

Correspondence.

Dear Christian:—I mentioned in my last that a serious disturbance had occurred at Tonga between the members of the Free Church of Tonga and the remnant of the Wesleyan Church still left there. The Rev. Mr. Baker, Premier of Tonga, and a Wesleyan minister of many years standing, but who of late years has not been in sympathetic accord with the chief authority of that body, some time ago induced or, rather, permitted the King and a large section of the people of Tonga, who had been converted to the Wesleyan faith to throw off their allegiance to that body and form the Free Church of Tonga. A considerable section of the inhabitants still clung to the Wesleyans under the conference representative, Rev. Mr. Moulden. The Free Church party, headed by the King and chief officers of the State, have been carrying on a mild species of persecution of their Wesleyan brethren in order to induce them to come over to the new church. Mr. Moulden seems to be a man of great energy and resented very fiercely all such attempts. So bitter did the strife become that an attempt was made to take Baker's life some two months ago. He and his son and daughter were driving out in a buggy when an armed party in ambush fired upon them. Both Miss Baker and her brother were seriously wounded, but Mr. Baker, son, escaped unhurt. Young Baker is now nearly well, but Miss B., it is believed, will not recover. This unexpected act of lawlessness caused immense excitement in the little kingdom. A number of those implicated in the attempt on Mr. Baker's life were tried in a very summary manner, and six of them shot by the King's orders. The Wesleyan party made it appear that they were in danger of being completely annihilated by the King's party, and the British Government sent Sir Charles Mitchell, Commissioner of the Pacific, with a man-of-war to hold an inquiry into the whole matter. He has returned, and reports unfavorably of both parties. He prevented more of those who were implicated in assault on Mr. Baker being put to death by advising their removal to another island, which has since been done. This unseemly quarrel has been a matter of sincere regret to all interested in the success of missionary enterprises. The gratifying progress which has been made in the spread of the gospel at Tonga has been frequently referred to in religious circles. It is generally believed that the trouble has been caused in a great measure by a too rigid enforcement of ecclesiastical authority by the rulers of the Wesleyan Church in Australasia, by whom the Tongan mission has been carried on. The Wesleyans of Tonga, led by the King and Mr. Baker, applied to be allowed to form a conference of their own. This was denied them, hence the split and other succeeding troubles.

In New Zealand religious matter are nearly as depressed as worldly affairs. The Roman Catholics are more active in promoting their church interests in this country than any other section of the religious world, at the present time. A new see has been created, making four in this country, presided over by four bishops, one of whom has been recently made an archbishop and primate of New Zealand. Additional priests are constantly arriving in the country, and new schools and churches being built by this persistent denomination.

I think I have before mentioned the difficulties which we experienced in these colonies in obtaining the services of good preachers for our churches. Many of our young men have gone to American colleges to fit themselves for the work but very few of them return. A movement has been on foot for some years to overcome this difficulty by the establishment of an Australasian Bible College, at which young men desiring to engage in the work of the ministry may do so without

going away from the colonies. It is proposed to establish the college in Melbourne, where students will be able to avail themselves of the advantages of the Melbourne University as well as of the Bible college, which will confine its operations chiefly to the study of the Scriptures and kindred subjects. Already a considerable sum has been collected towards endowing the new college, but not sufficient to justify the managers in commencing operations. By the last mail steamer which left here for San Francisco, Bro. M. W. Green was a passenger, bound on a visit to the Churches of America to solicit contributions to the college endowment fund. Brother Green is a good preacher, (though he never went to college,) exceedingly energetic about any matter entrusted to his care, and will, I feel sure, give a good account of himself. He is a very old friend of mine, was one of the first to welcome us to New Zealand. He was then working as a carpenter, and worked hard too, but found time to preach very regularly, until he was induced to devote himself wholly to the work of a preacher. He has been very successful in winning souls to Christ. Has held several public debates with free-thinkers and spiritualists, all of which have added to his reputation as a speaker, thinker and Christian teacher. If any of your readers should have a visit from Bro. Green I have much pleasure in commending him and his work to their brotherly consideration. He expects to spend twelve months in travelling.

We have had some excitement in New Zealand through the advent of a preacher, the Rev. Mr. Dowie, in the character of a "Faith-healer." I think most sensible people voted him a fraud, although some professed to have been cured, but one unfortunate, whom I knew, who was nearly blind, came to his death through a cold caught by exposure in a cold room trying to get cured of his blindness by the faith process. Such pretensions do not do much for the cause of religion.

I think this letter is now long enough and will therefore conclude.

Yours fraternally,
L. J. BAGNELL.

Miscellaneous.

ABOUT NEWSPAPERS.

Give up many things before you give up your religious newspaper. If any one that ought to take such a paper does not, I hope some one to whom the circumstance is known will volunteer the loan of this to him directing his attention particularly to this article. Who is he? A member of the visible church and voluntarily without the means of information as to what is going on in the church? A follower of Christ, praying daily, as his Master, "Thy kingdom come," and yet not knowing or caring to know what progress that kingdom is making? But I must not fail to ask if this person takes a secular paper? O, certainly he does. He must know what is going on in the world, and how else is he to know it? It is pretty clear, then, that he takes a deeper interest in the world than he does in the church; and this being the case, it is not difficult to say where his heart is. How can a professor of religion answer for discrimination in favor of the world? How defend himself against the charges it involves? He cannot do it, and he better not try, but go immediately for some good religious newspaper; and to be certain of paying for it, let him pay in advance. There is a satisfaction when one is reading an interesting paper to reflect that it is paid for. But perhaps you take a paper and are in arrears for it. Now suppose you were the publisher and he was in arrears to you what would you think he ought to do in that case? I just ask the question. I don't care about an answer.—
Dr. Nevins.

MY OWN CANADIAN HOME.

BY E. G. NELSON.

Though other skies may be as bright,
And other lands as fair;
Though charms of other climes invite,
My wandering footsteps there,
Yet there is one, the peer of all,
Beneath bright heaven's dome;
Of thee I sing, O happy land,
My own Canadian home.

Thy lakes and rivers, as "the voice
Of many waters," raise
To him who planned their vast extent
A symphony of praise.
Thy mountain peaks o'erlook the clouds—
They pierce the azure skies;
They bid thy sons be strong and true—
To great achievements rise.

A noble heritage is ours,
So grand and fair and free;
A fertile land, where he who toils
Shall well rewarded be,
And he who joys in nature's charms,
Exulting here may view
Scenes of enchantment—strangely fair,
Sublime in form and hue.

Shall not the race that tread thy plains,
Spurn all that would enslave?
Or they who battle with thy tides,
Shall not that race be brave?
Shall not Niagara's mighty voice
Inspire to actions high?
'Twere easy such a land to love,
Or for her glory die.

And doubt not should a foeman's hand
Be armed to strike at thee,
Thy trumpet call throughout the land
Need scarce repeated be!
As bravely as on Queenston's Heights,
Or as in Lundy's Lane,
Thy sons will battle for thy rights
And freedom's cause maintain.

Did kindly heaven afford to me
The choice where I would dwell,
Fair Canada that choice should be
The land I love so well.
I love thy hills and valleys wide,
Thy waters' flash and foam;
May God in love o'er thee preside
My own Canadian home!

St. John, September, 1887.

MOTHER AND SON.

An incident occurred recently in one of the police courts of Chicago, in which a street boy's devotion to his mother was touchingly shown.

A woman had been picked up in a state of intoxication and carried to a police station, where she spent the night. The next morning she was arraigned before a magistrate. Clinging to her tattered gown were two children, a boy and a girl, the former only seven years of age, but made prematurely old by the hardships of his wretched life.

"Five dollars and costs," said the judge sternly. "Seven dollars and sixty cents in all."

Instantly the little fellow started up, and taking his sister's arm he cried out:

"Come on; we's got to git that mony, or mam'll hev to go to jail. Jest wait, Mr. Jedge, and we'll git it!"

The children hurried out of the courtroom, and, going from store to store, solicited contributions to "keep mam from going to jail," the boy bravely promising every giver to return the money soon as he could earn it. Soon he came running back into the court-room, and laying a handfull of small change on the magistrate's desk, exclaimed: