## THE TEA-PARTY

- my M. e. shagster.

With acomentps and saucers, Sud lovely oak-lcit phates A paper for a table-cloth, And bits of stone for weighte Becanse the wind in frolic Wio chikion had a cumpay In Cedur Woods company

We hith at loat of gingerbread. Irom Grandma's hest receipt, The very nicest kind of calke For lumgery hors to eat. We hat Aunt Samih's cookies, Anal biscuits made with yeast. And siundwiches, of courso, besidoA really royal feast.
We'd asked our cousin Lacy, And Doctor Perkins Fred. And pretts Loltic Sanderson. Amb merry Jack and Ned, Butsilling by her window, As dull as dull could be, Wosaw, as to the wools we went, That fretrul May McGee.

- Poor litlic lonesome cripple, No wonder she is cross; So pleaicd darling Fioss Aud as we looked and listened, Ath as we looked and listen
Wo thought abont, a way To make a sort of liticer And carry little May.
You should have seen her wouler, You should have heard her laugh ! We had a splendid timo with May,
Abetter hime log hatis
Han it wed lert her pining A prisoner by herself, Uslonely asasingle cup
Upe kitehen shere

And sinco we're thought about it, Wo meting to have a care, And alwaysin our plansunt things Let some forlom one share; And thus, one mother tells us, Well keep the Golden Rule, And sent the happy limes along, Athome, at play, in school.
-Congrcyalionalist.

## MAKING FRIENDS WTIH CANNIBALS.

hix mev. a. b. savage, new gunda. No doubt most of your readers know that thero are tribes in Now Gininea which have nover yot como under the influence of civilization, athe to whom the white man is unknown. The lirst nectius with ono of these tribes is in most intoresting and thrilling experience. Such an experience has just fiallen to my lot, and it may interest some to licar in few details respecting it. A little to the south-west of the Fly
River, und just outside the Papman (Gulf) River, und just outside the Papuan Gulf,
are threcisliuds-Sabibi, Dauan (or Thann), and Boigu. Opposito to Boigu on the mainland is the Maicassa River. Some where about this district there exists a tribe of New Gumeans known as the Thugeri men, whuso procise locality is as yet a mystery. Wen tho matives of these abouts; whether they hive any fixed latbitation, or are smply wanderers frompalice to phice. The litter is jerhaps tho mor probible.
llow, bhen, you ask, we they known at
all? Unly from one fict all? Unly from one fact, viz, that they maike jerwadte and predatory atataks upon
these islands, and even upon villages on these ishands, and even upon villages on
the minland. They are essentially Now Guiner warrions, mat their nime is a terror wherever it is known. Not long ago they
came down upon the people of looirn, came dawn who had not peopere of loogra, kill ing all who hat not escaped into the bush
or to some other jslind, ime caryinu offal or to some other ispind, ind canyying offan
they contd lity hands on, both fome and they condid lity hatids on, both fored and
household effects. Only last ycar, I behousehold enfects. Only last ycar, I be-
lieve, they mado a maid upon Suibit, but hove, they mide a mat upon sumbin, but
for the first time were defoated, owine to for the hirst time were defoated, owing to
the Saibians having fircarms. Directly the Sabluins having firearms. Directly
the north-west scason sets in, the patives the north-west season sets in, the matives
of these ishinds, especially those of Boign, of these ishends, especiahy those of buigu, begin to live in mortal four. It is only Muring this season, from November to Mareh of the next ycar, that the Tuger Inen venture outsice tho bush. This yen I havo been fortumate cnough to meet them, ind,
with them.
Wo were on our wity to the Fly River, and called at Siaibai, where wo have it prosperous mission'station. At Boigu is
another mission station which I was de-
sirous of visiting. I went in the Government. cutter, accomplaned by the two Sitbainh chicfs and the native crew of the cutter. The day before, nows hate come
from Dituin thite fires wero seen on the from Datuin that fires wero seen on the
manland, by which anl linew at once that mainana, by which ahe ker atonce that
the Tugeri men were there, doubtless makthe Tugeri mon wero there, doubtless mak-
ing their way to Stibai. On Friday, as we ing their way to Saibai. On Friday, as we
proceded to Boigu, we observed tho fire proceded to Boist, we observed tho fire
nemer than on the previous day, and forthwith concluded they were como for tho purpose of athecking the Suibaisus and prying off the old scorc. So we turned our cutter round, making agsin for Sitibui. I wished to go noar to find out, if possible, if their intentions were friendly or otherwise, but could not provail upon the Saibaitus to accede to this request. They were aflaid, beenuse we were only a smatl
party with one lonat; they said, "If they party with one boat; they said, "
come upon us, what shall we do?"
come upon us, What shan we do?
We reached Suibai shortly after sunset. It was decided thiat somo, should wateh during the night, and thit all should prepare to go on the morrow to meet their foes, to come to terms of peace, if possible, otherwise to prevent them from landinge at Siabai. Nothing was seen of them that night. Next morning a number of canoes went to spy out their encumpment, and to
seo if they hand come any nemer during the night. Wo waited ansiously for their return, and it was not till between ten and cleven atnight that wo heard the shouts of tho returning pirty. The news was far bottor thin wo exwoctod. Thoy had seon some of the Tugeri men, had nude signs of pence, and, to then surprise, were received had rone ashore andidst this fierce force of camibals who hat in short time before de clared that they would be revenged for their last misadventure by baking the heads of the two Sinibuian cliefs with that heads of the two
of their teacher.
This threat was, however, $\cdot$ not carried out, for they came awiy without a mishap. out, for they came awiy withoutia mishar.
Prosents were given on both sides. The Saibai men gave what thoy possessed, Satbit men gave what thoy possessed,
whilst they received in retion the various ndinst they received in retinn the 1 and these sivage poople. I had
adone told them to hoist the binner of peace, and
by no mems to show signs of war. They by no moans to show signs of war. They
came back rejoicing, miny of them praiscame back rejoicing, many of them prats-
ing God for preserving their lives and puting God for.preserving their lives and put-
ting kindness into the homts of their forting kindness into the heants of their for-
mor and much-dreaded foes.
Wo had a loug tilk till nomily midnight; ind I suggested we should take advantage of this friondly feeling by going next day
(Sunday) to way them another visit, and to worship God in their mresence. They werc rejoiced it this proposil, and exprossed the gratest willingness to spend the Sunday in this way. The Tugeri mon had asked them to come again on the morrow. Some of the Saibaians thought they wanted to
allure them into the bush and then kill them; nor would they venture forth without all the guns and tomahawks they could muster.
When we reached their rendezvous, wo coud see nothing of the Tugeri men Some of our men went catutiously ashore, shout. Prosent ans only these mitives con heard which told us they were near: Tho men camo back to tho canoes, and we all waited close to the shore to leceive them They came rushmgr out of the bush to the five hundred. $A$ liercer looking lot of men I have never seen, even in Nuw Gumea. As they canne, they shouted as with one As they cinnc, they shouted as with ono
voice, "Kilia, Kiaia," although whit "Kaine" mandiat was not ati all clear to us. Soon, however, we diseovered it to be a word expressive of friendship, which was followed by a slapping of the stomach and sides. They had loft their bows and arrows in the canoes ata distance, ind came without a single weapon-always a sigurof auity. For over ten minutes not a man of them would come nowr, when they saw the guns, co., of tho salibains. Mhey showed the roatest signs of fear, and it was not till I the canoes man to leave these wealomens in he canocs that their fears sabsited. Then hat afterwards with less catiously at first, soon we was mond them, shatiug hompletely surrounded by mind cnderivgring to show thing presents, mid cndeavaring to show them that our mission was one of peace, and the bringin of ghad tidings to the needy and sinful. fi was amusing to watch them as they
first caught sight of me, a white man, pro-
bably the first they hat ever seen. They, Were as much afmird of me as of tho guns, hatchets, de., of the Saibaians. It was in viin that I held out something calculated
to tempt them near. They stood at a safo to tempt them near: They stood at a safe distance, not during to come into close proximity, whilst the groatest alamm was depicted upon their fices. After more than a quarter of an hour's conxing, one plucked up coumge enough to try the ex-
periment of tiking a piece of calico. He perment of takine a piece of calico. Ho
would come a litble way, then stind perwould come a little way, then stand. per-
fectly still and look, as if to say, "Shall I fectly still and look, as if to say, "Shall I,
ou shall I not?" At last he came near enough to snateh the pieco of culico which I oftored, and retreated as fast as his legs wonk cary him. This gave connage to others, and one after another cime, till
they no longer thought of ruminer away, they no longer thought of running away,
but were delighted to shako hands and ro but were delighted to shake hands and ro-
ceive prescuts, the like of which they had ceive presents, the like of which they had
never seen before. We remained with never seen before. We remained with
them till nearly sumset, when I bade them return to their own district, and give up the bid practice of firhtiag. They drew up their many canoes in a line, and, standing in the water, they struck up their war song, giving us to understand that that was but that we'were now their friends. 'Then away they went, contimully pointing in tho direction of the Maicassin River,
muela as to sity, "Wo are goine home."
Who will venture to suy that his we.
gool day's work? Simply to hive made friends of may sum tribo in Now Guine is something for which to bless God with all our licurt and soul. Let me ask everyono who reads this simple story of missionery work in New Guincis to my the God mey send out his lirht and his trath Goct may lead these benighted souls into life and liberty.-L. M. S. Chroniele.

Tiff Man in whom any earthly hope lims the hoavenly presence, and woakens the mastery of limenself, is on the by-way througli the meadew to the curstle of Giant Despaii.

Question Corner.-No. 13.

## PRIKN BIBLE QUESTIONS.

41. What relation was listher to Mordeeni was his fate?

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