

was party to a plot to drive Mrs. Robertson and our infant child with all who dared to befriend us into the sea at midnight if I would not promise to give up speaking in the name of Jesus to the heathen on Erromanga.

Strange request. Why what were my marching orders but to speak and teach in the name of Jesus? Well, with 199 of his countrymen, including our two first elders, our trusty and dear friends Yomot and Atnello, this old man, Kowi-wi-Nasor, sat down that memorable day in July, 1882, in sight of the graves of some of the martyrs, to take the cup of Salvation into his hands, accustomed only to the club and battle-axe, spear and bow and arrows. But no more devout person sat down at the Lord's table that day than this old man, and he continued faithful, kind and humble until his death which took place in April, 1885.

To our friends in the more northern islands we must yield the more exciting and eventful work of pressing into the Christian ranks and leaving heathenism professionally and of joining the membership of the Church in large large numbers and rapidly. Like Aneityum, Aniwa, Efate, Nguma and Emei, Erromanga has passed through all that, has had its day of excitement, and now we are in, I think, the far more solid and encouraging period or stage, and which must come if matters are to advance in their regular and natural and healthy order, namely, the laying of a broad, strong, solid and sure foundation upon which to establish another branch of the Church of Christ in these seas, and then to go forward building the edifice thereon not for the few now gathered into the membership of the Church, not to please our supporters at home by a showy, weak Church, made up largely of weak, sickly members, ignorant and full of the old leaven, but strong in point of numbers, but on the contrary, as I have said to establish a solid foundation for the future Church which shall be permanent or all the toil and men and money for years expended upon it by the Churches at home have been simply thrown away. At least such has always been my view of this important matter.

Along with all I have suggested we of course should aim at making our native churches, self-supporting, but our circumstances out here are all peculiar, and all most unfavorable for making the native Church self-supporting. I need not to you enter into the many difficulties we are sure to meet in attempting anything of the kind; you know well what our islanders are, and what they, are not, nor never will be. You know the islands are small, the populations small on all the islands, and that the chiefs have

miserably little influence, especially for good when they have up heathenism themselves and joined the Christian party, and that while in heathenism they wielded no moral influence from their position, or force of character, but that their power and influence were almost entirely brute force.

The common people feared the chief because they could order that some cowardly fellow should murder them at night when they were in a deep sleep, and besides the murderer was some person who they knew well and seemed quite friendly to them so that they never knew whom to depend upon and hence suspected everyone, and were in consequence always kept in a state of fear and unrest. Sleeping one night in one place and the next night somewhere else, and rising at the flapping of a bird's wing.

What a state to live in for a life time! And how frequently I have seen the men who were traveling with me when this island was almost entirely heathen, spring with one bound to their feet at midnight from their sleeping mates at the noise made by the falling of some dead branch of a tree, or the cry of some wild-cat, and grasp their battle axe, club, or gun, ready to defend themselves and me.

Then there is no such thing as a Government in the New Hebrides, or no form of rule of any kind, no laws, no one man so much above his fellow islanders in any way as to fit him for the position of King, even if the people were agreeable to such a thing.

There is no such a thing as compulsory education. Every child does just as it pleases and no Chief or parent can compel a child to go to school. If the child chooses to go it will go, but if not not it will stay at home, and if the parent speaks even most gently to the child about not doing what it was told the child at once leaves its parents' place, and runs off to some uncle or other relation or friend, who immediately pets it makes food for it, and probably prowls about at night with his bow and arrows to to have a shot at the child's father for daring to speak firmly to his son—for all little boys are chiefs! With such a state of matters how is it possible for any ordinary Missionary to make the native Church self-supporting?

But with a strong, righteous government, compulsory education and commerce, which would make market for everything a poor convert had to sell, we could easily make the Church self-supporting.

But since we cannot do that we must be content to do what is possible and a great deal is possible, to do that I have all along attempted my very best. I have kept at people showing that they should not be re-