

them all day with a stick, which he sometimes uses pretty freely. When the natives saw that the French were obliged to respect the persons and property of foreigners, they sighed, and said, 'You have somebody who cares for you; but nobody cares for us; we are black.' All with whom I have conversed about the treatment of the natives here say that it is a great shame. The natives who work for the Government in New Caledonia are fed and paid; why should not these be similarly treated? The French talked largely about making great improvements on the island for the benefit of the natives. What have they done during the past year? Made a road about half-a-mile in length; but, as that is from the camp to the garden of the soldiers, it does not in any way benefit the natives. They are erecting a barrack, which I suppose they will very soon abandon, as they have already done on the Isle of Pines and several parts of New Caledonia. The enormity of some crimes has often appeared greatly modified by its being known that the perpetrator had committed them in order to execute some benevolent object; but what shall be said of the oppressors of these natives, who have lost their land and their liberty, many of them their home and their property, and some their lives? Now they are commanded to surrender their language; they have also seen their teachers and pastors suspended, their schools closed, their books prohibited, and all the ordinances of their adopted religion suppressed; although—thanks to foreign interference—these have been restored. But why all this? What evil have they done? What do the French wish to gain? They must have mistake the island; surely they did not intend coming here, for here there is absolutely nothing to be gained. Then why inflict such pain, and cause such misery, and spread such desolation?

#### HOW THE MISSION HAS BEEN AFFECTED BY THE INTRUSION OF THE FRENCH.

What has the cause of Christ gained or lost by the events of the past year? God can bring good out of evil: the bane has, in many respects, proved a boon. The natives have repeatedly heard from the authorities here that there is perfect liberty of worship. The Governor has forbidden the term 'heretic' to be applied to the Protestants; and he apparently desires to grant the same privilege to Protestantism that he grants to Roman Catholicism—which is as much as we can reasonably expect, and, indeed, all that we desire. We don't want favour, but fair play; we only ask that truth, tradition and heathenism may be allowed to struggle together.

We are not allowed to conduct schools; but this has only made the natives the more

anxious to teach each other, and 'liberty of worship,' which we enjoy, enables us to continue our Sunday-schools. The Governor tells me that we may teach whatever we please on the subject of religion: so that now we have not only *Sunday-schools* but *Monday-schools*, and other day-schools established for the exposition of Scripture; and before a verse is explained by the teacher it must, of course, be read by the scholar.—So, in the present institution, or, rather, 'industrial school,' I am not permitted to teach writing, yet the lessons which I give the young men on the Bible and theology must be copied by them into their books, which necessitates their writing three or four pages of note paper every day; so that virtually we have schools much as before. But the cause of Christ has gained principally by its having been tested. The natives have witnessed the attempt of the French to sweep Protestantism from the island, and they have seen their failure; so they are more deeply impressed than ever of the power and truth of the gospel. Still this encouraging state of things may be changed by the permanent settlement of soldiers on this island, and by the course which the Government appears determined to pursue, viz.: prohibiting all secular instruction, except that imparted in the Government school, where the boys are simply taught the French language. The vicious example and licentious conversation of the soldiers expose the natives to a series of strong temptations, against which the grace of God alone can enable them to stand. We are, therefore, more deeply impressed than ever with the importance of using every effort to procure a correct translation of the scriptures in the native language as soon as possible; but for this to be done speedily and efficiently there must be suitable translators. If these natives had the scripture in their language, I should consider one missionary, with a horse and a boat, quite sufficient for the whole island; but, under the present peculiar circumstances, there ought most decidedly to be three here. Instead of this, I am alone.

I remain, my dear Sir,

Yours very sincerely,  
S. MACFARLANE.

#### The Moravian Missions.

Mr. and Mrs. Culling Hanbury held a *conversazione* at their residence, 10 Upper Grosvenor-street, London, to afford an opportunity for statements in regard to these missions. A numerous company assembled on the occasion. The Rev. H. J. Lumsden (St. Thomas's, Marylebone), expressed his deep sense of the christian devotedness which is so strikingly characteristic of the Moravian brethren, citing,