

reply, "if he will only let me have the corn." So long as his appeals were confined to the distiller's conscience, and not addressed to the farmer's also, who furnished him the corn, he felt that his pecuniary interest, that for which alone he carried it on, was in no danger from his preaching. It was not the character of his business, it seems, but its profits alone that he was concerned to secure. Besides, so long as his fires of devastation were fed by hosts of Christian farmers, who shared with him both the profits and the moral responsibility of his business, without rebuke or ecclesiastical molestation, he could very comfortably cast in his lot with them, as far as character was concerned.

Here is a lesson for reformers and preachers of righteousness. The silversmiths of Ephesus would have tolerated Paul's preaching against idolatry, had it opposed no pecuniary interference with their "craft." The distiller will hear very patiently your denunciations, if you will continue his supplies by letting off with impunity the church members who share in the profits and responsibility of his business. The retailer beads you not, so long as your legislation contradicts your denunciation and continues to give license and character to his business.

Temperance reformers must lay the axe at the root of the tree, and apply their principles to the accomplices, as well as the more prominent agents, in the work of intemperance and death, to render them effectual. It is the same in every other reform. All your remonstrances against Sabbath-breaking establishments will be powerless, so long as you continue to patronize and support them. Employ, for example, a boat that is to convey yourself or freight on the Sabbath, and you actually hire the men to break the Sabbath for your accommodation. If the thing is often unavoidable, it only shows the necessity of concert and enterprise among the friends of the Sabbath to get up establishments that will obviate the necessity.

The lesson is applicable to anti-slavery reforms. You may denounce slavery with the eloquence of a Demosthenes, and your sentiments will be echoed throughout the length and breadth of Slavedom, and never break a single fetter provided you will not touch the individual sin of slaveholding. Assail the system with all the violence you please; only leave the slaveholder unmolested in the practice of it. "Only let him have the corn" or the principle which in his particular case will shield his person and his profits from the effect of your attacks on the system, and he asks no more. We have no hope of making any headway in this reform, on any other principle than that of total abstinence—just as it has been in the Temperance reform.—*Watchman of the Valley.*

MASSACRES OF BRITISH SEAMEN IN THE SOUTH SEAS.

The Australian papers bring details of the loss of English vessels, and massacre of their crews, by the savages inhabiting the New Hebridean group. The particulars were brought by the John Williams, missionary brig, which had been visiting the out-stations of the London Missionary Society at New Hebrides and New California, and had made special inquiries into several massacres said to have taken place at Mare and the Isle of Pines, and gaining the following mournful confirmation of the reports. The first slaughter was that of a boat's crew, supposed to belong to the Martha, of Sydney, and suspected to have happened about the end of 1841. The boat was about to return to the ship, when a chief was accidentally struck on the head by one of the oars. Thinking this to have been done intentionally, the natives rushed forward, killed the whole party, and broke the boat to pieces. Being cannibals, the savages cooked the bodies of the sufferers.

Next came, the missionaries learnt, the massacre of the captain and crew of the brig Star at the Isle of Pines. In this affair the captain seems to have passed some insult on Matuka, the king of the island. Matuka sent off thirty men in a large canoe with a quantity of sandal wood for sale. The wood was bought, and the men allowed on deck to grind their adzes, used in dressing the sandal wood. One of the crew was turning the handle of the grindstone, a native grinding his adze, and the captain (Ebrill) standing close by. Watching his opportunity, the savage swung his adze, and hit the captain on the face between his eyes. In a few minutes seventeen of the crew were

killed—ten white men, including the captain, and seven natives of various islands in the Pacific. Four of the crew got below, but came up next day, on promise of their lives if they would take the vessel further in shore. They did so, and were immediately killed. Some of the bodies were cooked, but not all. The vessel was plundered, stripped of her sails and rigging, and then set fire to. This was on the 1st November 1842.

Then came an attack on the Brigand, another sandal-wood vessel, at Mare. There were two native teachers, belonging to the London Missionary Society, on the island, who saved some of the crew by their interference and warning, particularly a young gentleman named R. Manners Sutton, and another who had gone ashore to spend the Sabbath with the teachers. Nine of the crew, however, were murdered on the shore, an attack being made on the vessel at the same time, when one white man was killed and two natives.

The next slaughter was that of the entire crew of the Sisters, a cutter from Sydney in search of sandalwood. This arose out of a disputed barter transaction, the captain giving the chief a rope's-ending. The savages formed a plot, each to lay hold and dispose of one of the crew. On the signal being given, all on board, numbering eleven, were overpowered and murdered. Four were cooked, the others thrown into the sea. The vessel was set fire to. While turning over their plunder on shore, some gunpowder exploded, and many of the natives were wounded and four killed. They thought this was the effect of the white men's magic, and vowed farther revenge.

The last attack of the Mare people upon white men was soon after the taking of the Sisters. A large open boat, with seven men in her, landed at a place on the south-west side of the island, thought to be a party of convicts escaped from Norfolk Island. Two of the seven had gone in search of food, when the natives discovered the other five. Actuated by revenge for the disaster they had suffered from the gunpowder, they immediately rushed on the whites and killed them. The other two were saved by the missionary teachers, whose kindness they repaid by making off one night with hatchets, other tools, and muskets—invaluable wealth in such a place. They were pursued and recaptured, and permitted to remain on the island unpunished, until they were taken off by the Brigand.

It is said that there are white deserters on the island, who urge the natives to these cruelties. Others say that the fault is principally Matuka's, who is described as a blood-thirsty tyrant. Mare is sometimes called Britannia Island, and is in 168 degrees east longitude, and 31 degrees 30 min. south latitude.

WHAT RAILWAYS WILL BECOME.—Crowded cities have been a result of slow and expensive transit, and, therefore, highways on the old system have not become lines of farms, factories, and dwellings. But for this water-pipes would have been laid throughout. With the advent of railways the difficulty ceases, and towns may expand, for ten miles of railway are but as three miles of omnibus. Our railways will become streets of detached buildings, factories, dwellings, and farms, so soon as their uses shall be rightly appreciated; that the petty profits of distant transit shall merge and be overwhelmed in the huge gain to be wrought out from the land which bounds them; that the suicidal process of high fares shall be abandoned, which, like heavy turnpike tolls, deter the public from their territories.—*Westminster Review.*

AN AFRICAN TOWN.—As soon as darkness sets in, all hurry anxiously home; even the negroes desert the street, or lie round a blazing fire in front of the dwellings; or if obliged to be abroad, carry lighted torches in their hands to scare away the wild beasts. "Darkness seems to be alive," for the silence of night is broken by the cries of ravenous beasts of prey, chiefly the hyæna, whose presence in the town is immediately announced by the howling of the dogs, who slink away in evident terror. While the European stranger is filled with apprehension at the proximity of such neighbours, the inhabitants, who are accustomed to it from childhood, are almost indifferent to it, although it is by no means unusual for men to fall a prey to these ravenous creatures. Indeed, only a few days before our arrival, a female slave was devoured by a lion close to the town, at noon-day.—*Lloyd's Visit to South-Western Africa.*

PRAYER is chiefly a heart-work; God heareth the heart without the mouth, but never heareth the mouth acceptably without the heart. Your prayer is odious hypocrisy, mocking God, and taking his name in vain, when you utter petitions for the coming of His kingdom and the doing His will, and yet hate holiness in your heart. This is lying unto God, and flattering Him with your lips; but no true prayer; and so God takes it.—*Marshall.*