

ter of no importance, in a purely commercial point of view, whether the aborigines of Australia and New Zealand perish or not, because their places will be supplied by a higher race, and the loss of their labor may not be felt. But if the natives of this group be allowed to perish, no higher race, no other race of any kind will be found to take their place. This view of the subject has not at all received the attention it merits. God, in his providence, has peopled all these isles of the sea, and the aboriginal races are all acclimated; but let any of these be destroyed, and it may be no easy task to replace them. The aboriginal inhabitants of the West Indies have long since perished; slavery replaced them with negroes. But experience has shown that the negro is acclimated with great difficulty anywhere out of Africa; and the highest medical authorities declare that 'before a century is past, the negro race will almost have disappeared from the British colonies in the West Indies.' If the subject is looked at fairly and fully from this point of view, it is certain the Christian intelligence of Australasia will never allow a handful of speculating avaricious men, who are hasting to be rich, ignorant and regardless of the consequences, to inflict a great, certain and permanent injury upon the colonies for all time to come.

"But if the aborigines of this group are protected, preserved, and Christianised, in due time skill and capital will find their way to the islands, and labour will be awaiting them. It is beginning already. For example, on Aneityum, which is wholly Christianised, there is a whaling establishment, which will this year send up £2000 worth of oil to Sydney, and all the hired labor required, with the exception of some one man, has been supplied by the natives of Aneityum. And as Christianity advances, similar results will follow; the resources of the islands will be developed, the raw products will find their way to the colonial markets, and manufactured goods sought for in return. But this natural, healthy, desirable, and durable state of things appears to be far too slow for the impetuous, restless spirit of avarice, speculation and selfishness that is so rampant at the present time.

CONDEMNED BY GOD.

"There is another consideration which the Christian public should not overlook. There is scarcely any sin, except idolatry, so severely denounced in Scripture as oppression. God has taken the poor, the helpless, the oppressed, the captive and all who cannot protect themselves, under His own especial care; and punishes, as well as threatens, the oppressor, whether an individual or a community. In the late American war, God spoke terrible things in righteousness to the whole world, on this very

subject. President Lincoln himself, not a superstitious or weak-minded man, fully recognized the justice of God in the war, as requiring from both North and South a full retribution for the injuries inflicted on the negro. American slavery grew out of very small beginnings. The spirit of slavery which is just one form of the spirit of selfishness, lies deep in human nature, and under favorable circumstances is always easily developed.

"On the other hand scarcely any of the promises of God are more distinct than those which refer to the defending and protecting the oppressed. And God's providence has been clear on this subject as His promises are distinct. This holds especially true as regards communities, as they can only be punished or rewarded in the present life. The late Lord Palmerston, who was never accused of fanaticism, freely recognised this principle. Ten or twelve years ago there was a debate in the House of Commons on a motion of Mr. Hunt's to withdraw the African Squadron on the ground that it was a worse than useless expense to the nation, as it was not repressing the slave trade. After one member had shewn by statistics that, in consequence of the presence of the squadron, the slave trade was virtually stopped in the Brazil, Lord Palmerston rose, and spoke to the following effect:—He did not know whether the honourable member believed in a particular Providence watching over the affairs of nations, and rewarding them or punishing them, according to their merits or their crimes. He knew that there were gentlemen in that house who did believe in this doctrine. They might be right or they might be wrong, in their belief, but one thing was certain, however it might be accounted for—that since Britain had risen in her might, paid twenty millions as a compensation to the slaveholders, and abolished slavery in all her dominions, the nation had enjoyed a continued and unprecedented amount of material prosperity.

"In the light of these and other considerations that might be adduced, may we not hope that the Christian spirit in these colonies, which pronounced so unmistakably against the Peruvian slavers, will be equally earnest in putting down the slave trade in the New Hebrides, whether carried on under French, American, or British colours, will be equally in earnest to prevent the slightest taint of slavery from corrupting these rising communities, and to see that the hands of no British subject shall be polluted with this crime, either in Queensland, Fiji, or elsewhere—a crime characterised by the venerable John Wesley as the "consummation of all villanies."

"I remain, my dear Sir, yours very truly,
"JOHN INGLIS."