

us will allow us to go to them formally with the gospel. Some two or three months ago we agreed to send parties to Fil and Orutab, the two nearest villages, to ascertain whether they would allow us to preach in their villages. Three persons went to the latter. All the males there were away at their work, with the exception of an aged crippled chief named Kol, who said that he wished the word of God to come, but that he was the only one in the village of that mind. He invited one to come to his house, on the following Sabbath, to instruct him in the Word of God. This chief was in former years a great warrior and especially hostile to the cause of God, so much so that in contempt and hatred, he blasphemously named his club *Jehovah!* Now he is a poor cripple, and confessed to our people that day, that the Lord's judgments upon him for his wickedness, made him so, and that now he seeks the peace of that God whom formerly he so grievously offended. Our people returned home immediately. They were scarcely off the shore when the men of the village returned. They were as furious as a bear robbed of her whelps, and came nigh doing violence to the person that ferried our people to the other side of the creek, for having been the means of their escape.

Before Saturday evening, word came to one Isaac, whose brother lives in Orutab, not to go to preach there, as he did not want to see him killed, the people being resolved to kill whoever came on that errand. Our people having formerly experienced the revenge and hatred of Orutab, I advised them not to go for the present.

Some years ago, two Samoan teachers went to this Orutab, to preach, with a band of the Erakor people to escort them. The Orutab people fell upon them and killed three of our people, and feasted on their bodies. When visiting them on any other business, they do it with impunity. The carnal mind everywhere is enmity against God.

PREACHING.

I commenced preaching in January last, of course in a strait jacket. Still I am glad to know that they understood a good deal of what I was endeavoring to communicate; and now they understand a little more.

NAMES.

Regarding the names of places as you meet with them in print, having come through Samoan teachers, they are *Samoanized*. The natives call the island Fat, not Fate; Mel, not Mele; Bang, not Pango; Orutab, not Olatabu. It is contrary to the genius of the language here, to end a word with a vowel.

By the by, our messengers to Fil reported

that when the new food would be fit for use they would welcome one among them to teach them the word of God. But since that time, the poor aged sinner, their chief, told us that in his day matters would remain as they had been; but that after old Toak was dead, they would embrace the gospel.

A MONSTER.

We had in February a visit from Marih, Tikaikon's *Prime Minister* in his official capacity. He said that his master intended to visit us in the course of two months. But now that war has broken out between himself and neighboring tribes, his visit will be at least delayed.

Having made special inquiry, I am now prepared to say, that what I wrote to you formerly, of this monster is true in the main, or at least so far true, as to leave no doubt of his inhuman enormities. I wrote as follows after these inquiries:—"Saturday, Feb. 11th. In the evening we had a visit from Tikaikon's *ambassadors*. They were five in number, one of the party was a woman, youthful in days, but wearing an air of misery and oppression. Another of the party is Tikaikon's right hand man, who executes his mandates, no matter what they are if only possible. His name is *Nabungaleu*. Another is an under-chief of greater years and more dignified appearance.

At present, Tikaikon has twenty wives; but he has had many more. A *hundred* of his wives are dead, if the report of his own agents be true, who seemed to have no scruple in stating facts of this sort. Some of the living wives are quite young, while others are more advanced in life."

"In making feasts, where other chiefs use pigs, he uses human flesh. Less than a year ago, he, on one festive occasion, killed thirteen persons!"

His land is named *Engmaroff*. I sent him small presents with a request that he should receive a teacher to instruct his people in the word of the Lord.

COURTSHIP.

It is common among the heathen to nominate some child to be a future wife. In some instances she is brought up by her intended husband; or if she remains elsewhere she receives from time to time presents of food. Courtship is done here by means of food. The man sends a present of food to the woman of his choice. If the food is accepted, he may calculate on the success of his enterprise; if rejected, he need go no further.

We hear of three places towards the northwestern end of the island wishing for teachers, but until the "Dayspring" visit them we can give no definite information.