

Inglis, the distinguished missionary of the Reformed Presbyterian Church in the New Hebrides. This group, as our readers are aware, is that including Erromango, on which John Williams was murdered twenty years ago. Various, for the most part unsuccessful, and occasionally disastrous, attempts were subsequently made to renew missionary operations on some of these islands; but in 1848 a Presbyterian mission was established in Aneiteum, at the instance of the London Missionary Society; and the Agent of that mission, Mr Geddie, sent out by the United Presbyterian Church of Nova Scotia, has been the fellow-laborer of Mr Inglis in that island during the last seven or eight years, with what success our readers may learn from the remarkable but evidently unvarnished statement of Mr Inglis, reported elsewhere in our columns. These two gentlemen, by their force of character, have virtually become rulers of the islands. They do not indeed interfere in any official or authoritative way with the civil government. They frankly accept the form of government which prevailed under heathenism; and are content to bring the motives of religion to bear alike upon governors and governed. When this is achieved, what signifies the particular form of government? When prince and people acknowledge the same law, and that law a law of love, what risk is there of conflicting claims or prerogatives? Observe, too, the manner in which the missionaries are adapting the civil system. It seems an admirable illustration of the combined wisdom of the serpent and harmlessness of the dove. The rulers of Aneiteum are persuaded to have no written laws, but to judge each case on its own merits in the light of God's Word; and on the recurrence of similar cases, to look back for precedents. Thus the constitution of Aneiteum has assumed the development by which British law has attained its comparative perfection, advancing like it from precedent to precedent, but on a far sounder basis of principle. The results in the way of leavening public policy with Bible morality have been most gratifying. Polygamy, but recently the universal practice, is now allowed no advocate in Aneiteum; while here in Glasgow we allow animals in the form of manhood, and wearing the garments of civilisation,

to advocate the abomination among crowds of Sabbath loiterers. In other respects, too, Aneiteum may put us to the blush.

"In Aneiteum parties may observe family worship morning and evening without being necessarily regarded as true Christians. In the 'Brigate' the sound of family worship would call forth sneering at the 'saints' within.— In Aneiteum no head of a house can pretend to the repute of Christian discipleship unless he have family worship morning and evening. Here such a repute may be had on easier terms— shamefully easier. In Aneiteum great moral, social, and even civil problems have been solved with remarkable, and, in some respects, unparalleled success. It is wonderful enough to find among us a Hindu who, formerly the slave of idolatry and degrading superstitions, is now a preacher of the gospel of Christ. But the Hindu, notwithstanding the debasing character of his will-worship, is often a polished and educated gentleman. In the New Hebrides we have the naked savage in the lowest type; and that one of the most savage of these savages should be brought before us, clothed and in his right mind, is a fact which, merely as a fact, we commend to the *Westminster Review* school of thinkers. There are thousands more of similar virgin fields in Oceanica; let the secularists choose one of them, and bring us over a specimen of their work like William. Let them produce by their scientific and political instruction what has here been produced by the gospel—for to the gospel alone is this great change attributable. Mr Inglis and his coadjutor Mr Geddie make the Bible their Alpha and Omega—their elementary school-book and their sole code of public law. These gentlemen never had the instruction of any of our political prophets, yet they have gradually introduced in Aneiteum, and are working with perfect success, a complete political revolution. They have no theories of Government of their own, and they have never found occasion to lament the want. They belong to different denominations of Christians, yet they have never found denominational distinctions in their way. Are these men, then, seers and oracles of superhuman sagacity? No, they are simply two true-hearted, single-eyed men.— Their wisdom is simply that whose be-