

not distinguished from the false and the friend from the foe. It poisons the very fountain of human life, and is a kind of Uppis tree that scatters ruin and destruction in every direction.

The sin of constant fretting is almost universal. I call it a sin because it is in direct violation of the word of God. Our Saviour has taught us to be satisfied with our lot; sufficient unto the day is the evil thereof. Irritableness soon sours a man's disposition, and interferes with his friendly relationship to others. Such a disposition greatly injures the peace of the family, of the school, and of the church. Persons who will cherish such a disposition will find many opportunities for its manifestation. The man who could not stay in the church for cursing the kicking mule, was of that disposition. He ought to have known that a mule would kick, and that there was no use swearing at it.

It is a sign of intellectual and moral weakness to be constantly fretting. Fools and lunarians are impatient and irascible; but the wise and great are calm and forgiving. The great Newton did not punish his little dog, Diamond, for destroying the manuscript upon which he had spent a number of years. Diamond did not understand its value, and no good could come out of killing the dog. All that could be done was to re-write, and be more careful in the future. We should endeavor to discharge faithfully our duty in the battles of life, and then trust the consequences to God.—*The Worker.*

THE HOLINESS NEEDED.

For the holiness that fights against sin, battles with temptation, keeps unspotted from the world, and lays self on the altar there is a crying need in our time. It is a sympathetic spirit going about doing good, yet it has no sympathy with evil customs and the fashions of the world. It strives to keep clean. Against the downward pull of the world it braces itself and says, "If others do this, yet will not I." It dares to be singular and unfashionable. It keeps out of places where it would be smirched, and finds such enjoyment in its prayer service, its Bible study, its deeds of charity, and in the innocent joys of life, that it does not hanker after the play-house and kindred sensualities. Walking in the Spirit, it does not stoop to the lusts of the flesh.—*Dr. T. L. Cuyler.*

CORRESPONDENCE.

FROM NEW ZEALAND.

Dear Bro. Crawford.—I had intended writing you a month ago, but extra work, caused by the burning of our mills, is my excuse. Our saw and planing mills and hive manufactory were completely destroyed by fire on the morning of the 8th of March last. The building and machinery, excepting the boiler, were all a loss. Fortunately we were insured for £1,000; and as none of the timber or dwellings were burnt, our loss is not so great as it might have been. We have nearly completed our work of re-building and expect to start again in a week hence.

On Easter Sunday we held our Annual Conference Meeting at Auckland, which was the most successful we have yet had. The attendance was large and most of the churches were represented. It has taken a lot of trying on the part of a few to enlist the sympathies of the brethren generally in a co-operative movement, but I am glad to say a forward movement is now being made. Brother Exley did the preaching. The committee are looking out for another preacher.

At Melbourne the Lygon street church are trying

for some one to take Bro. Haley's place. They cabled to Bro. G. L. Lurber, who was formerly in Melbourne, but he cannot come at present. Bro. Floyd arrived two months ago at Wellington, N. Z., where he is laboring with success and satisfaction to the brethren. We want about a dozen more like him in N. Z.

On last Lord's day the new Baptist Tabernacle at Auckland, to which I referred in my last, was opened with very successful meetings. Mr. Thomas Spurgeon, the pastor, has made a point all through the erection of it that it should be opened free of debt. This they have accomplished after a very active canvass for money in every probable direction. It is a question whether it would not have been more honorable to have borrowed some of the money than to have begged so hard as they have done. The building is a very fine one and cost nearly £15,000 to complete. It will seat about 1,400 persons. I fancy some of the other churches which are in debt are just a little jealous of the Tabernacle.

Another sect has been added to the long list of so-called Christian churches. "The State Church of Tonga" has been formed by a wholesale secession of the members of the Wesleyans of that island including the king and nearly all the principal chiefs of Tonga and adjoining islands. The Wesleyans have had a mission in these islands for many years and had succeeded in bringing most of the inhabitants into their church. The king's chief adviser and premier is, or rather was, a Wesleyan minister, Rev. Shirley Baker, and the control of the churches was in the hands of the Australian Conference. It is supposed that the premier objected to some of the doings of the said Conference, and, in order to get free, induced the king to set up the State Church of Tonga. The people are not changed in their belief, but have freed themselves of the control of the Wesleyan Conference. I regret to say that the leaders on both sides have not displayed those Christian graces which are reasonably expected from those who assume to teach and train the savage mind. The natives of Tonga (sometimes called Raratonga), are a very intelligent, industrious, and peaceably disposed people. The king is a man of good ability. He visited New Zealand a few years ago. He spoke at several religious meetings and seemed earnest and sincere. The seceders, who number fully three-fourths of the population, have given up their chapels to the conference and are building new ones.

The missionaries who came first to the Pacific Islands agreed to take certain localities, thus one group was assigned to the Episcopalians, another to the Wesleyans, another to the Presbyterians, and another to the Roman Catholics. Tonga was a Wesleyan mission ground, which accounts for the whole of the inhabitants having been Wesleyans.

For the present I say good by.

Yours in the one hope,

LEMUEL J. BAGNALL.

Sandes St., Thames, N. Z.,
24th May, 1885.

PHILADELPHIA CORRESPONDENCE.

We have just returned from a stay on Prince Edward Island of one year, to this city. I shall attempt, in this short letter, to say a few things concerning our stay there and our trip here. The year was a pleasant one to us, and we mutually regret, with those whom we labored among, at having to return to this city during the summer. We shall carry with us, while we live, many pleasant memories of these dear people living on this beautiful and far away Island. Thirteen were added under our labors, seven by primary obedience, four from the Baptist, and two were restored. The brethren met their obligations nobly at both places where we labored. We regret that we could

not remain at the Annual Meeting. We felt we must return here as soon as we could, and that it was our duty to do so, as we were much more needed here than there. Hence we started from the home of Bro. Duncan McDonald, in Montague, in company with Bro. J. D. Bell, on Monday morning, July 6th. We were pleased to have his company as far as Royal Junction. We arrived at Summerside on time and met Sister Duncan Campbell, with her brother and sister. Our stay at Summerside was at the pleasant home of Bro. Thomas Beattie. We learned while there that Bro. D. Crawford had preached in that place the day before, and had taken the confession of one man and baptized him. We crossed the Straits on Tuesday, when the sun shone brightly and the sea was calm. We met Bro. and Sister Emory on the other side and had a pleasant conversation of about thirty minutes. At St. John we visited Bro. Barnes' beautiful home, and took tea with them, and enjoyed a short and pleasant visit. By the kindness of young Bro. Barnes we were permitted to peep into the S. School and audience room of our house of worship in St. John. Bro. Capp is and has been doing a good work in St. John. We regretted very much that we were not able to see him, as he was away from home. On the train we met Sister Maggie Graves, who had recently married, and she and her husband were returning to Boston from Nova Scotia, where they had been visiting his relatives. We stopped a day and night in Boston, visited some friends and places of interest, such as Bunker Hill, Boston Commons, etc. We returned from Boston to New York by the route that we travelled in going over to the Island, it being the Fall River route. We reached Fall River, on Naragansett Bay, by the Old Colony R. R. We took the steamer *Pilgrim*, the finest of her kind in the world, costing about a million of dollars, and steamed down the Bay, thence around Point Judith, where the ocean waves tossed us around pretty lively for about two hours. This steamer has two iron hulls, one built inside the other. The outside has ninety sections. The inside is also divided into many sections, and she is said to be unsinkable. We arrived in New York Friday morning at 8.30, and visited Bro. B. B. Tyler. I found him in his studio in the church, hard at work. We had a pleasant talk of several hours. Among other topics he had a deep interest in the cause of Christ on Prince Edward Island. We took dinner at his pleasant home, on the sixth flat, which is reached by an elevator. Here we for the first time travelled through New York City by the elevated R. R. The New York people are getting up in the world. We left the Jersey City depot at 3.35 p. m. and arrived in Philadelphia in two hours, the distance being 90 miles.

We found the friends and brethren well in the main and waiting anxiously to see us. Yesterday was a happy day. The audience was large both at the hour of preaching and S. School. While there were many aged persons present, there was a majority of young people. Though we were absent one year we found the faithful ones in their place and at work.

Last Tuesday evening nearly forty of the church members gave us a reception by gathering at our place of residence. The exercises of the evening were music and songs, speeches and prayer, and refreshments, consisting of fruits, cake and ice-cream. We were made to feel welcome again among those with whom we formerly labored. But amid all these kind manifestations of love we shall never forget the dear good brethren of Prince Edward Island. One year among them now seems to us as a green and fresh spot on the journey of life. THE CHRISTIAN is a special favorite among them—as is also the worthy editor, D. Crawford. I shall write again if it is thought profitable for me to do so.

CARROLL GHEENT.