

poured out upon the congregation in great abundance, thereby enabling us to explain the first principles of the Gospel in plainness and simplicity. At the close of our meeting we were asked to hold another meeting in the evening at 7 o'clock which we gladly consented to do.

We gave out a number of tracts to those who wished them, and made some explanations to questions that they asked. We met according to appointment in the evening with another large crowd that paid good attention to what we had to say. At the close of the meeting we told the people we would be pleased to answer any questions they might desire to ask regarding the Gospel. There were a number of inquiries respecting baptism, which we answered satisfactorily seemingly, to those who asked them.

We appointed another meeting to be held Tuesday night in the same place. Monday and Tuesday, 26th and 27th, we went out canvassing among the people, giving out tracts and talking with the people wherever an opportunity afforded itself. There being only four villages on the island, we visited them all, holding one meeting and several Gospel conversations. But we met with a great deal of opposition, as the evil one began to see that his craft was in danger; therefore he did all in his power to embitter the minds of the people against us and the message he bore. Again we went to hold meeting as appointed, but on arriving at the house, to our surprise we found the doors closed and no one around. It was some time before we could find the owner of the house to learn its meaning. However, we succeeded in finding him and learned that the governor had told him it was contrary to law to let us hold meetings in a private dwelling house; and he also told the people to let us hold no more meetings. The man who had let us have the use of his house said he would like to have us hold another meeting if we could get permission of the governor. We told him we would see the governor on the following day.

Wednesday the 28th, we called on the governor and asked him why he had stopped us from holding meetings. He began to try to justify himself by reading a few points of law from the law book; and also to prove that we had been violating the law by preaching the Gospel in a private dwelling house. But we showed him from his own law book that all people are given the privilege to hold meetings, and worship God in any place they might appoint, and that he was laying himself liable to the law by interfering with us. He asked us to pardon him, and go on with our work and he would do nothing more to retard the progress of the same. We then went to the man that previously had been so kind as to give us the use of his house, and apprised him of the result of our visit to the governor. He said we were welcome to hold another meeting that evening in his house if we so desired. During the afternoon we informed the people we would hold meeting that evening at 7 o'clock. When the time arrived, we were on hand as usual, but there were only a few present. We commenced meeting, and while singing the house was filled, and many gathered around outside. The spirit of the Lord rested upon us as I had never felt it before, and the people sat almost

spell-bound for one hour and a quarter. Many whom we learned afterwards had come to make fun, and try to break up the meeting were the most attentive listeners. After the dismissal of the meeting, we had a long Gospel conversation with some of the people that stayed to ask questions regarding some of the principles we had been preaching about. And before we left them there were a few who said they wished to be baptized before we left the island.

Thursday the 29th, while visiting among the people, the man in whose house we had been holding meetings, came to us and said he and five of his friends wished to be baptized, and wanted us to appoint a time to perform the ordinance. We told him to tell all of his friends that wished to be baptized to gather at his house in the evening, and we would have a talk with them, that they might more fully understand the responsible step that they were about to take. In the evening we called at his house as agreed, and found some of them there waiting for us, but they seemed to treat us much cooler than they had previously done. We asked the meaning of it, and they said the chiefs and ministers of their churches had been making fun of them, and calling them Mormons. After talking with them for some time, they began to feel better, and we appointed 7 o'clock the next morning as the time to perform the ordinance of baptism. Still we had our doubts from the tenor of their conversation, whether they would be able to carry out their resolutions, as the opposite power was so strong against them. The Tongan people are very proud, and but very few of them are willing to sacrifice their worldly praise, and stand the mockings and ridicule that they would receive from their friends for the Gospel sake.

Friday the 30th, we were at the water's edge at the appointed time ready to baptize those who applied for baptism the evening before, but they did not appear. There are three churches on this island, namely: the Free church, or the Kings church, the Wesleyan and the Catholic. The latter has but few followers. The Free church is the most popular throughout the Tongan kingdom.

Tuesday, November 3rd, we said good-bye to our kind friends Mr. and Mrs. Kiesewettie, whom we had been making headquarters with during our stay on the island, and again boarded the schooner, and were soon sailing in the mighty deep towards Niuafoou, which lies 100 miles west of Niuafofua.

Thursday the 5th, we arrived at Niuafoou. We were forty-eight hours on the voyage, as the wind was very light. This island is of volcanic origin, and has an iron bound coast. There are only two places where boats can land cargo. Skilled boatmen have all they can do to keep their boats from being smashed on the rocks, as the sea is always rough, having heavy swells dashing against the rocks. Cargo and passengers are taken ashore in small boats. Elder Smith and I were landed safely at Agaha, and the boat went to Futu and anchored. There are nine villages on the island, and about one thousand inhabitants, who are favored with three trading stations. We ate dinner with Mr. Le Yarinton, one of the traders, and then started out canvassing some of the villages. We first called on the governor, and were privi-

leged to explain to him some of the first principles of the Gospel. We gave some tracts to him and others that were in his house, but they did not seem to care much about the Gospel as we taught it. We visited four villages during the afternoon. Although we were the only Mormon Elders who had visited the island the people seemingly cared to have but very little to do with us. We asked a Bulekolo (mayor of a village) if he could entertain us over night. He said we could sleep in his house, but there was such a famine in the land that they could not give us anything to eat. He said his family was living on roots, and it kept them all their time chewing to satisfy their appetites. We told him we could chew roots if they could. He said, "no you can not, and you had better go to another village." Although we had walked but a few miles we were quite tired. Having eaten but very little while on board ship, we were quite weak, and did not feel like walking much farther. However, we trudged on until we came to the village where the chief of the island lives, and called on the Nobeli, as he is called by the natives, and asked him if we could get to stay with him over night. He answered, "yes, but we have no food to offer you." We however, accepted his hospitality. After a brief conversation with him regarding our labors, etc., he sent a girl out to one of the neighbors to get some rice, and in a few minutes we sat down to rice and fried chicken. We had neither salt nor sugar, but relished it all the same. After supper Elder Smith proposed to give us some music on the harmonica, knowing it would please the natives. The playing of the music filled the house with people, who sang a few songs, and then we distributed a number of tracts. They asked us to explain our form of belief, to which we cheerfully responded. They were very attentive, and asked some questions respecting baptism. We were then shown to a room where we were to repose for the night.

Thursday the 6th, we took breakfast with the Nobeli, and then went to Futu to get some more tracts. There were natives gathered there from all parts of the island buying provisions, as the schooner had just brought in a new supply. There was a scarcity of the native food there owing to the long drouth they had had, but the rainy season had begun and they would soon have plenty. We availed ourselves of that opportune gathering by distributing tracts, and making known the object of our visit. We then returned to Agaha and called on Mr. Pump one of the traders who had just come in from the lake where he had been staying a few days for his health. He received us very kindly, and made us welcome at his place during our stay on the island. The latter is twenty-four miles in circumference, and has a lake in it five miles in diameter, the depth of which is not known, and the water is a little brackish. There are three small islands in the lake, one of them having fresh water in it. One of the others was formed in 1887. On August 31st of that year, a fire burst forth about a half of a mile out in the lake, and sent forth sand and ashes until September 17th, covering the northeastern part of the island with sand and mashing down all vegetation, and small trees. But fortunately, a heavy rain commenced about the time