

the light for centuries and centuries did not strain every nerve and sinew, and by service and sacrifice carry the light to those who literally "sat in darkness"? One of the things she learned after her conversion to missions was this—that they were not merely a phase of Christian work, but that they were the work of the Church itself, since there could be with God no stranger, no foreigner, all were His children, and all entitled to His living Gospel.—(Applause.) The trials of missionaries were many. After visiting 143 stations she knew one terrible trial and danger, and that was the possibility of the decline of the worker's own spiritual life. There was the trial which came so often when one who seemed a hopeful convert lapsed again into heathenism. In the small communities gathered from the great heathen world this was a terrible blow. Turning to the work before the Church, Mrs Bishop said, taking a broad view, there were about 1,000,000,000 of the race, or two-thirds, to whom Christ had never been preached. It was estimated that 50,000,000 passed away of this mass of heathenism every year. The Church had to conquer all these regions for the King, and to reconquer those which had been lost to Mohammedanism. Mrs Bishop went on to speak of her last journey in Northern China and Corea, and of the evidences on every hand of the disintegrating influences which had been at work, breaking down old prejudices, and rendering, among the educated classes at least, belief in the old systems impossible. They had shaken reverence for the idol without putting anything else in its place. She believed she knew something of the Chinese race, and her judgment was that it was the best stuff in Asia, and she believed that when China became converted she would become a true missionary nation herself. It was only in this hope that they could enter upon the gigantic work of evangelising China. A wonderful work had begun in Japan and a great movement in Corea of which she herself saw the beginnings—as remarkable as anything since the day of Pentecost. But their American friends who were working there had the wisdom to plant their agents in numbers. There were 60 missionaries in the capital of Corea when she was there, and their other stations were not manned by ones and twos, but by tens and twenties. That was the true policy, and not a policy of isolated sharpshooters. Let them follow that example, if necessary withdrawing from some places to concentrate in others of more strategic importance. Let them study systematically and carefully the various fields of work—mission by mission—such as their own noble mission in Hankow, where she herself witnessed the funeral of that missionary of missionaries, David Hill, who was carried to his grave amidst a crowd of weeping Chinese. Knowledge would lead to prayer, and prayer to gifts and personal sacrifice. They were all looking for the final triumph of the Kingdom of Christ, believing that the idols would utterly perish, that the great philosophic systems of the East would go with the fetishism of Africa, and that there would be a universal dominion, the kingdoms of this world becoming the kingdoms of our Lord and His Christ, that throughout this wide dominion there should be no more curse. Let each one do what each one could to bring that glorious consummation, that Coronation Day of Him Who was sacrificed for our offences. With prayer and sacrifice and service let them hasten His advent.—(Loud applause.)—Methodist Times.

DRAPERY and CLOTHING—Wanted Energetic JUNIOR, Young Man.—Apply, stating experience and salary required, to White and Co., Marton.

IN MEMORIAM.

Mr Thomas Bewley was born in Victoria, coming with his parents whilst still very young to New Zealand. The family lived on the Taieri Plains for some time, then removed to Dunedin. Subsequently he came to Milton, where he lived, with the exception of a short period, until his sudden death, which took place on May 11. Mr Bewley owed his conversion to some words which were spoken to him by his twin sister. He became a very pronounced and earnest Christian, ever ready to give a reason for the "hope in him." He was connected with the Salvation Army for some years, then attended the Wesleyan Church at Milton. Being of a very active and earnest nature, he soon found work for the Master, becoming a Sabbath School teacher, and shortly afterwards was appointed superintendent, throwing the whole of his ardent disposition into his work, ever on the alert to make the Sabbath School a success, never sparing himself when its welfare was under consideration. Watching with keenest expectation any marks of the scholars turning to Christ, becoming very popular with the teachers and scholars. He was greatly beloved by all, especially amongst the young people, with whom he was a general favourite.

His generosity found expression in many acts of benevolence, done in a quiet and unostentatious way. He was a trustee of the Milton Church, and at the time of his death was just completing a scheme to thoroughly renovate the Church property.

His religion was of the cheerful kind, always exhibiting the bright and sunny side of Christianity.

A sad accident terminated his earthly life with awful suddenness, but he was ready. He lived much in the light of Heaven, and has gone to realise what on earth he longed for, "to be with Christ, which is far better." He leaves a widow and three children, upon whom the sudden bereavement falls with crushing weight. A large circle of sorrowing friends will greatly miss his genial presence.

MRS W. H. DUKE.

Trinity Church, Dunedin, has suffered a great loss in the decease of the wife of Mr W. H. Duke, whose father, Mr C. Duke, is well and favourably known in Annual and General Conferences. Annie T. Aslin was born at Oxtou, Notts, England, and in her seventeenth year was converted to God through the instrumentality of Mr Robert Alcock, of Mansfield, one of the oldest local preachers now in England. She had lost her father in 1875, when she was still at school. After that trouble she was her mother's right hand. There were nine children, who have grown up to reflect much honour on their mother, with whom profound sympathy is now felt, for she has suffered the loss of two of her children within a year. Mrs Aslin came to New Zealand in 1879, when Mr Crump was minister at Trinity. Here and at Napier Annie was a devoted Sunday School teacher till her marriage to Mr Duke, at the end of 1884. Since then, though never enjoying robust health, it may be truly said of her, "she hath done what she could." She has long been prominent in the Young Women's Christian Association of this city, and has been the indefatigable secretary of the Sisterhood Committee, now known as the Trinity Helping Hand Society. To her tact, energy, and womanly sympathy we feel that we owe a lasting debt in this connection. She was deeply pious and a devout worshipper, though of a retiring, reticent disposition. Her heart is revealed in her letters more than in spoken words. She was a singularly bright and fluent correspondent. In a recent letter written about a holiday, she displays keen enjoyment of her surroundings and vivacity in describing

experiences, but again and again she shows the heart at rest with God. The beauty of the hills makes her think of the everlasting hills. From kind references to those whom she has met she breaks away to the Home on High, where all shall meet. She describes the preachers whom she has heard, and passes the helpful thoughts on to her friend. Very pathetic now is the letter she wrote, while her arm ached, to her boy at school. She wrote lying upon a couch only a week before she passed away. She hopes her boy was settling down to good work, and good fun, too, at the right time, and she is praying that he may be good and brave, and always say "No" to wrong, so that his mother may be proud of him. Being dead, she yet speaketh. Not many hours later, the arm that ached was paralysed. It had finished well.

NEW WESLEYAN CHURCH, OTAUTAU.

The new Wesleyan Church at Otautau was opened on Sunday, June 15, 1902, by the Rev. P. W. Fairclough, F.R.A.S., who preached two powerful sermons to congregations which crowded the buildings; Miss Rowe presiding at the organ. The presence of the district chairman in the circuit created great enthusiasm, and on Sunday morning Methodists within a radius of 20 miles—on horseback, in buggies and brakes—flocking to the service, gave our western town quite an animated appearance. The preacher took for his morning subject, "I saw no temple therein," and in terse, epigrammatic English showed the preparatory nature of our Church life. The City of Destruction, the City of Vanity Fair, and the City of God representing three conditions. The first, building the temple; the second, using the temple for higher development; the third, beyond the need of a temple, for "the Lord God Almighty and the Lamb are the Temple of it. The subject chosen for the evening discourse was taken from Rom. i. 16, "I am not ashamed of the Gospel of Christ." On Tuesday Mr Fairclough baptised our minister's little daughter, Eileen Mabel. It had been announced that a social would be held in the church, but at the last moment it was decided to take the largest possible building, so the Town Hall was secured for Wednesday, and was packed to the door, many sitting upon the stage. The Rev. F. W. Boys presided, and in thanking the Anglican and Presbyterian friends for their great sympathy and help, referred to the peace-loving manner in which the bazaar and church building had been conducted by the workers. Mr Townson, the secretary, read the report, which showed that when a few outstanding promises were in the trustees would have a balance of about £6. The speakers were Rev. S. F. Prior and Messrs W. Haywood and J. L. Michalis. About 20 members of the Nightcaps choir, under the baton of Mr W. Guttery, rendered some magnificent anthems. The school children delighted the audience with their flag songs, and solos were rendered by Mrs Cupples and Mr A. Miller.

The church, which represents a great deal of hard work on the part of the ladies and trustees, is built upon half an acre of land in the main street. It is 35ft by 22ft, with a high-pitched roof. The windows are of coloured glass, and the beauty of interior has been considerably increased by four rich porcelain hanging lamps. The rostrum has been placed at the northern end, leaving space for the choir and organ on the left. Behind the church is a snug vestry with fireplace, and at the front a very roomy porch. The friends expressed their feelings (after thanking those who had helped) by fervently singing the doxology; for we do indeed praise God, who alone has made it possible for such success to attend