

rooms each contains a large four-post bedstead, also home-made, completely covered with white net mosquito curtains. Wire-woven spring mattresses are as yet unknown luxuries. Their places are taken by native mats, laid over a netting of cocoanut fibre cord, which in that climate make a cool and suitable bed. These beds are kept for the entertainment of visitors, the family usually sleeping on the verandah or in the small cook-house at the back. I have referred before to the hospitable spirit of the native teachers. Lutera was no exception to the rule, and he and his good wife exerted themselves to the utmost to make us comfortable.

There are six Christians in the village, and Lutera has about twenty children in his little school. After our evening meal these children came in with the teacher, and we heard them read and had worship with them. Then we retired, eager for rest, but, alas, not to sleep. It was a lovely moonlight night, and the annual feast was on in the neighboring village; the temptation to have a dance was too great to be resisted by the gay folk. They did not invite the strangers to join them, which was perhaps fortunate, as we had not our dress clothes with us. But we heard the band as well as if it had been next door. Never before had I any idea of the marvellous power of the New Guinea drum. If it had half the effect upon the dancers which it had upon me, it must have been invaluable as a stimulant to exertion. The dreary tum-tum, tum-tum, kept steadily on all night. There did not seem to be even an interval for supper. The last time I looked at my watch it was 4.30 a.m., and the tum-tuming was still going on.

We left Kamali soon after 6.30 a.m., as we had about three and a half miles further to walk to Hula, and we wished to get there before the heat became too oppressive. On the way we had arranged to call upon another teacher, a young New Guinean, at the village of Papaka. We found him and his wife a bright, sensible-looking young couple, rejoicing in the luxury of a new house which was not yet quite finished. The scholars in his little school, or so many of them as were not away at the gardens with their parents, preparing for the annual feast, assembled at the teacher's house, and we heard them read. They also intoned the commandments, sang, and then repeated the Lord's Prayer. Then after a few words of encouragement and joining in worship we went on again to Hula. This is a large and important village, the greater part built on piles some distance from the shore. The present chief, Tenia, is a man of considerable force of character and a deacon of the church. He is trusted by the New Guinea government, and holds office under them as a local magistrate or justice of the peace. The people are great fishers, and carry on a considerable trade in turtle shell. They have erected a large and substantial place of worship, quite ecclesiastical in its lancet-shaped windows and its pulpit, and quite civilized in its boarded floor. The native teacher, Itama, is a Rarotongan, and is one of the strong men of the Kerepunu district. He is a man of fine physique, and of more than the average energy and ability, who is evidently exerting a very strong and useful influence. We arrived at 8.45 a.m., and received a very hearty welcome from Itama and the chief, who, with pardonable pride, took us to see their handsome new church before we reached the mission-house. After we had washed, and while we were waiting, with such patience as an early start and a healthy appetite would permit, for our breakfast, we heard the sound of singing,

and being summoned to the door, saw a long procession entering the gate of the mission compound. There were the members of the church and the children of the school coming to welcome the visitors. They were headed by their chief, and every one was carrying some small gift of food, a couple of yams, a few bananas, a cocoanut or two, or a stick of sugar cane. When we reached the house these gifts were all piled on the verandah for us, 'that we might have a little food for our journey.' Of course, we had to shake hands with each of the kind donors, big and little. Then the crowd managed to squeeze themselves into two sides on the broad verandah, squatting down as tightly as they could pack, and we were expected to examine the school. Fortunately, in New Guinea, as yet this does not require any serious mental exertion, the test of proficiency being simply the power to read the New Testament. Itawa had 102 readers in his school, nearly all of whom were present. We heard each read a verse or two, and by dodging about, so that no one should know who was to read next, we were able to test them fairly well. With scarcely an exception they acquitted themselves very creditably. After the examination was over, the inevitable speech-making followed, and the meeting ended with prayer. By this time each of the visitors had come separately to the mental conclusion that if his companions did not get something to eat they would faint. In pursuance of this kindly thought we all found ourselves moving with alacrity into the house. After breakfast Tenia and others brought us some curios, the good-byes were said, and we found our boat waiting to row us off to the 'John Williams,' which was lying to outside the reef, a couple of miles away.

### Two Ways.

(Rev. F. B. Meyer, in the 'Christian.')

At the beginning of life each soul stands before these two doorways, and at the opening of these two paths. In each of us the love of life is strong, and in each is the desire to get as much as possible out of the years which may be given. Amiel expresses this strong passion for life when he says: 'A passionate wish to live, to feel, to express, stirred the depths of my heart. I was overpowered by a host of aspirations. In such a mood one would fain devour the whole world, experience everything, see everything, learn everything, tame and conquer everything.'

In our early years each of us makes up to the throb and pulse of strong natural impulses, and we are tempted to argue, 'If God has given these strong desires, why should they not be gratified? Why should I throw the reins on the necks of these fiery steeds, and let them bear me whither they may?' To do this is to go through the wide gate, and to take the broad way. The 'many' go in there. It is the way of fashion, of society, of the majority. It is pre-eminently the way of the world. No one who goes in by these portals and allows his course to be dictated by his strong, natural impulses, need fear that he will be counted eccentric or strange!

And it must be admitted that, in its first stages, such courses are eminently easy and, perhaps, rather delightful. The first steps in sinful self-indulgence are pleasant. The boat launched on the flowing stream is swept merrily and pleasantly along. The gradient of the road slopes so as to make the walking easy. The sun shines, the air is filled with odor, the sward is soft and bedecked with flowers. But after a while the sky be-

comes overcast, the rocks protrude through the grass, the wind rises to a storm, the stream is too rapid to allow of resistance, the declivity is too steep to permit of return—and at the foot of the dark, beetling cliffs the corpse of the careless, thoughtless traveller lies torn and mangled. Of the life of self-indulgence, there is only one end—destruction.

There is a more excellent way. God has placed in our natures higher faculties by which to guide, restrain and purify these strong impulses. They are known as reason, conscience, faith, and they are intended to rein in those fiery horses, and make them bear us steadily along the way of a clean and honorable career. We have forces of restraint, as well as forces of energy; and it is only when our higher powers control and save these vital forces of impulse and desire, that we can really drain the most and best out of the cup of life.

It is a blessed thing when a young soul goes in at the narrow gate, and along the straitened way. It is too narrow to admit the trailing garments of passionate desire, too narrow for pride, and self-indulgence, and inflated self-esteem, too narrow for greed and avarice, and the accumulation of wealth for the sake of ostentation and display. And the path is not all easy. It is the way to the cross. It does not only mean going without pleasant things, but involves the saying, 'No,' to self, in all forms of flattery and vain glory. It implies that we shall say to ourselves perpetually, What would Jesus have done? What would He wish me to do? What is my duty? What is right? What is likely to help others most?

Whereas the other path gets always darker and harder, this gets easier, leads up to fairer views and purer air, till it breaks out finally in those uplands, where God himself is sun. It leads to life—to ever-increasing, ever-abounding life. We all want to see life—and the remarkable thing is that those who expect to get most out of it by self-indulgence miss everything, whilst those who seem to curtail their lives win everything. Few find and enter it, is the lament of our Lord. Oh, let us put our hand in his, that he may lead us into it, so that we may be among those who ask life of God, and to whom He gives it, 'even length of days for ever and ever.'

### The Find-the-Place Almanac.

#### TEXTS IN REVELATION.

Nov. 18, Sun.—Worthy is the Lamb that was slain.

Nov. 19, Mon.—White robes were given.

Nov. 20, Tues.—What are these which are arrayed in white robes?

Nov. 21, Wed.—These are they which came out of great tribulation.

Nov. 22, Thurs.—Washed their robes and made them white in the blood of the Lamb.

Nov. 23, Fri.—Therefore are they before the throne.

Nov. 24, Sat.—He that sitteth on the throne shall dwell among them.

An intermediate teacher of a class of boys first tells the lesson story to them herself, then requires its re-narration by each of the pupils. This plan not only helps as a memorizer, and holds the attention, but is an index to the individual mind, showing by the involuntary emphasis placed upon certain parts of the story the points which are making the most impression.—'Sunday School Times.'