

behind were now settled out as teachers, working for the Lord Jesus, whereas they were serving an earthly master.

One of them wished to know if it would be right for him to teach others, having left school as he had done. He said that there were some heathen natives from other islands working on the same plantation with him, who had asked him to teach them. I of course told him that if his conduct was exemplary it would be quite right for him to do so. Some time afterwards he told me how pleased they were that he was instructing them. They asked him how he had learned so much about God and His Word, and he replied: "My missionary taught me in school from the time I was a little boy." "When I told them this," he adds, "how they did praise you."

How grieved I was to hear of the death of my life-long friend, James Forrest. The world seems much lonelier to me since I heard of his removal to the Home above. What a sterling character he was. How you must miss him in Halifax.

OPPOSITION ON SANTO.

AS REPORTED BY REV. J. ANNAND TO THE
N.H. MISSION SYNOD.

THE usual evangelistic work has been carried on in South Santo during the year. Services were held on Sundays in seven villages, more or less regularly. Five of the six out places where we preach have this year been worked from Tangoa, as we have not been able to obtain teachers to settle among the people.

With the aid of two teachers from Nguna, our late cook, and our two church member lads, we have managed by preaching the gospel to stir up the enmity of the older men of the heathen around us.

On the 28th September last I received three more young people into church fellowship, by baptism and their public profession of their faith in Christ; and men and their wives. Since that date the opposition of the enemy has been strenuous. The leading men of Tangoa forbade the bush people coming to us, or listening to the gospel; at the same time circulating all manner of false stories about the effects of the new doctrine.

About Christmas a number of women, chiefly independent widows, and three boys, began coming to the evening school. This brought matters to a crisis. At a public feast early in January, some symbolism, indicating that the missionary must be put out of the way, was exhibited. A week or two later a company of bush men friendly to the worst people here, came with food for sale, and requested me to go once every week to a certain place on the shore some two miles distant, to buy food. This, as shown by later evidence, was to get me away from the station and wholly within the power of

the enemy. Having a large family then to feed I consented to go.

In the meantime, before market day arrived, one of the worst men on Tangoa came on to our premises one midnight with his axe, threatening to kill his son who was then coming to school against orders, and also threatening to kill Patara the Christian lad who was encouraging the boy to attend school. This man was disarmed and sent home after vigorous words of warning from the Tongoans who were then with us, and others.

The man's anger was hot and fierce, and vengeance was doubtless determined.

I went to the above mentioned market and found our enemy of the midnight incident there before us. A week later I again went, but in the meantime I invited Mr. Landels to come and share the food. Our number being thus reinforced no opportunity offered for mischief, I did not go a third time, as we were getting abundance of food from another tribe in the opposite direction from the mission house.

The Sunday following the market day when Mr. Landels and I met, one of my teachers and I went to the hills to visit the people who had originated the market. One of our shore enemies was there, but kept out of our sight. Several suspicious circumstances came to my notice there, consequently after visiting two villages further inland we determined to return home another way to avoid treachery on the path.

The following Sabbath our late cook and the teacher who accompanied me, went inland. Two men told them to tell the missionary that the Tangoans had given some of the bushmen cartridges with which to shoot him, that he was not to go to the market again. Our preachers also saw traces of fires and other indications that a company had been lying in wait for us on the path the previous Sunday. The two friendly bushmen said that they, the Tangoans, wished to do with the missionary as they had done with Mr. Savers. To us forewarning was forearming. I summoned the Tangoans and told them what they were doing, and said that anything happening to me or any of our teachers, they should bear the punishment, as they had hired the bushmen to do their bad deeds.

Since then all the above and much more evil has come fully to light. The cartridges were returned to me, and peace restored. Now, so far as I know, they have ceased seeking to kill me and have taken to killing one another. The gospel is still ringing in their ears. However the above and other troubles have caused the women to leave our evening school for the present. Two deaths on our station lately had a bad influence.

The story of the imminent peril of our missionaries in Tangoa, adjoining Santo, from which the latter is wrought, was given in substance in last issue. The above account is more complete. Ed.