Sully Park. This morning two young lads were received into fellowship. W. More's exhortation was based on the text, "Let not your

hearts be troubled, ye believe in God" Full house at the gospel service, when our preacher, in response to an inquiry, explained very concisely how we, as a people, came into existence. We had joy of taking the confession of two young men. Also three were immersed into the ever blessed name. Our Wednesday night prayer meeting and Bible Class, since 17th inst. is under the leadership of Bro. W. Hardie, who is delivering interesting and helpful topics. A petition to Parliament for a referendum regarding short hours for the liquor trade was signed by 71 persons at the conclusion of a recent gospel service.—W.T., Nov. 28.

PRAHNAN.—We had a fine attendance at the Wednesday night prayer meeting, when the four ladies who confessed their faith in Christ the previous Lord's day were baptised. Our meetings on Sunday were also well attended. Bro. Ardron gave a fine gospel address on the subject "Indifferent Gallio." This was Bro. R. K. Whately's last Sunday with us. He has been a great help in the work, and will be missed, especially in the Bible School, and as choir conductor. We wish him every success in his future work.—Nov. 29.

WARRNAMBOOL.—Marked success attended the anniversary of the Bible School, which was celebrated on Nov. 16, in the presence of a large and interested audience. The event partook largely of the Foreign Missionary spirit. Appropriate maps and texts were conspicuous on the walls, while the scholars gave "Australia's Response to the Nations' Call" in a telling manner. The prizes were distributed by Mr. Fischer, who also expressed the gratitude of teachers and scholars to Mr. T. McCallum, of Moonee Ponds, under whose careful tuition the competitors in the recent Sunday School Union Examination were prepared, with the result that five certificates of merit and two certificates of excellence to our school. With the contents of the nine boxes and the collection taken at the meeting, the sum of £1/17/- has been forwarded to the State Foreign Mission Secretary.—E.M.

BENDIGO.—Yesterday Dr. Cook visited Derby, and held well attended services. C. R. Mitchell conducted both meetings at Bendigo. The evening service was under the auspices of the local W.C.T.U. There were three baptisms. F. J. Cook preached at Golden Square at both meetings. During the week the Ladies' Aid Society held a sale of work, which netted about £40. A social evening was held to inaugurate the new school. Bro. and Sister F. Dingo, for many years have been earnest workers in the church and its auxiliaries. They are leaving for Balwyn, Vic, and will be a good acquisition to the congregation with which they will unite.—C., Nov. 29.

NEWMARKET.—On the night of the 28th inst. Bro. J. W. Webb delivered his lecture on "Jokes and Jolting." There was a good audience. Bro. R. Pittman, F. McClean, R. Emiss, H. G. Peacock, R. Mitchell, and Jas. Hatty have very acceptably conducted the meetings of the past two weeks in the absence, on holidays, of the preacher of the church. Two of our young men—Roy Jenkin and Rupert Hancock—are now in the Melbourne Hospital. Our aged Bro. Murdoch, who has almost completed his 82nd year, has had the misfortune to break his leg. With very deep sorrow the church learned of the death, from accident, on Thursday last, of Thomas Hine, one of our Bible School boys, aged 15 years. He was a strong, bright, lovable lad, and his tragically sudden end cast a great gloom over our Bible School. The lads and young men of the school attended his funeral on Saturday. His parents (Bro. and Sister Hine) and their family have our sympathy.—J. I. Mulford, Nov. 29.

HAWTHORN.—A very impressive meeting was held last Lord's day evening. It was a patriotic service. A full house listened attentively while the honor roll was read. Some 24 names of members and scholars were mentioned as being at the front or in training. One had died of wounds, some were injured, and some sick. After prayers were offered, and some pieces rendered by the choir, all of which were in keeping with

the solemn service. An impressive address was delivered by Bro. Scambler, who was at his best. All the institutions in connection with the church are on the upgrade.—E.H.P., Nov. 29.

ESSENDON.—Good meetings at both services to-day. At our morning meeting Bro. Black exhortated. At night we had a splendid address by Bro. Siver on "In His Steps." Four made the good confession. Sister Anton sang a solo. Attendance at prayer meeting during week, 21. Bible School work proceeding satisfactorily.—A.B., Nov. 28.

PRESTON.—For five or six months amidst many difficulties and against much discouragement, Bro. Douglas Lang has faithfully proclaimed the gospel at Preston. His addresses have been of a high order. A fair interest has been entrusted to a resident evangelist. Bro. Lang gave his last address on Sunday evening, Bro. Chas. Schwab begins his labors on Sunday next. On Saturday evening a most enjoyable pound night was held by the Bible School in place of the customary picnic.—W.A.S., Nov. 29.

DANDENONG.—Bro. Eaton has made a good recovery in health, and has started active service again. Sisters Cooke and Redman, formerly members at Footscray, but for some years in South Africa, were received into fellowship this morning. Bro. Wilson, of Surrey Hills, gave a temperance address in the Town Hall this afternoon. In the evening Bro. J. W. Webb, of America, gave an excellent discourse in the chapel. This was a very pleasant experience to the writer, being the renewal of a fellowship which existed fifty-four years ago, and "he is still going strong."—J. Proctor.

SURREY HILLS.—Nice meetings to-day, several visitors being present. Splendid addresses by Bro. Mossey, both morning and evening. One young man made the good confession. Bro. Ennis was with us at our mid-week meeting, and gave us a talk on Graded Bible School Lessons. We expect to use these lessons in our school. The Ladies' Guild closed the present session with a most successful "At Home" and sale of work, which was held on Saturday afternoon, Nov. 27, at Tynan, Highfield-road, Canterbury. The president, Mrs. Ward, conducted the proceedings, and Mrs. Cloan, President of the Sisters' Conference, opened the sale. The sum of £30 was raised for the organ fund.—Nov. 29.

COLLINGWOOD.—Bro. Coward is preaching the gospel. A fine young man made the good confession last night. Bro. Coward has accepted service with the church at the request of the officers. The officers and members showed their appreciation and esteem of Bro. Coward on last Lord's day morning after communion, by presenting him with a Holloway Teacher's Bible, suitably inscribed. We regret to report the death of two of our old members. One was Sister Mrs. Coghill, whose membership goes back to the Lawridge-st. church. Bro. John Baker officiated at the graveside. The other was Bro. John Brownrigg, one of our late valued officers, and a most consistent Christian worker in the church. Bro. Coward conducted the service at the house and at the grave. Our prayers and sympathies are with the bereaved ones in their hours of sorrow.—W. Brooker, Nov. 28.

IN MEMORIAM.

BINNEY.—In loving memory of Joseph Binney, a beloved disciple, faithful comrade, and dear friend, who went home on December 2nd, 1914.

"He that believeth on me shall never die."
—H. G. Harward.

BINNEY.—In respected memory of our beloved Joseph Binney, late evangelist to the church, who, on December 2, 1914, answered his merciful home. We miss him, but cherish his memory. Many changed lives in Preston testify to the genuineness and worth of his Christianity. His work remains to glorify his God. Even now in our ears is the echo of his sweet voice as he sang his experience, "Jesus is all the world to me."
—The Church at Preston, Vic.

The Society of Christian Endeavor.

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MISSIONARY MEETING.
Either Go, Give, or Pray. Mark 16: 15; Matt. 14: 16; 9: 38.
Limited mission. Mark 10: 1-8.
Breaking new ground. Acts 10: 19-23.
Ministering of means. Luke 10: 30-37.
Helpers of St. Paul. Romans 15: 25-33.
Prayer and Generosity. Acts 4: 31-37.
Speeding the Word. 2 Thess. 3: 1-5.

More Appreciations of D. A. Ewers.

Permit me to add my humble word of testimony to the sterling character and noble life and work of our late beloved D. A. Ewers.
We who are younger in the service of the churches surely should and truly do value the great pioneering work that has been accomplished by the great old men of the past; and, to my mind, none of all who have gone have done more than our dear Bro. Ewers.
I would also like to express my own personal appreciation of Bro. Ewers, for he, more than any one other man, was responsible for my going into the ministry, and the kindly and manly advice given me has ever been a source of help and encouragement to me in my work for the Master.
He has gone to his reward, and oh, how well-deserved! May we who are younger, and who remain, seek to be as faithful as he in our devotion to our Divine Lord, and his precious Word, to his church, and to the plea which was so dear to his heart.—W. Beller.

The churches in Australia have indeed lost one of the grandest men of God. Bro. Ewers has left us, but his influence will linger for many days. As one who has labored for a time in South Australia for the Home Missionary Committee, I can testify to the gracious, kindly and tactful manner in which the late Organising Secretary always dealt with the preachers. He was a veritable preacher's friend, ever ready to help and encourage those on the firing line. While I was on Eyre Peninsula early this year, Bro. Ewers came over and for six weeks I was with him almost every day as he was conducting missions in that district. As a missionary he was superb, holding the interest of the people in very scattered country districts, and giving messages which gave all much to think about. In the churches on the Peninsula his influence will live long in the hearts of the

brethren, and there, as also at many other places, it can be said, "He being dead, yet speaketh." The six weeks I spent in the company of Bro. Ewers, in mission work, visitation, and private contact, were amongst the happiest days and most helpful times of my stay on Eyre Peninsula, and I will long be grateful to the Master for giving me that brief, but close contact with Bro. Ewers.—A. J. Fischer.

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