

himself and take up his cross daily and follow me." A daily cross cannot be very great, and it will not be conspicuous. But it will prove a searching test of character. And he who meets this test can heartily rejoice, for it is training him for perfect harmony with heaven's life.

That I conceive must be the meaning of the discipline of earth. It is constant. It is inconspicuous. It is unavoidable. But when one shall have learned that "there is a trust which is better than any security, and a wisdom that is better than a joy," he can look back across the dreary deserts and the dark and cheerless nights of sorrow or pain or bereavement in which he learned the truth, and be thankful for their ministry. If the cross which patience lays upon our wills was very great, it could not be given us daily, for no life meets a crisis every day. But the Saviour says it must be daily borne. We may be well content to let patience have its perfect work in little things. The fine-finger exercise may be enough at first. And the inconspicuous "Etudes" which were written by no one knows whom, and set for our task in the dreary, monotonous hours of daily practice and ceaseless discipline of every obscure faculty, may be the means, through patient use, of fitting us for heaven's perfect music at the last.—*N. Y. Christian Weekly.*

CORRESPONDENCE.

FROM NEW ZEALAND.

DEAR BRO. CRAWFORD,—Since I last wrote you we have had quite a stir in the missionary line. The Rev. A. Reid, one of the most popular and zealous of the Wesleyan preachers of these colonies, has been on a visit to some of the islands of the Pacific where the influence of the Gospel has been felt for some years, and since his return he has been lecturing on what he saw. Speaking of the Fiji Islands he said, "Here from the first the Mission had been an unqualified success. The people received the Gospel gladly, renounced heathenism and embraced Christianity. At the present time there was no country under the sun where such a large percentage of the people were real and consistent Christians, and no community where family worship was so general. There was not one professed heathen in the whole group. Ninety-five per cent. of the whole population were members or adherents of the Wesleyan Church, and all the children were educated in the Mission schools." This is a very satisfactory record, and should encourage all who are in any way interested in missionary enterprises.

I think I mentioned in a former letter that in the early days of Missions the leaders arranged certain territorial boundaries, so that denominational differences would not come into collision. The Roman Catholics occupied certain places, while others fell to the lot of the Church of England, and some to the Wesleyans and Presbyterians. Fiji was a Wesleyan station, which accounts for the converts all being of that persuasion.

The propriety of thus distributing the work can not be questioned, I think; at the same time it is a somewhat sad spectacle to witness the evil effects of sectarianism which converts one party of heathens to Roman Catholics, another to Wesleyans, while a third are Episcopalians, and so on. The poor heathen do not understand anything about the causes which have brought about these distinctions, yet in countries such as New Zealand, where different parts have been assigned to different denominations, it is amazing how readily the converts have taken to those uncharitable notions which have been such a weak point in sectarian Christianity. This is especially noticeable in the case of Roman Catholic and Protestant converts.

The Baptists have done but little either in New Zealand or the islands of the Pacific in Mission work. A few years ago a Mr. Snow, of some part of the State of Massachusetts, accompanied by his wife,

came to this country for his health. They went up into the celebrated Lake country and dwelt in tents. There are a large number of natives in that district, and although they had been for many years instructed by a good missionary of the Church of England, and were either members or adherents of the church, they were much given to drink. Mr. Snow being a strict total abstainer was much grieved at this, and at once commenced to reason with the natives. Being a man of large means, he was not content with simply spending his time amongst them, but he paid for printing a very nice newspaper in the Maori language, which was circulated freely amongst the Maories. Being a Baptist he induced the Baptists of Auckland to assist him in supporting a missionary in the Lake district, and one was sent out from Mr. Spurgeon's college, who has been for some years laboring in that locality. After Mr. Snow had got his philanthropic schemes fairly started, he decided to take a trip home to his native land. This, however, he never reached, but his wife and his mother have continued to assist in the noble work which he began, and both visited this country to help the missionary. The younger lady, the more effectually to do so, has married the missionary, but the elder has returned to America. I think it will interest some of my readers to know that Mr. Snow's chief assistants in his work were Mr. and Mrs. Chas. Hazzard and their daughter Clara, the latter acting the part of interpreter with great ability. Mr. Hazzard is a son of the late James D. Hazzard of Charlottetown, and Mrs. H. a daughter of the late Wm. Hazzard of Lot 48. Mr. H. teaches the largest and best native school in New Zealand, and has done splendid work among the natives of Rovorna and Wairva. As a result of the labors of the Snows and the Hazzards, the natives are now strictly teetotal and religion has been much revived amongst them.

At the Thames the old Mission Church has fallen into decay and the natives are now busily engaged in building a new one. The work is being largely done by themselves. An incident connected with this building occurred the other day which shows how well the natives have been educated in some of the things pertaining to religion. It stands on the West side of the road, so in order to have the altar in the East the entrance had to be made in the end furthest from the road. My boy Harold, with youthful inquisitiveness, asked one of the native workmen why the door was not, for convenience sake, put in the other end? "Oh," replied the heathen, "don't you know the altar must be in the East. You have not been religiously brought up anyway." Harold is not likely to forget this lesson in religion. Thames Maories belong to the Church of England. This church has been most abundant in its missionary labors. I should say that it is excelled by none. Its ministers have been men of piety and learning. They reduced the Maori language to writing; translated the Bible into it; taught the natives to read and write, and have fitted many of them for positions of honor and usefulness, both in the church and the world. Not only in New Zealand have they done this, but in nearly all the principal islands in the Southern seas, so that the inhabitants of these places can read the Word of God in their own language.

Dr. Selwyn, son of the first and greatest Bishop of New Zealand, is now Bishop of Milanesia, and is in the most energetic manner spreading the principles of Christianity amongst the savages of those islands lying in the Southern Pacific. A magnificent school and college is established at Norfolk Island to which young natives from the various islands are brought and educated, after which they are sent back to instruct their people. In this way the path of the missionary has been prepared and much good done.

I must now stop by telling you that we are trying to get some good brother from America to come over and help us, and trust that some of our young and zealous preachers will respond to our call. Amongst the churches in New Zealand there is little to report. Yours fraternally,

Thames, Jan. 31st, 1886.

L. J. BAGNALL.

FROM OUR MISSIONARY.

DEAR EDITORS.—Left home Saturday morning, February 6th. We had to face the cold breath of the north, four degrees below zero. A whole winter crowded into one day. We reached Bro. Frank Martin's home, twenty-three miles distant, alive, for which we were very thankful. The reader can imagine our feelings, somewhat, in turning our backs upon warm friends and our face toward such a cold atmosphere. But the old fashion open fire at Bro. Martin's, and Sister Martin's cup of tea, with their kind, unstinted hospitality, soon drove all the winter out of soul and body.

KEMPT.

Good congregations greeted us at Kempt on Lord's day, although a week earlier than our appointed time. The good ladies of the Sewing Circle are feeling much encouraged in their work. They have succeeded so well in raising funds that a general, thorough repair of the meeting house will be made in early spring. We are planning for a grand June Quarterly there this year.

KENTVILLE.

We remained one night in Kentville. We made our home with Brother and Sister McCain and they made us feel at home. During the evening we visited the hall where the Salvation Army were holding meetings. We found a crowd of people present and the Salvation Army of one, and this one was very skimmey and noisy. It is surprising that intelligent people will give the least credence or support to such unintelligent gush. I have heard it said, "they ought to be commended for their zeal." But zeal without knowledge should never be commended. Then, again, it is said "the good they do commends their work." I doubt as to the good preponderating over the evil. But, says another, "they reach a class the churches do not reach." Has it come to such a pass that the gospel of the Son of God, a system of salvation as grand and beautiful and pure as the heart that gave it, must be supplemented by such a rattle-bang, thump-jump performance in order to reach the people? Suppose we admit that some are actually reformed and saved from a drunkard's grave, it will not prove "the end justifies the means." I know of a case where a man became intoxicated and after he "sobered down" he was so ashamed of what he did that he went to meeting and confessed the Christ, and united with the church and has been a faithful worker ever since. This is a case where drunkenness had a fine effect. Why not, then, advocate drunkenness as a means of salvation? Because, as a rule, it is evil if by accident any good ever results from it, this is the exception. Just so far as the religious world endorses the antics and grimaces of the Salvation Army, so far they furnish the club for the infidel to destroy the Christian religion. Who would accept of a book as a guide in life that vindicated such nonsense? The Bible abounds with facts that are diametrically opposed to such unfortunate delusions. Let every lover of the Bible lift his voice kindly and earnestly against this fearfully perverted system and doctrine of deluded minds.

We passed through

NEWPORT.

preaching in Ashdale Thursday evening. We found the brethren still anxious that the cause of God might be built up in that inviting field. We sincerely desire that their anxiety may ripen into a determination to employ a preacher at least half the time.

We remained in

WESTGORE.

four days, preaching four times. It is always a pleasure to labor for these brethren; they are united in the good work and warm-hearted in their associations. Their new house is a model of neatness and comfort. As their opportunities for doing good are much greater, we hope their success may be correspondingly greater.

We passed through