

of hard work he became a rich man. He thought he would go back to his native place. He ordered a large mansion to be ready for him when got there. Ernest and a number of his neighbors went to meet the great man. When they saw him coming they set up a shout, but when Ernest saw Mr. Gathergold he was much grieved and turned away to gaze at the Great Stone Face. It seemed to say to him, "Fear not Ernest the man will come."

The years were flying swiftly by. Another man who, like Mr. Gathergold, was born in the valley had enlisted as a soldier. After years of hard fighting he became a general. The people in the valley prepared a banquet to receive the renowned soldier. When the people gathered at the banquet a carriage came around a bend in the road; in it sat the great man. When Ernest saw him he saw no resemblance between him and the majestic face on the mountain side. But when Ernest left the people he gazed at the Great Stone Face, it seemed to say, The man will come, Ernest.

Ernest was getting an old man when news came to the valley that the prophecy had come true. It was in the shape of an illustrious statesman. A company of horsemen went to meet him on the boundary line of the state. When Ernest saw them returning he was eager to get a look at the great man, but was sadly grieved to see no resemblance between him and the Great Stone Face.

There was a poet who had been born in the valley who had long since gone away. Though he was far away he had heard of Ernest. He resolved to go and see him. When he arrived Ernest was sitting on a bench in front of the cottage. The poet went and sat down beside Ernest. They at once began to talk together in a pleasant way. After a while Ernest asked him who he was. He placed his hand on a book Ernest had in his hand and said you have read the poems and you know me, for I wrote them. That night they went to an open air concert where Ernest was to speak. When he began to speak the poet looked at Ernest and then at the Great Stone Face; he threw his arms aloft and cried, "Hurrah! hurrah! Ernest is himself the image of the Great Stone Face."

*Written for this Paper.*

### IN THE WARM SOUTH SEAS

BAGAI, Lifuka, Haapai, Toga, Nov. 14, 1893.—Your welcome weekly reaches us every time the Union steamship Upolu calls at the port of Nukunono on her way to New Zealand from Samoa, which should be every twenty-eight days, but unfortunately for us she is seldom on time.

There are in this branch of the Samoan mission six Elders laboring, viz: O. D. Merrill, who was called to take charge of the work in Toga six months after his departure from Utah; A. J. Butler, who came with Elder B. Smoot to open the mission the 15th day of July, 1891; James Kinghorn and W. P. Hunter, who came six months after and who are now laboring in the Haapai group; and Thomas Adams and A. M. Durham, who arrived April 15, 1893, in company with their wives.

We have not achieved the success in baptizing converts that we often read about in other fields. The main reason, perhaps, is that we are all

young and inexperienced, and do not possess the faith necessary for genuine, perpetual progress such as the brethren are making on the Society islands. But we have obstacles in our way. I have been told upon good authority the language of this people is more difficult to speak than that of the surrounding islands, and we do not have books such as dictionary, grammar, at our command, as our brethren on the north and east of us do; consequently we are not so well posted on native language as they are. Our knowledge has been gleaned from reading the Toga Bible, talking to the natives, and fasting and praying for Divine aid; and I am very pleased to say we have, through the goodness of our Heavenly Father, got so we can express ourselves tolerably well in the native tongue.

We have a very haughty, proud and self-esteemed people to labor among, a people who consider themselves far superior to the white man, and they are bound in fetters as strong as iron bands to their boy-king, whom they think to be almost equal to the Savior of the world, and I have heard some of them express themselves to the effect that they would rather incur the displeasure of the latter than the former upon them. Still, they all claim to be Christians, believe the Bible, and in search of eternal life. But when it is pointed out to them that the Bible condemns their practices, proves the overturn of the primitive church on the earth, from whence they claim their authority, explain how the Gospel was to be restored and testify to the truth of the principles taught and practiced by the Latter-day Saints, they say they cannot honor their king and live loyal to the government if they belong to any but the Toga Free church.

Now, I do not say the king or the high men among them teach this folly; but there are those who can see that salaries will be diminished if the people act in accordance with that which they are convinced to be correct and follow the commandments of Christ instead of the doctrines of men. So they take advantage of the long-established custom of the people and tell them if they wish to be good citizens they will cleave to the king's church as they are pleased to call it. Ministers here are about the same as they are in other parts of the world, i. e., they go about with the Holy Bible under their arms and say they believe what is written therein, but when they read about an angel that should fly "in the midst of heaven having the everlasting Gospel to preach unto them that dwell on the earth," they say it does not mean what it says, but that it means the world is to be enlightened, Christianity is to be spread by educated men so that angels and messengers from heaven are not necessary. How well does the rebuke the Savior gave to the Pharisees and Scribes fit the people we are laboring among, "The people honor me with their lips, but their heart is far from me. Howbeit in vain do they worship me, teaching for doctrines the commandments of men. For laying aside the commandments of God, ye hold to the tradition of men." Mark 7: 6-8. Oh, would that we had a voice as of thunder, the eloquence of Apollos

and the reasoning of Paul, that we might show them the position in which they stand so they may not always be "blind leaders of the blind" that "both fall into the ditch."

There has been built on Togatabu, in the town of Mua, a good one-story five-roomed house which furnishes a comfortable home for the sisters and Elders laboring in that vicinity. The largest room also serves as a meeting house and school room where we hold two native meetings every Sunday and six sessions of school of an hour each during the week. Our meetings of late have been very well attended and many people both high and low have heard us bear testimony to the principles that will save all who will yield obedience to the same. The school has been very hard to establish, for it seemed that all sects, parties and powers of earth combined against us and it is reasonable to believe the Evil one joined them also, for well does he know that if we can get those of tender mind under our care, even for one hour in the day, we will in time instill principles of truth that cannot be rooted out; for the seed will be sown on "good ground" and will "bring forth fruit, some an hundred fold, some sixty-fold, some thirty fold." At one time it looked very dark and the school nearly failed; but we, worked with energy, visited the people at their houses about the matter, and diligently sought the Lord's assistance; and now the prospect looks much brighter and Brother Butler has a bright class of little boys who are taking a great interest in what he is teaching them.

In Togatabu we can make our trips around the islands whenever the weather will permit and some of us are out among the people almost every week. We do not as a rule hold many meetings, but we enter their houses to rest awhile, where a crowd gathers about us and we then have the privilege of explaining the principles of the Gospel to them. When out on one of these preaching trips there is nothing sure about getting our meals regularly, sometimes we have four or five meals in one day and sometimes we go until three or four o'clock in the afternoon before we get our breakfast, but we do not feel to complain on this account. Our object is to preach to the people, and when we are successful in this we feel better than we do when we get our regular meals and the people are not interested in what we have to tell them. We find the only way to get to talk to them is to go from place to place on foot and stop wherever the people will receive us and talk to them as long as they are anxious to hear; but if we tire them with our talk we need not expect to get to converse with them again.

Elders Merrill and Butler tried making a trip on horseback once. They were gone two days, visited about twenty villages and did not get a chance to hold one meeting. The first place at which they stopped they asked for a drink and were immediately told they could have it if they would pay for it, but otherwise there was nothing in that town for them. This shows that the people think that one who rides a horse is expected to have money to pay for everything he wants, while in the same towns we are treated with all due respect when we are on foot.