

sentation to Annual Conference, we were generously given more than we dared to ask.

In regard to the recommendations which were not favourably entertained. We asked that the English edition of the new Hymn Book should be used throughout Australasia. This was not agreed to, for the very sufficient reason that we had stultified ourselves, and were going back on our former recommendations. The extension of the term of itinerancy was another boon we prayed for. The Conference granted elasticity in regard to those engaged in special mission work, but refused our request so far as concerns those who are engaged in our ordinary work. I feel sure that in the judgment of 99 out of every 100 of our people, the General Conference acted wisely. We further asked that laymen shall have a voice and vote on all questions considered by the Annual Conference, save that of ministerial character. One of these questions relates to the stationing of ministers, and would almost certainly have been carried as a logical sequence to laymen being on our stationing committee, but for the fact that the subject came in for discussion at the close of the Conference, when most of the members had gone to their homes. It was felt that such an important constitutional change should not be made except in full Conference. The change will almost certainly be made next time. The other question involved relates to the admission of ministers, the training of students, declaring who shall become supernumeraries, and interconfessional exchanges. I have had as good an opportunity as most of ascertaining the feelings of our people throughout New Zealand, and I am not aware that many of them are fretting their hearts out because they are debarred from taking part in these questions. Direct representation in our quarterly meetings—another thing we asked for—is probably a desirable change in our present methods, and doubtless will come all in good time, but meanwhile the Church is not tumbling into ruin because of the trifling delay. What injures the Church a great deal more is the incessant, distracting, vexatious, and even irritating talk about the defective character of our machinery. What we want more than anything else is to cease our everlasting tinkering, and work with all our might the magnificent machinery that we have. Legislative repose, for a little while at least, and intenser spiritual activity will bring in success in all that is best and noblest in the Church.

**SOUTHERN MAORI MISSION.**

The hon. treasurer (Mr Ernest Rosevear, Bible Depot, Dunedin) Southern Maori Mission, acknowledges on behalf of the committee the receipt of the following donations, with thanks:—

Mornington Methodist Y.P.S.			
C.E.	...	...	£0 8 0
J. H. E.	...	...	0 10 0
Cargill Road Methodist Church			
meeting	...	...	1 7 3
N. B.	...	...	0 1 0
Central Mission Y.P.S.C.E.	...	...	1 4 3
Enfield Union Sunday School	...	...	1 0 3
Trinity Methodist Church meeting	2	3	0
Friend, Greenvale	...	...	0 5 0
Dalton Y.P.S.C.E., per Miss Peter, two Leaf Clusters.			

It is not enough to offer men the Gospel. If there be in us a tendency to trust in the mere proclamation of the Gospel for the salvation of men, long, long years of stagnation will teach us that we are offering to the blind what is profitable only for the seeing. It is the Gospel accompanied by the Spirit of God that is the power of God and the wisdom of God unto salvation.

—Bowen.

**IN MEMORIAM.**

**MARIA VOGELER.**

Death has been very busy in our Kaiapoi Church this winter. The sixth of its members since the present minister took charge of the circuit, passed away on July 22 in the person of our sister whose name heads this short sketch. The late Mrs Vogeler enjoyed the distinction since the death of the late Mrs Baker in May last of being the oldest surviving member of our Kaiapoi Church. She was born in Germany in 1825, and had thus completed her eightieth year. She came to New Zealand with her late husband and her son in 1862, and took up her residence in Kaiapoi shortly after her arrival, and had lived there ever since. She was a member, of course, of the Lutheran Church in her native land, but soon after her settlement in Kaiapoi she and her husband joined the Methodist Church, and proved themselves faithful and loyal members. Her husband predeceased her eight years ago. Our late sister was a charming specimen of the German religious character, and laid under her spell, all unconsciously, all who came into contact with her. She was a thoroughly devout Christian, who loved her Bible, her Church, and its ministry. Until her fatal illness, six weeks before her death, she was most regular in her attendance at the house of prayer, although she had to walk a good mile from her home, her absence through any cause, which was very rare, immediately giving rise to remark. She loved the habitation of God's house and the place where His honour dwelleth. Simple and unpretentious in her character, she yet commanded the respect of all who knew her. She contracted her last illness the night of the snowstorm in Canterbury, on June 4, and although she appeared to be recovering at times, it was recognised towards the last that the Master was calling her, and on the morning of July 22 "God's finger touched her, and she slept." She desired to go home, and the summons was a glad and welcome one to her. The Kaiapoi pulpit was draped in black the following day, and at the evening service the Rev. H. E. Bellhouse made a few appropriate remarks in reference to her death. She was laid to rest in the Kaiapoi Cemetery on the Monday afternoon, a large concourse following her remains to the grave. Her only son is Mr C. Vogeler, the well-known superintendent of our Timaru Sunday School, and Mrs T. G. Blackwell, of Kaiapoi, is the only surviving daughter. Of her it may be said, "Her children rise up and call her blessed."

**EDWARD POWELL.**

The month of August has been a memorable one in the history of the Palmerston North circuit. Two standard-bearers in our Israel exchanged mortality for life, and the influence of their lives is felt in the Church and in the community to-day. The late Edward Powell, of Bunnythorpe, was a fine type of a man. He gave his heart to God early in life, and for nearly 20 years was a member of the Pump Street Wesleyan Church, Worcester. He took a deep interest in the welfare of the young, and for 15 years taught in the Sunday School. The happiest moments of his life were spent in the service of the Master, and, in addition to his work amongst the children he loved so well, he became a local preacher. Having received a fair education in his youth, he preached with great acceptance throughout the district. Symptoms of failing health turned his thoughts toward this colony, and he arrived in New Zealand in December, 1876. Shortly afterwards he took up his residence in Palmerston North, and soon became an active worker in the Church, and superintendent of the Sun-

day School. About 14 years ago he purchased land at Bunnythorpe, and resided there until his death. His illness was not of long duration, but it was borne with rare Christian fortitude and resignation. No murmur escaped his lips. He waited with his loins girded for the Master's call. It was a benediction to spend a little time in the room with him. His trust in Christ was so simple and child-like. He longed for the end, and when it came he breathed out his life like a little child. His passing was peaceful and gentle. There was no "moaning of the bar." As with Mr Standfast, he found that "there was a great calm at that time." On the Thursday following his death a large number of settlers gathered in the Bunnythorpe Cemetery to pay their last tribute of respect to departed worth. Our deceased brother was a most conscientious man, and universally respected by the community. His regard for the Sabbath was so great that he was willing to suffer temporal loss rather than encourage Sunday labour. He leaves a widow, one son, and five daughters to mourn their loss, for he was a good husband, a kind father, and a faithful friend. For more than 40 years he was an honoured and revered local preacher, and the Methodism of to-day owes much to such men. May their number never grow less!

**ROBERT LYON.**

The tidings of Bro. Powell's death had scarcely died away, when we were astonished to hear that Brother Robert Lyon, jun., had passed to his eternal rest. He was present at the service on Sunday morning, and opened the Sunday School in the afternoon. When we heard soon after 6 o'clock on Wednesday evening that he was dead, we could hardly find words to express our surprise. He was born in Lancashire in 1860, and came to New Zealand with his parents when a child. The family stayed for a short time in Dunedin, and then removed to Wellington. Here they resided for 20 years, and Robert became a scholar in the Webb Street Primitive Methodist Sunday School. Like Samuel, he heard the voice of God early, and responded to the call. He was naturally thoughtful and quiet, and possessed great firmness of character. He was enabled through the grace of God to remain steadfast and unmovable in the Christian profession. The beauty of his character, the simplicity of his life, the kindness of his heart, produced the impression that he was a most upright, spiritually-minded, and whole-hearted follower of Christ. The people who knew best believed that he would rather have died than knowingly be guilty of unworthy conduct. He taught in the Sabbath School for some years, and when he removed to Nelson joined the Wesleyan Methodists. He took a deep interest in the class and prayer meetings, and found them a source of rich blessing. When he married, he settled in Palmerston North, and took a genuine interest in the Broad Street Church and Sunday School. While following his occupation as a bridge-builder and contractor at Upper Waitotara several years ago, he met with a severe accident, and for a time it looked as if his work was done. However, he appeared to recover from the effects of the accident, but a fracture of the skull which he then sustained ultimately produced tumours on the brain. These, however, were unsuspected, until Monday morning, August 7, when his wife found him lying unconscious. He was conveyed to a private hospital, and all that loving hands and medical skill could do, was done. He lingered until Wednesday evening, and passed away without regaining consciousness. He leaves a widow and two children, a father and mother, and other relatives to mourn their loss, but they sorrow not as those without hope. His decease in the flower of his age is a great loss not

1905.

Justin and "Who Waldenses, "What hools of ertullian of the Compare rian and rely most st David Blatchings of C. cious con- ternity?" spiration, of Christ, ical ques- our-years' these at any mem- brother ir target. But the arch, how iff exami- er a time uneasy in hough he near the Presently, from the church it was to et against tracks to exam. to A boon

aity when etter dealt erwise the men who and hard ay in the

ame when, re is such rmination, you may), l up their equests? I and seeks who send

an of those to be to Primitive irect. But they draw urther they who have y, without

SBURY. ly are pin- ference for misled by he agitators is obstruc- l, Conserva- compassions such modi- s are abso- gress as a of your cor- d out the butation, but ost apparent ecommenda- ference, and dealt with. he adminis- Fund, (b) rch member- ation to the ttest against e books, (c) permit home e sacrament, oners. Now given effect , the repre-