

gether, after which I lay down and slept comfortably.

In the morning I gathered all who were willing to hear our message together, and myself and two of our men addressed them in turn setting before them as offered, that life and immortality brought to light in the gospel. Some seemed much interested, while all characterized our message as the good word. They said that if Tikaikon embraced the gospel they would all join him immediately.

Having sent two persons before me to announce to Tikaikon my approach, I marched on slowly after them. Tikaikon's land, Emarof, is about five miles from Ebor.

When we arrived the great man and his women were away in the plantation. On his return he received us very affably, and tried to make us comfortable. I was a great curiosity to men women and children among them, the latter of whom screamed vehemently at the sight of me.

On the morrow Tikaikon was to have a dance. Thus parties from other villages were dropping in, in the evening. We all spent the afternoon conversing with all of them about the things which belong to their peace, as we did also on the fore-noon of the dancing day.

My umbrella was an object of great interest to them all. Tikaikon coveted it; nor could I get him put off well till I promised him one when he next came to Erakor, and explained to him my own personal danger returning home without it.

When taking my meals they had to get-a-tasting of my bread, ginger-bread, sugar, salt and tea. They crowded round when I opened my portmanteau to see its contents, handled every thing, asked questions of various kinds, felt my hands and feet to see that I was a veritable human being. A red cotton handkerchief which I had, the great man wished to possess, in which of course he was gratified. They never would taste any article of my food until they saw myself taste it first.

Tikaikon's house is 60 yards long. It is open in front all along nearly. Inside it is divided into some 12 or 15 divisions. Each woman in the harem has her own division.

The partitions are simply a few sticks put up fence fashion.

My scaffold was erected in the middle of the house. Our people slept on the ground around my scaffold. The great man himself also lay among our people. The night I spent in Tikaikon's house I went through the same process through which I had gone the previous night in Ebor, with this difference, that while in Ebor only one fire heated, smoked, dusted, steamed the house, in Emarof there were twelve, and consequently an intenser effect produced.

I remained on the morrow until the dance had fairly begun in order to have an opportunity of exhibiting the lasting joys of the gospel to the poor people who spent their strength for trifles light as air. My heart was sad and sore in turning away home, leaving them thus in satan's chains.

Tikaikon ordered one of his wives to give us "te fetim" hot food ere we left, which she did. Our women were making themselves useful in speaking to the women on this tour.

We slept in Ebor again on our way home. Some of them seemed much interested in the message we brought. On seeing our chief and another much engaged in conversation I drew near and inquired what the subject might be. The inland chief seemed rather doubtful about the existence of this place of happiness which the gospel told him of. But on hearing that Enoch, Elias and Jesus took their bodies thither, he was satisfied as well as delighted with the good news. This man is a chief belonging to another village, but driven now by war from his own—Ernarfon. When leaving he was saying to our people that he wished the word of God very much; that if the people of Ebor embraced the gospel he would remain among them to enjoy it; that otherwise he would again go to his own land, build up his village and have the work of God there. Poor man, he seemed really in earnest about his soul's interest. I have not heard from him since.

But I must conclude. Mrs. M. joins with me in kind regards to Mrs. Maxwell and yourself. We desire an interest in the prayers of christian friends there, both for ourselves and for the Lord's work in this dark land.

The Sabbath School.

LESSONS FOR AUGUST.

FIRST SABBATH.

SUBJECT.—*Hypocrisy condemned*, Matt. xxiii. 13-33.

The Lord had given many warnings and gracious invitations to the "Scribes and Pharisees" as well as other sinners; the Scribes and Pharisees as a body neglected every warning and rejected every invitation, and here we have Christ's final judgment upon them. They, the leaders and representatives of the Jewish Church, refused Christ, and He now rejects them. Compare this solemn discourse delivered at Jerusalem near the close of our Lord's ministry with the sermon on the Mount, delivered at the beginning of His ministry. In