

majority of our church members such poor givers to the Missionary cause? Because they were not taught to give as children. Why is it that the great majority of our church members take so little interest in Missions? Because they were not educated in Missions when they were children.

If the next generation is to see "Collectors" dispensed with, and every Christian giving freely of his means, it will be because of the teaching received in childhood.

When our B. Y. P. Unions came along, it was prophesied that our Mission Bands were doomed. But careful watching and waiting has proved that that is not the case. Our Y. P. Unions as a rule are composed of boys and girls from thirteen years and upwards. The Monthly Conquest meeting helps these. The Mission Band should—in most localities—help these younger. Those who are workers in the "Conquest Meeting" should be helpers in the Mission Band.

To have the whole Sunday School the Mission Band, is grand in theory (and may work well in some places), but its practical working is another thing. The meetings are too far apart. The older as well as younger folk are apt to lose interest in a subject of which they only hear about once in every three months. Of course this need not be so. Missions may be taught by the earnest teacher in every lesson, as well as the subject may be referred to every Sunday by the Superintendent, both in his prayer and his reviews. But in how many of our schools is this done?

Of course the when, and where, and how, must differ with the needs of every locality. Only do not think that because you have a Y. P. Union in your church that therefore you have no need of a Mission Band.

The little ones may be too young to attend the Y. P. Union, but if they attend Sunday school they are not too young to love the Saviour who loves them, and therefore they cannot be too young to be taught of the children for whom Christ died, but who have never heard of Him.

The object of our Bands "is to plant and foster a missionary spirit in the hearts of the young, and to aid in the extension of the Redeemer's Kingdom at home and abroad."

To accomplish this object we must begin our work early.

Private letters from Mrs. Gullison, Miss Newcombe, and Miss Harrison, received this week, report all well, and busy with the study of the language. Miss Newcombe and Miss Harrison write from Cotacacunda, where they had gone to escape the intense heat. They speak of Mrs. Corey as very much improved in health, and also Miss Clark. Mrs. Archibald was not improving as fast as could be wished, but we hope the cooler air and rest will yet work wonders.

Give as you would if angels waited at your door.
Give as you would if the morrow found you where giving all is over.
Give as you would to the Master if you met His searching look.
Give as you would of your substance if His hand your offering took.

FROM THE WORLD FIELD.

Called from many Sources

Dr. E. E. Strong has prepared a summary of Protestant Foreign Missionary Work throughout the world. As compared with last year, the total contributions through the world, show an increase of about \$1,100,000. But within the United States there is a falling off of about

\$70,000. The number of communicants connected with the missionary churches has been increased during the year by about sixty-four thousand. "In the United States, Canada, Great Britain, Continental Europe, Australia, India, Africa, etc., there are 287 societies; 4,525 stations; 14,036 out-stations; 6,336 male missionaries; 5,675 female missionaries; 60,164 native laborers; 1,221,175 communicants. The income in dollars is \$15,549,243.

(These figures sound large, but when we remember that the command to evangelize the world was given nineteen centuries ago, they seem pitifully small.)

THE ISLAND OF TANNA.—My son, Houlton Forlong, went to Tanna two years ago as a professed trader, but the good of the natives was his one self-denying object. The first year, no one, as he said, "cared a pin for him" or his intentions; the natives were cold and heartless. The second year they valued his good intentions: "boys" came round him often, and friendly confidence was very apparent. Many months ago he returned from a tour, and was received with extraordinary rejoicing. His small house had been preserved in a remarkable manner during his absence; some were ready to be taught at once; others at a distance sent deputations with the message, "We cannot come, but we send others to get good, and that will do for us." To such he replied, "If some of your friends sent for tobacco to a store, and smoked it, would that do for you?"

Latterly the natives, of their own accord, have reformed and corrected themselves. They sent and asked some bands of regular enemies to meet them on a hill known to all, and to promise to kill each other no longer—to have "worship" and prayer, and not war weapons, and they promised to bring offerings of peace. About 300 in that small island so met, and Houlton was almost the only white man, and they made speeches alternately, good men and enemies. Some said, "Worship no good, but we will promise peace as you do." Other enemies said, "We would wish worship too, but our enemies on the other side of us would come and kill us, if we gave up our rifles and gave up killing." But both friends and enemies carried up great presents to give to each other, and to forget all the past murders. Their rule is always to follow up any murder, and exact direct returns of vengeance. They dragged up the hill huge pigs as presents, coconuts and yams, taro, sugar canes, and bananas. The enemies sang a song, the words of which in one place were, "The worship, it no good," although they knew that their friends who asked for this meeting loved the worship.

The enemies had been the worst murderers, therefore, they brought more presents to make peace. They had hardly any clothing on, yet they said that now they wished for peace. The good ones even wished to arrive with their guns in case of danger, but Houlton Forlong persuaded them to leave the guns in an adjoining "town" and pray, only going without any guns. All their faces were painted in wonderful fashion—red, yellow, blue, etc. The first chief talked with his face sometimes down to the ground, then he walked about and talked. The leader on the Christian side wore a merino vest which Houlton Forlong had given to him, and a handkerchief round his neck. The enemies had no clothes; this meeting ended well, the people said, for the worshipping ones.

Afterwards, my son found that the natives had of their own accord, built a little meeting place on a spot where