

the fire ceased, and continued for one month, thus washing off the sand from the larger species of vegetation. This rain was certainly a God send to the people; for had it not come, but very little of the vegetation would have revived. There is a very steep embankment of lava and sand about 300 feet high encircling the lake, which apparently has been thrown by volcanic action from the place where the lake now lies. The balance of our time on the island was spent striving to sow the seeds of truth in the hearts of the people, by preaching and conversing with them whenever opportunity would permit. However, the people are very indifferent, and loath to adhere to our teachings. They seemed to think that the Gospel they have is sufficient for their salvation.

Monday the 9th, late in the evening, we set sail for Uvea, or Wallace island, which lies 133 miles north of Niuafoou.

Wednesday the 11th, at 10 a. m., we cast anchor in the Uvea harbor, about a mile from shore, and the only means of getting ashore is by small boats. At 4 p. m., Eldet Smith and I went ashore, and was soon successful in finding another kind friend who made us welcome at his place. His name is Mr. Harry Ducker. The Uvea language is very similar to the Tongan—so much so that we were able to converse very well with the people. The Catholic church is the only church on the island, and has full sway in temporal things as well as in spiritual. They have a king, and claim he has power to rule the people; but he is merely a cipher, and is not able to do anything without first consulting the priests. The French government has this group of islands under its protection. Our presence on the island caused much excitement among the people for a few days, for as soon as we got ashore the news of our arrival began to spread. The priest at Mua (the village where we landed) sent messengers to all the other priests on the island to warn the people against us.

Tuesday the 12th, after partaking of a good breakfast with Mr. Ducker, we started out to the king's place, which is seven miles from Mua. While on our way we were overtaken by a native, who asked us where we were going. We told him we were going to the king's place. He said he had been sent as an interpreter, as the king could not talk English. He talked very broken English. We then began to talk to him in his own language. "Oh!" he said, "You can speak our language and you don't need an interpreter." We told him we thought we were equal for the occasion, and could get along without his assistance. At 10 a. m., we arrived at the king's place, and made our business known to some men who were sitting on the veranda making "kava." They said the King would be free to receive us in a few minutes. We waited for a short time when he came out and introduced himself as King Lavelua. He asked us in the house and had a man serve the "kava," after which we made known to him the object of our visit. He would not listen to anything we had to say about the Gospel. He said he knew that the Gospel he and his people had was true, and he did not want to hear any other. We asked him if he had ever heard any other. He said he had not, nor did not wish to, as he and his people were satisfied with the religion that they have. We then

offered him a tract, but he refused to take it. We had some nice views of Salt Lake City, and thought he would be pleased to look at them. We therefore proffered to show them to him, but he declined to look at them. We tried to reason with him for about an hour, but he would not listen to anything we had to say to him. We learned later on that some of the priests had been at the king's just prior to our visit, and told him not to have anything to do with us as we were a very low class of people. After leaving the king's we made our way back to Mua, giving out tracts and talking with the people wherever we were privileged to. The people were very shy and many of them were afraid to talk with us. At 5 a. m. we again arrived at Mr. Ducker's. As we went in the house Mr. Ducker introduced us to a member of the police, who he said had been waiting for us all day. We asked him what we had done that he should be waiting for us. He said he had a message from the king to deliver to us. We told him we were free to receive it. He then read the letter, which forbade us preaching, or conversing with the people on the Gospel; whether on the road or in the villages; and also forbade us distributing any tracts among them. We were watched very closely from that time on during our stay on the island. This group is composed of one island about twenty-five miles in circumference, and a few smaller ones grouped closely around the large one. It has a population of 5,000.

Saturday 14th, we again boarded the schooner to sail to Futuna, which lies 130 miles west of Uvea.

Sunday 15th, at 8 a. m., Futuna was in sight, and at 2 p. m. we cast anchor in the harbor. The boat had stopped but a few minutes when a number of natives came out to it in their canoes. The Futuna language is much different from the Tongan; therefore it was very difficult for us to understand the natives.

This island is ruled by the same power as Uvea, and the people are all Catholics. Only one European trader is living there at present. Although he is a Catholic, he proved to be a very true friend, making us welcome at his place during our sojourn there.

The island of Futuna has an area of about seventy-five square miles, and is very mountainous. It has two kings and a population of about 1,400.

We found a few people there who were able to speak the Tongan language and conversed with them on religion; and also gave them some tracts. But as soon as the priests heard of it, they informed the king, who sent a message to us by a member of the police, forbidding us to give tracts to the people; and the ones that we had distributed came back to us again, as the priests said they were of the devil. We stayed there one week while our boat was being loaded with coals.

Sunday the 22nd, we set sail for Vavau, leaving the harbor at 12 a. m. against a head wind. There were twenty-five native passengers on board. We sailed on the starboard tack until six o'clock Monday morning. At that time, the log was drawn in, which marked a distance of fifty miles traveled. We then sailed on the port tack until eight o'clock, when one of the sailors informed the captain that the boat was filling with water. The latter immediately made an examination and

found a leak had sprung. There was then three or four feet of water in the boat, and the bow began to dip under the waves. Of course this caused great excitement on board, although the captain was very cool, and headed the boat for Futuna at once. The pump was immediately put to work, and all the buckets and kegs were used for bailing the water from the main and foreholds. The natives knowing that it was the only chance for their lives, worked energetically, urging each other on by saying, "It is either work or drown." Thus the work continued until twelve o'clock. By that time, we had lowered the water about two feet. From that time on until we reached land, the pump was sufficient to keep the water down. On examining the boat it was found that the oakum had fallen out of a joint near the surface of the water, making a gap about three feet in length. The joint was corked as well as it could be at Futuna, and the cargo shifted that it might dry.

Thursday 26th, we again set sail for Vavau. This time there were no native passengers, as they were afraid to trust the boat again. The wind was still contrary, therefore we made little headway.

Monday 30th, at 3 p. m., the boat again sprang a leak at the same joint as before. We were then 145 miles from Futuna, 200 from Vavau, and 300 from Suva, Fiji. The wind being fair for the latter point, the captain immediately headed the boat for there. While sailing on the starboard tack the pump was sufficient to keep the water down.

Friday, December 4th, we arrived at Suva. A governmental survey was made on the boat at once, and it was found to be in a very bad condition; a number of the timbers were decayed and had given way. After enduring with a deck passage thus far and undergoing many hardships, we were pleased to get ashore where we could obtain shelter from the rain and the excessive heat of the sun, while waiting the arrival of the steamer from Sydney on its way to Tonga and New Zealand. Of course we had no money to pay for a house to stay in, but we had been taught by former experiences that if we would rely on the Lord He would never forsake us.

Wednesday 9th, it rained very hard until 4 p. m. when the storm abated for a short time, and Elder Smith and I decided to go out in search of a place to stay. We were directed to Mr. Nicholson, a carpenter, and on arriving at his shop we met him, and bade him good-day. About the first thing he said was: "Gentleman, is it very uncomfortable staying on the boat during the storm? I have just been thinking about your condition." We told him we were now out looking for a room to stay in during our sojourn in the city while awaiting the arrival of the steamer, but we had no money to pay rent with. He said "There is a room up stairs in the shop you can have free of charge if you wish to accept a room of that kind." We went and looked at the room, and found it would answer our purpose very well and very thankfully accepted the same. We then went to the boat, got our valises, and returned to the room. About dusk Mr. Nicholson brought us a nice warm supper. From that time on until we left Suva he proved a very kind friend to us, and he and his wife began to investigate the Gospel. They said we were the first Mormon Elders whom