

ties in forgiving their enemies. I further explained to him that the Lord forbade us to take revenge—that that was his work—that we should love our enemies, &c. He seemed convinced, and departed to make known the result of his interview. Soon after Bomal, the chief, and two young men came in. They seemed all but determined to get leave to carry out what David had proposed to us. Seeing this, I resolved to go over to see the people of the village. I found the men all assembled round a dim fire. Each had his arms in hand, and his loins girded tightly with his native belt.—They were sitting on their heels. Their arms consisted of clubs, spears, bows and arrows, hatchets, and a few guns and pistols. I began to set the matter before them in the light of God's word. They laid down their arms on the ground. When concluding, I said: I have now set before you the matter in the light of God's word. I am not your chief; Jesus is your chief and mine. I have now been telling you his word. Satan, who tempted the Ertab people to injure you, now tempts you to take your revenge. It remains with yourselves to say which of the two is to rule you this night; whose word you are to obey. I then closed with prayer to Him who was our only help in our straits. Not a few of those naked warriors were at the same time sobbing out their fears and requests to our Father in Heaven.

Heathenism is a terrible tangle. The death of their fellow-citizen was but an element in the people's calamity that night. The heathen custom is when one is murdered to inflict punishment on the injured rather than on the injurers, unless the former take their revenge. Thus our people were afraid of the Efil people, who were relations of Timothy. The custom on such occasions is to destroy property, kill pigs, destroy plantations, and kill any one who may fall into their hands. These were the things which stared our people in the face on the morrow. If they went to Ertab and killed some of them, and brought their bodies to the Efil men, they would be screened from all those imminent disasters.

When prayer was ended, they said, "Mis, go you home from the dew. We will do as you have told us."

Meanwhile I learnt that the Efil men considered me as the most blameable partner in the matter, because I had been sending our people to Ertab with the word of God. They had been heard to threaten that if any of their people were killed by the Ertab men they would come and pull down my house.

Ere I left I had to answer a number of unpleasant questions, which I put down, with their answers:

Q. If the Ertab people come to our village to kill us are we to fight them?

A. Yes; and kill some of them unless you can keep them away by milder measures.

Q. If we get them in our plantations destroying our food, are we to fight them?

A. Yes; unless you can keep them away otherwise. But beware not to meddle with any of them with whom you may fall in unawares.

Q. If the Efil people on the morrow begin to kill us and destroy our property, shall we fight them or allow them to do as they like?

A. It is your duty to protect your own village from harm as far as you can.

Thus I retired. I again thought that perhaps my retiring to Ertab by boat might enable them to take better care of themselves, so I went back to consult them about it. They said I better remain at home, and that they would protect me. I added, "But if I go away till the storm blows over, you will not need to protect me, and can therefore take all the better care of yourselves." All said that I was to remain, Job adding, "If they will kill you we will all die together." Another said that they were a long time praying God to give them one to instruct them in the knowledge of his word, that He at length sent us to them, and that now they felt bound to protect us and ours to the best of their ability. They had very dark forebodings for the morrow; but there were rays of hope penetrating through the gloom,—they had some hope that the Efil men might be pacified by presents of pigs. On hearing this, I, wishing to bear the burden with them, directed them to include the few that I owned in the present to the Efil men. I then went home and slept from 2 to 4 o'clock on Monday morning.

In the morning the women of Erakor went to the plantations to hide what food they could secure.

About eleven the Efil men began to assemble on the other side the creek, opposite our village, all painted and armed to the teeth. They crossed the creek about 12 o'clock, and walked up leisurely to the village. We were watching them with intense anxiety. On the decision of those few minutes turned the issues of the day. We could only bow the knee before Him who is the "Counsellor," to preside, and guide their decisions. On the issues of those minutes hinged the continuance or breaking up of the mission in Erakor, life or death to some of our people, and perhaps to ourselves!

On their arriving at the village, loud and angry speaking could be heard. But it soon subsided, and so our hope began to revive. Erakor's present was accepted. No life was taken. The Lord heard the prayers