

His work among the people was impeded in many ways. The Arabs eyed him jealously. His teaching exposed the wickedness of the slave trade in which they were engaged. When he built the mission house they tried to persuade the king that it was a fort for English soldiers who were coming to take his country. When he made the coffins to bury Mtesa's mother in they spoke disparagingly of his work. And when he made spinning looms and taught the natives to make cloth for themselves they became exasperated, as it would destroy their trade. Then a batch of French Roman Catholic priests came to Uganda. Then brought presents of gunpowder and firearms. Their presence boded no good for Mackay and his associates. At length the king assumed an attitude of hostility towards the missionaries, and demanded why they came to Uganda. Gradually they regained their influence over him.

On March 18th, 1882, the first converts were baptized, five young men of promise. Mr. Mackay was filled with gratitude and joy. He says, "We have longed for this day; now that we have seen it with our eyes, may we give our Lord no rest until He give these young Christians His grace and spirit." The good work went steadily on, a number from time to time openly confessing their faith and being baptized. On the 29th of October, 1884, Mtesa died. Mr. Mackay had often pleaded with him to turn from his sins, but apparently without avail.

Mwanga, son of the late king, was elected to rule over them. He had all his father's vices without his virtues, all his vanity without his intelligence. Immediately on his assumption of authority he took a position of antagonism against the missionaries. The fires of persecution broke out. On the 30th of January, 1885, three of the young converts were burned to death. With

songs of praise on their lips they laid down their lives. It was the beginning of a fierce attempt to obliterate the mission. For a moment the brave missionaries were despondent, but regaining their courage Mackay says, "I believe that a work has been begun in Uganda which has its origin in the power of God, and which can never be uprooted by all the forces of evil." As in primitive times, so now persecution multiplied the converts.

It was at this time that Bishop Hannington and his party were murdered. To the plea of the Arabs that the intention of the white men was to eat up his country, Mtesa always replied, "I will believe it when I see them entering Uganda by the back door," meaning the Masai route, by which, unfortunately, the bishop and his company had come. The lives of Mackay and Ashe were in great peril; the king had decided to kill them, but God preserved them. It is touching to read how the people came by night to the mission to be instructed and to be baptized. With joy many of them laid down their lives for the Saviour.

Mr. Mackay deemed it prudent to leave Rubaga, at least for a while, but the king would not consent. Tidings came that the Emin Pasha expedition was on its way. One of the French priests told the king that if Stanley and Mackay met they would plan to eat up his country. Mwanga held conferences with his chiefs. "Had it," said he, "come from the Arabs I would have put it down to enmity; but coming from a white man it must be true."

The result was that Mr. Mackay was to leave. He arranged, however, that Rev. Mr. Gordon should come in his place. The Arabs protested, but the arrangement stood.

On the 21st of July, 1887, he took his departure. The parting with the converts was a sad one. He had given the country nine of the