



Devoted to the interests of the Mission Bands and Circles of the Woman's Missionary Society, Methodist Church, Canada.

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John Chinaman and the Christmas Bell

Merrily rang the Christmas bells,
Christmas bells, Christmas bells!
With all the joy their hallowed music tells;
Out like an anthem full and free
Out on the glad and happy air,
Telling the story everywhere
Of Christ who was, and is, and is to be!

Alone he stood, in a strange land,
He heard the bells—on every hand
The Temple doors stood open wide,
The people thronged on every side,
He watched the children at their play,
Never so eager and so gay
As on the world's great holiday.

He looked, he sighed, his eyes grew dim,
Christmas, alas, meant nought to him,
The language of this stranger land
He vainly tried to understand;
And so he silent stood apart,

But kept these things and pondered in his heart.

For he had come from regions far
Led, all unknown, by Bethlehem's star!
Come from an empire grand and vast,
Linked kindred to a mighty past,
He came, not seeking for the Light,
The Christian's God, for in his sight
The Christian was a name to dread,
One who gave stones instead of bread,
And who for tidings of great joy
Brought only that which would destroy.

And so he silent stood apart,
But kept these things and pondered in his heart.

Time passed, and he had heard it all,
The old, sweet story—how the Fall
Had brought the Saviour from above,
That wondrous, wondrous tale of love;
The story of man's gain through direst loss,
The story of the Manger and the Cross!
His eye grew bright, he strove to speak,
The tear-drop glistened on his cheek,
"Christmas!" he cried, "Nay, nay," they
said,

"Not Christmas yet!"—he shook his head,

With that sweet thought he would not part,
"The bells," he cried, "they're ringing in my
heart!"

Ring on, O joyful Christmas bell,
Christmas bell, Christmas bell,
Through the whole world the royal anthem
swell!

Tell the fair Islands of the lonely sea
How all the nations shall in Him be blest
Who is the Refuge and the Rest;
How North and South and East and West
The kingdoms of our Christ shall surely be!
S. E. S.

The Wisdom-System of the Buddha in Comparison with the True Wisdom of the Christ.

BY FLORA SAWYER, MONTREAL.

The two main points in the system are, that existence is an evil, and that the continuance of existence is unavoidable except by the attainment of Nirwana; and to teach mankind how they may reach this state, or non-state of extinction, is the special mission of a Buddha.

The imagination of a Buddhist is filled with child-like fears of evil, even darkness is full of possible terrors to them, they are with "feeble hands and helpless, groping blindly in the darkness" for the True Light.

How different is the philosophy of our religion whose Master says, "Come unto me and I will give you rest," Our Jesus is the only teacher who has ever claimed to be the great rest-giver. His is the gospel of peace, love, tender invitation and hope.

Buddhism is pre-eminently a religion of despair, a looking for extinction; our blessed Christianity is a religion of hope, a looking forward to "the hope of glory in Christ Jesus" when we shall reign for-

ever with him in the great brightness of God's own light.

The Buddhist, by self-imposed tasks, from which the only benefit to be derived is a reflex one, is trying to work out for himself wisdom.

We know that Jesus is made unto us wisdom and righteousness, sanctification and redemption. Oh! the comfort of our Christianity that tells us every day is bringing us nearer to the rest that remaineth for the people of God.

The mother who believes in Buddhism suffers all the agony of separation forever from her little one who dies.

How different it is with us who are in Christ Jesus for we shall never see each other for the last time; we sorrow for our loved ones, but it is with the certain hope of meeting them again, where there shall be no more parting.

No religion that has ever been formulated can renovate the natural heart and purify the life but Christianity.

The devotees of Buddhism do not love truth and goodness for their own sakes, it is only for their own individual advantage that they cultivate these virtues.

They are trying to work out in themselves a form of salvation, resting upon their own works of self-righteousness. They have no omnipotent Saviour, they have no knowledge of an eternal Friend who ever liveth to help all seekers after the truth, they have no loving Father to whom they can cry from the depths of sin and despair. God pity these sin-blinded ones! who are held in the bondage of false superstitions taught to them by their mothers from their earliest infancy.

If we would employ the speediest way to evangelize these ignorant ones, it will be by evangelizing the mothers first, by sending to them a knowledge of the love which ever thinks of others rather than itself.

Possibly the most difficult part of the work undertaken by our Christian missionaries, is not the overturning of the worship of visible idols made of wood and stone, but rather the eradicating of the false superstitions which have become a part of the very being of a Buddhist worshipper.

The influence of our Christian civilization upon Buddhism is being powerfully felt. And we know that when the full glorious light of the knowledge of God's word, shall have penetrated to the remotest darkness caused by this faith, that it will crumble and decay, as the false always does before the true.

As we compare the religion of Jesus Christ with Buddhism, we see that it gives to mankind a higher civilization, a nobler conception of humanity, a truer ideal of the possibilities of life, a purer morality, and an infinitely greater measure of true happiness in this life, with a glorious looking forward to an inheritance in the Eternal City where we shall be in God's presence forevermore.

Rambles among our Missions.

After spending several days, very pleasantly, at Victoria and Vancouver, we took possession of our quarters on board the magnificent steamer "Empress of Japan," and were delighted with the various contrivances for one's convenience. Every want seems anticipated, and comfort and elegance are everywhere apparent. Our goods were soon distributed in the various lockers, and with the sense of our house being in order, we went on deck to watch the passengers arriving and to warm ourselves promenading in the sunlight.

At Victoria the boat whistled for the lighter to bring passengers and mails, and after parting with some friends who had accompanied us from Vancouver, we realized that we were fairly started on our ocean voyage.

The afternoon's sail was most delightful, among islands and through calm, pleasant waters; with the sun cheering and brightening all.

For several days the weather, though not rough, was sufficiently unsteady, to make most of us feel uncomfortable, and as it was also pretty cold, lounging and reading occupied most of the time.

One delightful day, we saw a few birds, and a whale spouting, but, aside from the weekly fire drill, there was little to divert the attention, throughout the whole two weeks on board the steamer.

As we approached Japan the beauty of the scene was greatly marred by a pouring rain, still, during the afternoon we had some very pretty views, as we proceeded up the bay to Yokohama. It must be beautiful on a clear day, but the great interest of the moment lay in the prospect of landing. In a short time we came to anchor, and then, such a scene! In an instant, all was the wildest confusion.

Swarms of little Japanese boats, called Sampan, crowded round the vessel, and we were greatly interested and amused at the costumes and gestures of the scullers, as they most vociferously solicited any kind of baggage to be taken to land.

I was at once reminded of a very similar scene, witnessed as we were about landing at Jaffa, where the Arabs came in scores, loudly calling for passengers, or begging any kind of work.

On landing, we were met by Dr. Meacham, and as we had already been cordially welcomed by Mrs. Large, and others, who came out to the steamer to meet us, we were now a party of eight, so passing the customs without delay, we, with our baggage took possession of jirikishas and experienced our first ride in Japan.

It was so novel, yet so comfortable and unique, that we were both pleased and amused.

In all ages
Every human heart is human,
—In even savage bosoms
There are longings, yearnings, strivings,
For the good they comprehend not.
—Longfellow.

Field Studies for June.

INDIA AND AFRICA.

The population of India is said to be over 280 millions, and as there is but one missionary to every 250,000, there is yet very much to be done before all can even hear the glad tidings.

Sixty-five missionary societies are represented here. The native protestants number 559,661, an increase of 150,000 in ten years.

The people are divided into different classes or as they call themselves castes. Those of a high caste may not eat nor drink with one of a lower caste. This is a great hindrance to the advance of Christianity, for when anyone is converted, he of course loses caste, and according to their view his life is blighted. A woman's life in India is one of great misery. From the day of her birth she is considered a disgrace. As soon as possible she is married, and as the husband is very often an old man, she is soon left a widow and to be a widow is even a greater disgrace than to be a woman. There are 21 millions of widows and of these 78 thousand are under nine years of age. Formerly the widows were burned when the husband died, but more than fifty years ago this was stopped by law. Now life is spared to them, but it is unutterably wretched, for the widow is the drudge of the household, and her clothing and food are scanty and of the poorest kind. Our little Canadian girls have much to be thankful for when they compare their lives with those of the little child widows of India.

The women generally live a shut in life. Many of them are never seen outside their own homes, and even those that do go out are closely veiled so that they may not be seen by the passer by.

No woman is allowed to be seen by any man except her husband and near male relatives. And even with these she does not live, as the women of our country do. She always waits on her husband as he eats, and she cannot eat until he has finished his meal. Only one woman in 858 can read or write. Since lady missionaries have been allowed to visit the women in their Zenanas, many have learned to read and write and also to sew. The Zenana is the part of the house where the women live. Many houses are yet closed to the missionary, but wherever she gains an entrance she is heartily welcomed and her hearers are earnest in their desire for something to brighten their days. Their

delight in listening to the story of Christ is wonderful.

Christian schools and medical missionaries are doing great things for India. Until the lady doctor was sent out the women of India were without aid, and their suffering was increased by such neglect.

The British and other foreigners, outside of missionaries, who live in India show their interest in evangelizing the natives, by giving annually more than \$300,000 towards the support of mission work.

In Africa of the 192 millions of people only two millions have heard of Christ. There are 2,000 missionaries at work here, these represent 34 missionary societies. And yet with all this force there is a district of 4000 miles south of the great desert that has never seen a missionary. In the Upper Congo Valley the first convert was baptized recently and in that whole region there are living 30 millions of people. In the north and east Mahomedanism prevails. Outside of this the natives are heathen of the lowest kind. Where Christianity has come, the people have improved, even if they have to suffer persecution for Christ's sake. The women are not shut up like the women of India, but they are treated brutally, and upon them comes all the heavy work, such as in our country is done by the men.

Is it something to be discouraged over that both in India and Africa so many millions are living in misery waiting to hear the glad news that shall make them free? God knows all about it, and we must earnestly pray that He will hasten the time, when all people shall know of His Kingdom. God is faithful to perform His part, let us seek to do ours.—H. S. S.

Questions for June.

What is the population of India?
How can it be shown that there is very much to be done yet?
How many Missionary Societies there?
How many native protestants? What increase?
What can you tell of the Caste system?
Why is this a hindrance to Christianity?
Is woman's life in India a happy one? Why not?
How many widows in India?
How many under nine years of age?
What became of them fifty years ago?
Why is a widow's life a hard one?
Have our little Canadian girls anything to be thankful for?
Can you tell us something of woman's life in India?
How many can read and write?
What is a Zenana?
Are the lady missionaries welcomed there and what good can they do?
How do the people of India feel on hearing of Christ?
Are there any Christian schools there?
What good can the medical missionary do?
How do the British and other foreigners who live in India show their interest in evangelizing the natives?
How many people in Africa?
How many know of Christ?
How many missionaries there?
Has any part of Africa never seen a missionary? What part?
What can you say of the Congo Valley?
Does any religion prevail in Africa?
How do the people improve when they become Christians?
What can you tell of the women of Africa?
What is discouraging about India and Africa?
What can we do about it?

Palm Branch.

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MAY, 1894.

Mrs. S. G. Gardiner in her admirable Branch paper on "The Chinese in our own land" gives an interesting account of our Chinese Rescue Home in British Columbia. She says—"The Home is a large two-storied building, on the borders of Chinatown. On the first floor are reception, school and dining rooms, the latter used as a sewing and music room. The teachers' with the pupils' sleeping rooms, are all on the second floor. Miss Cartmell then was at the Home assisting Miss Leake in teaching the girls.

At the time of my visit to the Home there were in it ten girls and an infant. They were gathered in the large dining-room for our benefit. Some were busily knitting stockings, at which they seemed very expert, others were cleverly making buttons for their dresses, out of cord, much like our imported ones. They were all dressed in Chinese costumes which they had made themselves, and looked neat and clean. They sang "Sweet hour of prayer," first in Chinese and then in English, one of their number accompanying them very nicely on the organ. Their ages ranged from nine to twenty-one, a girl of fifteen being the mother of the infant. Two of the elder girls acted week about as cooks. They all appeared happy and interested; were seated in a large bay window which opened into a garden filled with trees, on which the birds were also singing.

As I looked at the smiling faces of these girls, most of them rescued from slavery, several of them having been bought and sold two or three times, I thought that if only for the good done here, it had been worth while for the whole of Canadian Methodist women to band themselves into a missionary society!

A public prayer meeting is held in the Home every Friday afternoon from three to four. The Chinese girls sometimes pray in their own language

and sometimes in English. Of the girls then in the Home three have been married to Christian Chinamen, two returned to China, and Gertrude, a bright girl of fifteen, five years in the Home, has been sent by Christian friends to the Methodist College, New Westminster, to be educated as a missionary so that her life may be made useful to her countrywomen.

Our January number being exhausted, we are reluctantly obliged to change our notice to subscribers. Subscriptions can now be received for the half year—beginning in July and ending in December—for five cents. Any one preferring to subscribe for the whole year can get all the numbers except January. As this is the cheapest paper on the continent, we do not feel too badly in making the announcement.

In Memoriam.

Thy work is done, bravely and well 'tis done,
Early the race is run,
Early the strife is o'er, the victory won!

Therefore the crown, the white robe and the palm,
The golden harp, the psalm,
All, all are thine, and Heaven's eternal calm!

MISS HANNAH LUND.—A Standard bearer has fallen! The first break in the ranks of our Japan Missionary workers! Home on furlough, seeking to recruit the health somewhat shattered by her labors in that distant land, and meantime striving to arouse others to a sense of its great needs, and the wonderful compensation which God gives to His workers, she was suddenly stricken down in the midst of her usefulness.

The exquisite flowers, sent by her sisters of the Woman's Missionary Society, to grace the memorial services, were but a small token of their loving remembrance of the beautiful, consecrated life, and the great sorrow which filled their hearts at the thought of her early removal.

What tribute to her worth more expressive than this—"She was pure, gentle, unselfish, fully consecrated and deeply conscientious." Or this—"Faithful to God, faithful to duty, faithful to her trust as the honored agent of our Woman's Missionary Society Hannah Lund has passed to her reward!" That her memory will ever be cherished by her personal friends and co-workers is fully assured. Says one who had known and loved her, when asked to write a memorial sketch, "I confess it would be easier to write my own dirge!"

At the early age of eleven years Miss Lund united with the Church and thenceforth was loyal to all its interests; ready to do what her hand found to

do; teaching in the Sabbath school, collecting for Missions and using her gift of song in the Master's service.

It was while a teacher in the High School at Belleville, Ontario, that she heard the call to go to Japan, and to hear, was so obey. Five years she labored as Evangelist in that distant land, and it is most interesting to trace through her own letters her growing enthusiasm in the work. "It seems to me that I never before realized that the best way to receive needed help is to try to help others," and yet she had been doing that all her life, "Each day seems to shed new brightness on my path, and my love of the work grows daily." Speaking of the encouragement she received she says, "Truly God's goodness to us is manifold 'Souls for your hire' is ever echoing through me, and if I can only bring many to Christ I shall feel that my cup of happiness overflows." The next entry is touching, as showing her sensitive, conscientious desire to do right. "I do not want to make mistakes and injure my influence, and so dear friend, remember me ever, for I believe and know that the prayer of the righteous availeth much. Again she writes "The work grows dearer daily; truly in doing His will there is great reward." And yet again "with all its discouragements and disappointments thrown in it is to me the most soul-filling and helpful work possible. I want so to honor God in my life and conversation that my work (even the mistakes) may forward His cause."

That her sympathies went out to her friends and co-laborers in their distress is evident from an allusion to Mrs. Large's anticipated return after the year spent at home. "We have often thought of the loneliness that will creep over Mrs. Large when she gets back to the spot where everything will speak of her loved one. But God will surely uphold her, and we will do our best to ease her burden."

We cannot but give one more extract, showing plainly as it does her growing meekness for the higher service to which she was so soon to be called. "I have thought often during the past year of the unsearchable riches revealed in God's word. It seems to me that I am just standing on the threshold, even yet. My experience during the past four years has given a new meaning to the words 'Eye hath not seen, ear hath not heard.' It must be a gradual revelation of Himself to some, as it has been to me, and if such unspeakable revelation takes place here on earth, what must it be to be there!"

Her enthusiasm in the work which made it a delight, her knowledge of the language, gained through patient effort, enabling her to speak and sing in the

native tongue, and the fact that she was greatly beloved by the Japanese who came under her influence, make evident her fitness for that field of labor; and when we consider that the one desire of her heart was to return and continue her labors among them we cannot but wonder at her early removal.

But God knows best—His thoughts are far above our thoughts, we can but bow to the divine will, and echo her own last words of patient trust and sweet submission—"It is all right—abiding in Christ." Ay, that was the secret of her successful life and peaceful death.—Dear young friends, upon whom shall her mantle fall? Who will take up the work that she has laid down? Who among us will be baptized for the dead?

The Chinese in California,

A VISIT TO LOS ANGELOS "CHINATOWN."

Your Editor has asked me to write something for Palm Branch," about the Chinese here. Her request was that I write more particularly to the children, and so to the children I address myself, hoping that the reading may interest them, as much as the work connected with the writing, has interested me.

First let me tell you that every city here has its "Chinatown,"—a part inhabited only by Chinese. By this do not understand that they live here, and here alone, for their work often requires their living elsewhere. For instance, a Chinese gardener (and the gardening is done almost entirely by them) must live in the country, and their laundries are in every part of the city. Then, too, they are employed largely as household servants, for which work they are said to be very satisfactory.

People will tell you that Chinatown in any city here, is China itself on a small scale. But as only the lower classes come here, we must bear in mind that if this is China, it is the worst of China,—and it is bad enough. Would we wish to have our country judged by the low, wicked section of St. John, or Toronto or any of our large cities! They have brought with them over the ocean, all their vices and wickedness, besides adding to these the follies and sins and crimes of the people here. This is one reason why the Americans do not want any more to come.

Their New Year comes in on February 5th, instead of January 1st as ours does. They have different feasts, but this, which continues for several days, is the great feast of the year. With a party of friends, I made a visit to Chinatown on Monday February 5th.

The streets are narrow, and the buildings crowded together, and they themselves sleep and eat in crowded rooms. This taste of theirs is brought from home, as in China there are so many people that they are compelled to huddle together.

Chinese lanterns were hanging everywhere, and bits of coloured paper showed that decoration had been going on inside. The shops were closed and the people were in their holiday dress, and seemed to be enjoying their freedom from work. Many were smoking—some were gambling. We noticed that the gamblers played with blocks somewhat like our dominoes, and marked much the same. Gambling and opium-smoking are two of their worst vices.

I wonder if you will be as surprised as I was to find that there are heathen temples out here. San Francisco has several, and I visited two that afternoon in Los Angeles. Both were on the second story. At one end was a table, at the back of which were three wooden idols sitting tailor fashion as you see in pictures. The middle and largest one was about the size of a large doll. Next came lighted candles, burning incense and sticks of punk wood, also burning. On the front of the table were bowls of rice, tiny cups of tea, and some fancy dishes, which were for the gods to eat. I read that they always put food on a newly made grave for the spirits to eat, and when they find the food just as they left it they think that the good has been taken from it. In San Francisco the boys used to steal it; for a time the Chinamen were deceived, thinking the food had been eaten by the spirits, but they soon found the boys out and set a watch.

The side walls of the Joss-house were hung with banners inscribed with Chinese characters in upright rows as that is the way they write—not across as we do. Silken draperies hung for a short distance down from the ceiling.

The burning punk-wood I spoke of, is supposed to keep away evil spirits, and they set it at the doors of their houses for this purpose.

One notices very few women and children in Chinatown. The reason of this is that men do not bring their wives and families from China. Perhaps you know that there, women do not go anywhere with their husbands—not even to their temples—as do the women in America. So they stay in China, while the men come out here with the idea of making a fortune and returning; only a very few stay in this country.

I paid a second visit to Chinatown with a Missionary lady whom I met, in order to find out something about the work Christians are doing among them.

I will tell you about this another time.

A. F. R.

How Ellen went to Port Simpson.

HER OWN STORY.

(CONTINUED.)

We travelled a long time. It was Thursday when we left Victoria, and Wednesday of the next week when I heard some one on deck say, "There is Port Simpson, I see the spire of the church." I went out, but did not see any village. On one side there were high hills all covered with trees, and behind them mountains with snow on the tops. Every little while we passed islands, but on the other side there was only water.

Ahead of us were many islands and after we had passed one of the larger ones, I saw the village. It was very pretty, sloped down quite a high hill to the shore, some of the houses seemed built very near the shore. The church stood above the houses on a hill. There were several large houses looked like halls. Just in front of the village was a little island. Quite a number of houses were on this island and a bridge connected it with the other part of the village, we went around this island and when we saw the village again, a crowd of people were coming down the wharf. It was such a long wharf. Up on shore near the houses was a flag pole, and as we neared the wharf, some one pulled up a big red flag. It took us quite a long time to get in to the wharf and fastened up. While we were waiting I was wondering which house was the school I was to go to.

At the end of the wharf was a large white house and on each side of the wharf, built on the beach, were two other large houses. I asked the lady why they built them there, she said, a great many Indians from all around come to Simpson to trade with the Hudson Bay Co. That large store inside that yard above the wharf, is the H. B. Co.'s store, that large brown house at one side is where the H. B. officer and his wife live. That white house in front of the brown, is a hotel. These houses on the beach are where the strange Indians stay when they are here trading, and they are built on the beach, so at high water the Indians can take their canoes right up to the door of the house. Do you see that little house at your left standing above, that is the Missionary doctor's office; that house on the hill above is the Hospital, look above the H. B. Co.'s buildings, there is a large brown house with a white fence round it, that is the Girls' Home where you will go. The white house on the other side is the Boys' Home; that brown house a little this side very near the Boys' Home is Mr. Crosby's house, just below that on the other side, that white house, is where the Girls' Home used to be. The boys from the Boys' Home now have their work shops there. The church you see is very near that and just on the other side is the public school house.

Just then a gentleman came on board and spoke to the lady. She told him I was the child who had come up to go into the Girls' Home, so I said good-bye to the lady, she said she was going to Naas. I asked if Naas was behind that long island out in the harbor, where I could see high mountains; she said no, that was part of Alaska, we were only fifteen miles from Alaska here.

(CONTINUED NEXT MONTH.)



Address:— *COUSIN JOY*, 282 Princess St.,
St. John, N. B.

Dear Cousin Joy.—Mama says you will tell us about the China people this time and I thought perhaps you would like to know how I came to pray for the little girls in China. One day in the Band, our leader told us about the Chinese mothers not knowing any better than to bind the feet of their little girls. She showed us how the toes were turned under and the long piece of cloth used to make them very tight and sore. To hear about it was so bad that I stretched my toes out all I could in my boots just then; when we were leaving she said, now, I want my little girls everyone of them, to remember to pray for the little girls in China, and tonight, before you say your prayers ask mamma to bind up your feet Chinese fashion just to hurt enough to make you sorry for those other poor girls and then you will not forget to pray. My mama did mine that night, and I never once forgot since. Sometimes, when I am very sleepy, mama says "Darling, could you not pray for them all together tonight?" But I never do, for I like to say a little prayer all by itself, for the little girls whom God meant to run and skip but she can't because her toes are turned under. Oh, I am so glad I am a little girl in a Christian land for I do love to skip Cousin Joy, I hope you will let me under the curtains into your cosy corner and if you will print my letter perhaps it will teach other little girls to pray.

Good bye, your cousin,

FLORENCE.

Yes indeed, Cousin Florence, come right in—we are glad to claim you. You may well thank God every day for your birth in a Christian land, where you can be the free, happy little girl He meant you to be. He will surely hear your prayers for those other little girls—He is hearing, He is answering them.—Already the better, brighter day is dawning! The good work has begun, what can we do to hasten it on?

Three Little Maids.

FIRST LITTLE GIRL.

Here are three little maids of the Mission Band,
Bright and early we've taken our stand
To be of some use in this great wide world;
Instead of living just to be curled
And feathered and frizz'd, like the poor little birds,
We mean to try by our deeds and words

To do all the good we possibly may
While on this pleasant earth we stay.
So we have lots of things to tell—
For in our Band we learn them well—
About the far off mission lands,
Where day and night the teacher stands
To show the way to our dear Lord,
And teach the people from His Word.
We'll show you how the children look
As they sit and learn God's Holy Book.

SECOND LITTLE GIRL.

This is the way they dress in Japan—
Land of the bamboo and the fan—
Where the queer little children are begging to learn
Of Jesus, that they from their idols may turn
And be happy as we in the care of a Friend
Who, having once loved them, will love to the end.

THIRD LITTLE GIRL.

I'm a Hindoo child just now
From sunny India, where they bow
To cruel gods; where mothers sad
Throw little girls to Ganges bad,
And little widows, no older than I
Are left in darkness to pine and die.
O thankful and glad indeed are we
Only make believe heathen to be!

ENTER CHINESE BOY.

Here comes a boy from China, you see!
You three little maidens make room there for me!
For the boys are not to be left behind
In a race with the girls for the good and the kind.
In China we boys of course ought to beat,
For what can girls do with their poor crippled feet?
But we mean in the future to give them fair play
If Christians will help us and show us the way.

ALL RECITE TOGETHER.

So we three little maids and our brother "Chinese"
Mean always true workers for Jesus to be
Perhaps you may hear of us one of these days
In China or India teaching His ways.

—*Children's Work for Children.*

Puzzle Drawer.

Miss Lillian Hart of Sackville, N. B. sends us correct answers to puzzles for April.

ANSWERS TO APRIL NO.

Enigma.—Mission Band Paper.
Charades.—1. (Miss) Robertson.
2. (Miss) Pres(s)ton.

ENIGMAS.

1. The place where Joseph went to find his brethren.
2. One of Joseph's brethren.
3. An interesting young woman in the Bible.
4. The mother of all living.
5. A doubting disciple.
6. A young man who had a good mother and grand-mother to instruct him.
7. The father of the faithful.
8. The Father of us all.
9. A name given by God to a man, meaning Prince.
10. What is promised to those who repent.
11. One of the conditions of salvation.
12. A man in whose house the ark rested three months.

13. One of the kings of Judah.

14. The man after God's own heart.
The initials of these words make the name of one of our first Missionaries to China.

My 12, 7, 1, 8, is what they use in stove windows; my 5, 9, 10, 2, 3, is strength; my 4, 5, 9, is what girls and boys all like; my 11, 6, 2, 4, 4, is to sneer or mock; my whole is a religion of China!

My 8, 10, 4, is a graceful, swift-footed animal; my 11, 7, 1, 12, 6, is to cook before the fire; my 3, 8, 7, 9, is a fowl of the air; my 3, 10, 1, 2, is a kind of grain; my 3, 13, 7, 15, is a stick used by the Chinese in eating; my 5, 13, 14, 15, is a vessel; my whole is a part of the religion of China.

Names and Addresses of Band Corresponding Secretaries.

WESTERN BRANCH:

Mrs. F. W. DALY, - 536 Lufferin Ave., London, Ont.

TORONTO CONFERENCE BRANCH:

Mrs. BASCOM, - 189 Dunn Ave., Toronto, Ont.

BAY OF QUINTE BRANCH:

Miss HAWLEY, - - - - - Bath, Ont.

EASTERN BRANCH:

Miss E. BAILEY, - - - - - Iroquois, Ont.

NOVA SCOTIA BRANCH:

Mrs. BROWNING, - - - - - Bridgewater, N. S.

N. B. AND P. E. I. BRANCH:

Mrs. S. HOWARD, - - - - - Hampton, N. B.

Leaves from the Branches.

NOTE.—We are delighted with the report of any thought, word or deed from our band sec'ys. Do not think we are not because we "cut down" the nice reports you send us. The reason we mention the bare facts of your letters is because we have only one small page on which to report the band work of six branches.

N. B. AND P. E. I. BRANCH.

We are much pleased to report one new Band this month. It was organized by Mrs. Geo. Ayers, at Highfield, P. E. I., on Feb. 3rd 1894. Name "Pleasant Hours." Membership 8, which has already increased to 11. We extend a cordial greeting to these new workers.

In an interesting letter Miss Magee of "Star" Exmouth St., St. John, reports the holding of a Christmas Service at which \$7.00 was realized. This Band also reports deeds of kindness for the destitute around them, and preparation for a sale sometime in the future.

The little Band at Mt. Middleton reports a public meeting held Feb. 1. Bad roads caused a small attendance. However the programme was satisfactorily carried out and \$1.45 added to their funds. Despise not the day of small things.

On the evening of Wednesday Feb. 7th the

"Cartmell" band, Point de Bute, held a public meeting at which an interesting programme was carried out. Collection \$4.53.

ALBERTON.—We are glad to report that our Band the "Rill and River" is still progressing. We regret to have lost our worthy president, Mrs. Lawson, but her place has been ably filled by Mrs. Thomas Hicks. We meet fortnightly with an average attendance of fifteen. Our meetings are both interesting and profitable. Each member feels a responsibility in making the meetings a success. We have held twenty-one meetings during the past year, and have a membership of forty-two, ten of which are life members. During the past year we raised \$46.94. We intend holding an entertainment and sale about Easter, at which we hope to raise a nice little sum to swell our funds. We like the PALM BRANCH very much, we take 12 copies. We still hope by God's help to flow on from little Rills to great Rivers. A. J. H.

WESTERN BRANCH.

TEESWATER, ONTARIO.—The meetings of the "Willing Workers" Mission Band, under the superintendance of Mrs. J. H. Field, are increasing in interest and instructiveness. From a successful entertainment on Feb. 15th, we realized \$11.25 and \$2.22 from the Talent System of increasing one cent. A quilt—afterward sent Rev. A. Salt, of Parry Island Mission—with names on, at 5 cents a name, brought \$1.75. Birthday Offerings, Thank Offerings and Mite Boxes have added \$3.93 to our treasury. We have 50 names on our roll and have adopted "fee-cards" and a red ribbon badge to be worn by each member. Seventeen subscribe for the PALM BRANCH. A delegate was sent to the convention held in London, March 20 to 22.

BAY OF QUINTE BRANCH.

The Belleville Tabernacle Mission Band held a reception on March 20, for their former president, (now vice-president) Miss Spafford, who has been away from the city. About forty one children were present and seemed to enjoy every minute of the time. Six new names were added to our list of subscribers for the PALM BRANCH.

The following Mission Bands have recently been organized in Bay of Quinte Branch: one at the Kingston Road Church (in connection with Belleville North), secretary, Miss Frost; one at Sidney Crossing, with twenty-six members, cor. sec., Miss D. Gerow; one (junior) in the Eastern M. Church, Napanee, March 26th, with ten members, cor. sec. Miss Edna Richardson. Newcastle Circle evinces its appreciation of PALM BRANCH by nineteen subscribers. M. G. H.