

ticians and brandy advertising editors cannot long hold the people in the chains of legislative bondage. The fascinations of the serpent are detected and exposed. Many who have felt and smarted under the sting of the scorpion have been healed, and by the pledge have indignantly cast away the vile pretender. They now with others cannot hereafter rest until the law itself shall be wholly purged from those defilements, which have every where caused the most revolting and *tragic infatuations*. The evil system is doomed. We began with Shakspeare, we close with Tupper, one of the sweetest of modern poets:

"Weigh'd in the balances of truth, how vain;
O wrecking mariner, fling out thy freight;
Or founder with the heavily sinking weight;
No longer dote upon thy treasured gain,
Or quick, and sure to come, the hour shall be,
When MENE TEKEL shall be sentenced thee."

Christian Missions to the Heathen.

The success of modern enterprises for the conversions of the heathen, cannot be contemplated without emotions of gratitude and joy. Herein is fulfilled that mysteriously comprehensive saying of the Son of God,—"And I, if I be lifted up, will draw all men unto me." So shall it come to pass "he shall leave the heathen for his inheritance and the uttermost parts of the earth for his possession." In proportion to the gladness experienced by the Christian, when considering the actual or promised success of the gospel, will be his depression and grief, when the mortifying disclosure is wafted across the Atlantic or Pacific, that impediments to the victories of the cross are found to proceed from those very countries, whose Christian energy and benevolence are professedly concentrated on the single and noble object of winning a world to Christ's authority. That there exist sad causes of grief on this account, none can doubt, who are acquainted with the history of modern missions, or with the selfish speculations of wicked and worldly men. New England rum—French brandy, and British liquors of various names have in immense quantities been exported to the scenes of Missionary toil, and often the laborious worker for the salvation of the heathen, has had to weep over the spoliation of promising fields, or the almost total destruction of fruitful churches. The evil example of degraded men from Christian lands has produced its perilous consequences, and the partially civilized savage is betrayed into crimes more revolting than those from which they had just escaped.

The Wesleyan Missionary Notices for April are upon our table, and it is hence that we see fresh reasons for fear, as to the causes of evil to which we have alluded. From New Zealand the tidings come of "perplexities and counter-influences" with which the Missionaries have to contend. We give an extract of a letter from the Rev. Charles Creed, dated Waikowaiti, Otago, September 4th, 1851. He speaks of the "temptation of natives by Englishmen," and says:—

"In addition to the trying position in which the natives are placed by the great influx of Europeans to their various localities, there are men, who call themselves Europeans, and claim the name of Christian, who themselves are deeply sunk in evil practices and the most abominable wickedness. These men, reproved by the superior conduct of the New-Zealanders, strive, in every way, to induce them to give up their religion, and live as they themselves are living. And not unfrequently the seductive glass of 'grog' is given as an additional motive to join them in their sins. This is not a solitary case; but men of unsteady character are found in almost every native village throughout the length of the island. Under such circumstances, what can we expect from a people who are only beginning to 'see men as trees walking?' I am not an alarmist, but wish to view things as they are. Christianity has, indeed, accomplished wonders amongst this peo-

ple; it has succeeded in subverting a complicated and powerful system of Heathen worship. The sanguinary laws and practices of the cannibal have given place to mild and peaceful Christian usages. The musket and tomahawk have been laid aside for the spade and reaping-hook. The obscene and horrifying war-songs and war-dances have yielded to the songs of Zion and assemblies for the purpose of worshipping the true God. The question is, not whether the Gospel has been already successful, but whether the precious seed sown, the springing plant of grace, shall be destroyed by the evil influences which now inundate almost every village in this Circuit. How great the work before your Missionary! but by what means is he to accomplish it? A Circuit of above three hundred miles in length, running along the whole eastern coast of this island, from the Kaikora mountains to Favoens Straite, intersected by rivers, harbors, &c.

Perhaps there is no other part of the Circuit so much exposed to the attacks of evil as Waikowaiti. For many years it was a centre from which whaling parties were supplied with the means of carrying on the whaling; and, at the close of the season, many Europeans would assemble here for the purposes of drunkenness and riotous proceedings. It might with great propriety have been styled the place "where Satan's seat is." And since the whaling has been given up, the seeds of evil, so abundantly sown year after year, have not failed to spring up, to the great detriment of religion. Many of our young men have been, more or less, connected with the whalers; and have proved themselves to be apt imitators of the wicked practices of these degraded Europeans."

We do not hesitate to say that the manufacture of and traffic in strong drink has been one of the chief causes of hindrance to the success of modern missions. The shocking wickedness of mariners and traders, together with the evils of importation, have neutralized much of the generous and self-sacrificing zeal of Missionaries, and rendered vain the benevolence of British and American Churches. We wage war against the traffic in all civilized countries, and thereby seek the emancipation of our own enslaved countrymen from the thralldom of rum and sin; but by so doing we are convinced that we no less serve the cause of Christian Missions to the heathen. The abolition of the general traffic in liquor must precede the general acceptance of the Gospel. The Temperance Reformation must be viewed as a providential precursor of the glorious and wished for Millennium of truth and peace.

Temperance Jottings.—No. 6.

Every well-wisher to his race will rejoice in the multiplication and growth of towns, and villages, and settlements, especially in a young and rising country. But after all, very much will depend upon the character and leading features of such towns, &c. In many cases we have need to rejoice with trembling. To secure order, peace, and prosperity in any community, the influences of legislative enactments, municipal regulations, and moral suasion must be brought to bear, and harmoniously to unite. Then we shall have large and flourishing towns, and our country will grow and prosper.

On this point, without any political bias, or any desire to interfere with the rights or enjoyments of others, we have a word or two to say bearing on the temperance enterprise.

In the year 1837, I heard Mr. Whittaker speak in Exeter Hall, with reference to three towns, which I think has a moral of considerable weight. He was giving his own experience, and urging the superiority of total abstinence to moderation. "It is likely," said he, "that many in that assembly would wish to know who he was, where he came from, and what he had been doing all the days of his life. He was born in MODERATION Town. It was a very large place. A mortal sight of maling was done there, as well as much brewing. It was a place where drunkards and drunkard-makers grew greatly, and it boasted