

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

VOL. II.

OCTOBER, 1895.

No. 10

LINES.

FROM WHITTIER.

What matters it? a few years more,
Life's surges, restless heretofore,
Shall break upon the unknown shore!

In that far land shall disappear
The shadows which we follow here—
The mist-wreaths of our atmosphere!

Before no work of mortal hand,
Of human will or strength expand
The pearl gates of that Better Land,

Alone with that great love which gave
Life to the sleeper of the grave,
Resteth the power to "seek and save."

Yet if the spirit gazing through
The vista of the past can view
One deed to Heaven and virtue true—

If through the wreck of wasted powers,
Of garlands wreathed from Folly's powers,
Of idle aims and mispent hours,—

The eye can note one sacred spot
By Pride and self profaned not,
A green place in the waste of thought,—

Where deed or word hath rendered less
"The sum of human wretchedness,"
And Gratitude looks forth to bless,

Better than glory's pomp will be
That green and blessed spot to me,
A palm-shade in Eternity!

Something of time which may invite
The pure and spiritual sight
To rest on with a calm delight.

And when the summer winds shall sweep
With their light wings my place of sleep,
And mosses round my headstone creep,—

If words my lips once uttered still,
In the calm faith and steadfast will
Of other hearts, their work fulfil,—

Perchance with joy the soul may learn
These tokens, and its eye discern
The fires which on those altars burn,—

A marvellous joy that even then,
The spirit hath its life again,
In the strong hearts of mortal men.

WHICH IS THE TRUE CHURCH?

FOR the last few centuries how much controversy has arisen over the word "Church." The term itself is from a Greek word, and in New Testament times meant an assembly, or multitude, gathered together for any purpose, as we see in Acts 23rd, where it is used to denote a riotous mob, collected to assault the apostle Paul. Our Saviour only twice mentioned the word in all his recorded ministry; and then only to designate a gathering of his disciples or believers. How different from the preaching of some ministers of the present day, who preach "the church" as of much more importance than "the Christ." After the death of Christ, His apostles, in their teachings, seemed to have the same ideas of church matters as their Master. Thus we read of the church in the house of Priscilla and Aquila, the church in the house of Nymphas, &c.; also, the church in the wilderness, referring to God's ancient people worshipping in their wanderings, or travels to Canaan. Let us look at this subject as nearly as possible as the Master and His immediate successors seemed to regard it, as evidenced by their writings. No special forms of worship were enjoined. No grand cathedral or liturgical service was prepared for public use, no

stereotyped forms for address or prayer. God was only to be worshipped from the heart, in spirit and in truth. The Holy Scriptures were read and commented on, (as for example, Luke 4, Acts 13), songs of praise in Psalms and Hymns arose as accepted incense to the Holy One. No recorded instance have we of Pope, Archbishop or Prelate, in their church government. The priesthood had passed away with the rending of the temple veil and abolishment of temple sacrifices. God's people, one and all, constituted the only priests, as St. Peter tells them; they are "a royal priesthood, a peculiar people." The only sacrifices, the sacrifice of themselves as whole burnt offerings, holy and acceptable to God. Orders there were of Bishops or Elders, which in the times of the apostles were synonymous. Peter declared that he himself was but an Elder amongst them. But pretentious, dignified titles were forbidden by Jesus, who said, "All ye are brethren." The word Pope, meaning papa or father, was expressly forbidden in church matters; Matt. 23: 9. "Call no man your father, for One is your Father, even God." He was not speaking of the family parental relation, but of church assemblies. Christ is the only true head of the Church. Romanists teach that our Saviour made Peter the foundation of the church, when in answer to Christ's question, "Whom do men say that I am?" Peter said, "Thou art the Christ, the Son of the living God." Jesus answering, said: "Blessed art thou, Simon Barjona, for flesh and blood hath not revealed this unto thee, but my Father which is in Heaven. I say unto thee, thou art Peter, and upon this rock I will build my church," &c. "And I will give thee the keys of the Kingdom of Heaven, and whatsoever thou shalt bind on earth shall be bound in heaven, and whatsoever thou shalt loose on earth shall be loosed in heaven." The power of binding and loosing was given to all the other apostles, chapter 18 and 18th verse, signifying that as Jesus was now founding a new church, composed of Gentiles as well as Jews, they were given power to make and remake rules and regulations concerning it.

[To be continued.]

A VISIT AMONG OUR MISSIONARIES.

IF any of the readers of the PALM BRANCH delight in games, here is a description of one that so far as we know, is new, and if you make one, you will find it real fun to play, and strange to say, real profit as well.

Take a piece of pasteboard, 14 by 16 inches; ours is white, but if you haven't that, cover one side with white paper; now print in fancy lettering over the

top, "A Visit among our Missionaries" Next make a circle, two inches in diameter, in the exact centre of your pasteboard. Directly under the circle make a smaller one, the size of a penny, make this the beginning of a string of circles winding around the middle circle. Let each circle just touch the other; make 38 such circles; lastly, make a circle the same size as the middle one, at the end. Next, in both corners, at the bottom of the pasteboard, make two circles, two inches in diameter; divide them into nine spaces by lines running from the centre to the outside of the circle; number each space 1, 2, 3, &c., up to nine; put the figures well to the outside of the circles. Now number each circle, beginning at the large one in the middle, calling it 1, and the last one 40. On number 6 print or write neatly, "Go to 14;" on No. 10, "Go to 4,"—on No. 18, "Lose one turn,"—No. 20, "Go to 24,"—No. 23, "Go to 2,"—No. 25, "Go to 30,"—No. 29, "Go to 3,"—No. 32, "Go to 35,"—No. 37, "Go to 6,"—No. 35, "Lose one turn." Now get the Missionary Outlook, and find the list of missionaries printed in each one, and print or write the names and addresses of our missionaries in each circle, beginning with Miss M. J. Cartmell, Tokyo, Japan, in No. 1, and so on to the end of the list, in the circles not already filled in with "Go to," &c.

If you print or write small but clearly, you will have just room enough. Now perhaps you are wondering what the circles at the bottom are for. Provide each player with a pencil or a tiny pointer, and when it is his turn to play, he must shut his eyes, and run his pointer round the circle, saying "Japs, or Indians, Chinese, French, which shall I call upon?" Whatever number he stops at, he goes that far on his journey, and whatever his stopping place, he must call out the name and address.

DIRECTIONS.—Any number can play, but let the players be equally divided. Each player takes a turn first one side and then the other. The number at which they point is added until forty is reached, and the game is won. Whoever gets there first has the game. Each time a player's turn comes he adds the number obtained to the number already reached by his side, but if that takes him to one marked "Go to," or "Lose one turn," his side must do accordingly.

If the young folks find this too hard to make, perhaps some older brother or sister will make it for them.

D. S.

Give and receive; go forth and bless
The world that needs the hand and heart
Of Martha's helpful carefulness
No less than Mary's better part.

WHITTIER.

MORE LABORERS.

HYMN.—C. M.

“ More reapers for the harvest white,
For which the Master grieves ;
Strong hands to bear the sickle bright,
And gather in the sheaves.

More loyal, loving hearts to seek
The souls that grope in night,
More tender hands to lift the weak,
And lead them to the light.

Lord, of the rip'ning fields, we pray,
As Thou did'st bid us do,]
Send of Thy children day by day
More reapers good and true.

Nerve Thou with strength the falt'ring heart,
Our sinking faith uphold,
And give us each to bear our part,
To bind Thy sheaves of gold,”

FIELD STUDY FOR SEPTEMBER.

THE BOARD OF MANAGERS.

THE Board of Managers are the representatives of the workers in the Woman's Missionary Society from all of Canada, Bermuda and Newfoundland. They decide on the fields of work, and the way in which the funds shall be spent; engage the missionaries, and have an oversight of the whole work.

Last year it met in Coburg, Ontario, with a membership of fifty-one. An account of their work will be found in the Annual Report. Mrs. Dr. Burns was the first President, but Mrs. Gooderham has been ever since. I hope a good many of you keep the old numbers of the Missionary Outlook, so that you can have the pictures of Mrs. Gooderham and Mrs. Strachan at the meeting. Both of these women—one the President, the other Corresponding Secretary of the Board of Managers—have devoted much time to the work. A few years ago, at their own expense, they visited all the missions connected with the Society.

Examine the accounts and you will find that our society has no paid officers.

LITERATURE AND SUPPLY COMMITTEES.

I very well remember being puzzled as to what the Executive Council could be. I did not belong to a Mission Band, and so did not know that a society usually appoints a few of its members to attend to certain duties. If I had known what it had to do I would probably have guessed that the Council was a committee. I wonder how many of our Mission Bands

have a programme committee. When you are going to get up a concert, or a public meeting, don't you appoint committees to arrange for the music, decorations, etc. ?

The Literature and Supply Committees are both appointed by the Board of Managers. The name suggests the work that belongs to the Literature Committee. Be sure and turn to the page devoted to it in the Annual Report, especially if you feel that you have a good deal of trouble getting up nice programmes. What would it be if it were not for the ample provision made by these workers? Last year they met thirty-eight times.

Their work is principally given to us through the Monthly Letter, which they edit. This is prepared for the Auxiliaries, but it is often found useful in the Bands.

There is one thing that we cannot get through the committee—books. Girls, use your influence to have missionary books placed in the Sunday School library.

The work of the Supply Committee is very important. The boxes prepared by the Auxiliaries and Mission Bands are sent out by this committee. Our Indian Homes are largely furnished with bedding, clothing, and other household supplies, through the Supply Committee. Many missions, not directly under the care of the Woman's Missionary Society, receive aid in this way. There is nothing dry about the report of the Supply Committee.

REFERENCES TO REPORT.

Reports of Literature and Supply Committee,	Pages xxxv—xxxvii.
Cash Account	“ xxx.
Constitution, Board of Managers,...	“ 132
	D.

QUESTIONS FOR OCTOBER.

- What is *our* prayer subject for this month ?
- What do you mean by Board of Managers ?
- What countries do they represent ?
- What is their special work ?
- Where did it meet last year, and with what membership ?
- Where will you find an account of their work ?
- Who was the first President ? The present one ?
- What can you tell us of Mrs. Gooderham and Mrs. Strachan ?
- What remarkable fact will you find by examining the accounts ?
- What next must we pray for ?
- What is an Executive Council ?
- What are its duties ?
- By whom are the Literature and Supply Committees appointed ?
- How do they help the Bands ?
- How often did these committees meet last year ?
- What do they prepare which is often useful in the Bands ?
- What are you all asked to do in regard to missionary books ?
- What is the work of the Supply Committee ?
- What homes and Missions have been helped by it ?

✠ PALM BRANCH ✠

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OCTOBER, 1895.



THIS month we are to pray for our Board of Managers, for Literature and Supply committees.

First, for the "elect ladies" who compose this Board, the ladies who without any hope of pecuniary reward are devoting, year after year, the best energies of heart and brain to the furtherance of Christ's kingdom in the earth. The success of the work has been wonderful, phenomenal, showing that their labor is owned and crowned of God. They need our prayers. Why? Because in such a work as this, onerous at all times, difficulties and perplexities must often arise, requiring not only their own united wisdom, but the counsel and help of One mightier than they, which is always given in answer to faithful prayer. Let us pray then for Branches and Board, all those about to meet in consultation, with no selfish end to serve, but an earnest desire to do the very best they can for our Society and the cause of God, that His presence may be with them and give them rest and peace.

We are also to pray for the Literature and Supply committees. When we think of all the foolish and impure literature which is abroad in the world, seeking to corrupt the minds of the young people of our day and wholly unfit them for the performance of life's noblest duties, we cannot be thankful enough for the consecrated mediums through which the helpful words of men and women come with new inspiration to our hearts and lives. Sometimes it is with the history of other lives, heroic and grand in their uttermost self-sacrifice. Let us pray that they may continue to be blessed in their work, for work it is, of no ordinary kind. And the Supply committee—

let us not forget it—surely it will win the best of all commendations, "Inasmuch as yet did it unto the least of these, ye did it unto Me."

It is the fashion now-a-days to cast a slur at Missions and missionary workers. Some of the newspapers of the day seem glad to take up the stone and fling it wide, utterly regardless of the harm it will do. By this means they betray their own utter ignorance of the subject, as well as their anti-Christlike spirit. We have neither time nor space this month to dwell on this topic as we wish, but will have to leave it for some future occasion, only saying that it is an open secret that the lives of foreigners, those who avowedly belong to the Christian nations of the earth, but have taken up their residence in un-Christian lands, have proved the greatest possible hindrance to the work of the missionaries. In talking with a lady, the other day, who for eighteen years has been a Missionary in South China, we were impressed with this fact. She said the natives are unable to detect the difference and judge Christianity by the majority of the foreign residents. She gave an instance of this. A native came down to the shore, claiming to be taken over in the Missionary's boat on the strength of being a convert to the new religion. The Missionary not recognizing him, turned to one of his workers for an explanation, when the native quickly asserted, "Me same kind of Christian! me swear, me drink brandy!"

We would call special attention this month to the exceedingly interesting sketch of one of our missionaries, Miss Jessie Knox Munro. The way in which she was called to the work is not the least remarkable part of the story.

Any subscriber not receiving paper, will please communicate with the Editor.

All communications must be in by the 8th of the preceding month. For November by the 8th of October.

Sample copies still on hand.

N. B.—Now is the time for the renewal of October subscriptions.

WORDS OF CHEER FOR WEARY WORKERS.—"In His face is light, but in His shadow there is healing too. Let us but touch the shadow and be healed."—Adapted from BROWNING.

MISS JESSIE KNOX MUNRO.

MISS Jessie Knox Munro, the Principal of the Girls' School at Tokyo, Japan, is a native of Peterborough, Ont., and she was educated at the public schools and Collegiate Institute of that town. She was always a very faithful and ambitious student, and from the time she was a child evinced a love for the vocation of teaching, a vocation for which she has shown that she has natural abilities, and in which she has been very successful. Having received her certificate of qualification, Miss Munro taught in several public schools in the vicinity of Peterborough, and was a faithful, painstaking and conscientious teacher, and manifested a zeal in her work that she afterwards carried into the mission field.

Miss Munro is a descendant of John Knox, the great Scottish Reformer. She was converted to God at the age of sixteen years, and at once took an interest in the work of the church. She was a valued teacher in the Sunday School, and the result of her faithful teaching in more than one class is recognised in the lives of the young people who came under her religious influence and teaching. At the time she volunteered and was accepted for the work in Japan, she was the teacher of a class of young girls growing into womanhood in the George Street Methodist Sunday School of Peterborough, and the members of the class were so attached to her that they mourned greatly when she left them.

Miss Munro's call to the missionary work came to her while she was teaching a geography lesson in her public school. As she taught the lesson a sense of God's greatness came over her, and she felt that she would like to tell it to those who had never heard of it. Japan came into her mind as a field for such work, and she thought, why should she not go to Japan and teach there as she was then teaching the class before her. The idea took such a strong hold of her mind that it was present with her all the week. She was then teaching in a school a few miles from Peterborough, and on Friday evening went home as usual to spend Sunday. Before she reached home she went into Mr. John Carlisle's, her brother-in-law, and Mr. Carlisle, who had been reading the Christian Guardian, picked up the paper and said, "Here, Jessie, is an advertisement for you." It was an advertisement of the Woman's Missionary Society for a teacher to go to Japan. Miss Munro had not mentioned the idea of going to Japan to any one, and she looked upon this as a direct call to the work. The next week she applied to Mrs. Strachan, of Hamilton, the Corresponding Secretary of the Society, and was accepted, and was sent by the Woman's Auxiliary of

the Metropolitan Church, Toronto, to teach in the Tokyo school. This was in 1888, and after five years of faithful service she returned home on a furlough, to recruit her health. She remained home a year, but during that time was not idle, for she did valuable service in delivering addresses on the work in Japan. A marked feature of her addresses, and one that impressed and had an excellent effect upon her audiences, was her ardent love for the girls of Japan. The girls of the school in Tokyo especially were entwined around her heart, and her references to them, and more especially to the hold that Christianity was gaining among them, were pathetic in their earnest tenderness. The daily details of the school work and life were important in her estimation, so long had her life become bound up with the work there for the Master whom she loves. After spending a year at home, she returned to her beloved school, of which she is now the Principal S. R. A.

"THIS DO IN REMEMBRANCE OF ME."

I sometimes think if some familiar friend,
Perchance my mother, ere on angel wing,
She soared away to her own native skies,
Had said, in tones of deepest tenderness,
"Do this, my child, and do it oft, I pray,
In memory of me"—in after years
How I would take the cup, and then indeed
Remembering all—the light in those dear eyes,
The lavish mother love—Oh, how the thought
I oft had dimm'd the light and grieved that love,
Would rise, and surge, and swell and gather force,
Rolling resistless! Till at last, at last,
The great deeps of my heart all broken up,
Like tired child I could but weep and sob
In uttermost contrition. Is Thy love
My Saviour, less indeed than mother love?

St. John.

S. E. S.

A report from Japan says: Many times women have said to us, "We have been waiting for you." Others hearing of Jesus' love, would exclaim, "wonderful! wonderful! peace! peace!"

Of every six infants in the world one is born in India; of every six orphan girls, one is wandering in India; of every six widows, one is mourning in India.—*Woman's Work.*

Give what you have. To some one it may be better than you dare to think.—*Long fellow.*

God never wrought miracles to convince atheism, because His ordinary works convince it.—*Bacon.*

Talents are best matured in solitude; character is best formed in the stormy billows of the world.—*Goethe.*



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

SELFISH AND LEND-A-HAND.

“Little Miss Selfish and Lend-a-Hand
Went journeying up and down the land.
On Lend-a-Hand the sunshine smiled;
The wild flowers bloomed for the happy child;
Birds greeted her from many a tree;
But Selfish said, ‘No one loves me.’”

Little Miss Selfish and Lend-a-Hand
Went journeying home across the land.
Miss Selfish met with trouble and loss;
The weather was bad, the folks were cross.
Lend-a-Hand said, when the journey was o’er,
‘I never had such a good time before.’”

Which was the happier girl of the two? Which
one would you rather be? Which one *will* you be?

COUSIN JOY'S CORNER.

WELL, Little Cousins, you must all congratulate
Cousin Joy to day, because she has so many
contributions for her “cosy Corner,”—so many
she is not quite sure she can get them all in—
so many nice letters from her dear little girl cousins,
and one nice poem—just to think of it!—from one
of the boys! Perhaps you would laugh sometimes if
you could see how anxiously Cousin Joy watches at
the front door, after the postman’s ring is heard, to
see if any letters drop into the box—but it’s no laugh-
ing matter to Cousin Joy. Sometimes she says to
herself “Oh, dear, no letters to-day;” but lately she
has quite frequently remarked, “Well, the girls and
boys have not forgotten me, at any rate.” And then
when she reads the little letters, and finds out that
they like the PALM BRANCH so well, and are working
so successfully at the Puzzles, she feels cheered up to
go right on with the work. So you see what a help
you all are.

DUNVILLE, Aug. 2, 1895.

DEAR COUSIN JOY.—I see so many of our mission
workers writing letters. I think I will write one too.
I have just found out that the puzzle for August is
“Africa, the Dark Continent.” I like the PALM
BRANCH paper, because it has so many nice stories,
recitations, and puzzles.

Your Mission Worker, ETHEL RICKER.

MONTAGUE, Sept. 2, 1895.

DEAR COUSIN JOY.—I think I have found the answer
to puzzle for September. It is, “The whole wide
world for Jesus.” We take twelve copies of the PALM
BRANCH in our Band, and like it very much.

Yours truly, BESSIE ANNEAR.

MONTAGUE, P. E. I. Sept. 2, 1895.

DEAR COUSIN JOY.—I think I have found the an-
swer to the puzzle in the PALM BRANCH for September.
It is, “The whole wide world for Jesus.” I get the
PALM BRANCH, and like it very much.

PEARL VAN IDERSTINE.

ST. MARY’S, Sept. 7, 1895.

COUSIN JOY.—I am a member of the Junior League,
and take the PALM BRANCH. The answer to the
enigma for September is, “The whole wide world for
Jesus.” Yours affectionately, ELLA REESOR.

MONTAGUE, P. E. I., Sept. 2, 1895.

DEAR COUSIN JOY.—I take the PALM BRANCH, and
like it very much. I think I have the answer to the
September puzzle. It is, “The whole wide world for
Jesus.” Yours truly, NOVELLA MARTIN.

184 SPADINA AVE., TORONTO., Aug. 29, '95.

DEAR COUSIN JOY.—I have been away for the sum-
mer, and on my arrival home to-day I found the PALM
BRANCH waiting for me. The puzzle for September
is, “The whole wide world for Jesus.”

Your loving Cousin, VERA E. OGDEN.

P. S.—I enclose a puzzle. Do you think it worth
putting in the PALM BRANCH? V. E. O.

Certainly. We are glad to put it in, Cousin Vera.

PUZZLE FOR OCTOBER:

I am composed of 17 letters.

My 17, 1, 12, 2, 5, 14, is a place of instruction.

My 12, 9, 10, 11, 14, 7, means to touch.

My 15, 9, 14, 3, is a kind of tree.

My 6, 4, 8, 9, is a girl’s name.

My 12, 16, 13, is a color.

My whole is the cry of the heathen.

MITE-BOX OPENING DAY.

Down the street came the girls and boys,
Bright with smiles and beaming joys.
With loud hurrahs and a joyous shout,
And sayings of “What’s this all about?”
The truth and the reason were simply this:
There was nothing wrong, there was nothing amiss.

They were not a noisy crowd at play,
But it was mite-box opening day!

After the opening of boxes was o’er,
The children out from the church did pour.

And into the fields to romp and play,
And chase the fleeting hour away.

And away it went with merry glee,
Until the time had arrived for tea;

The serving of cakes and coffee and milk:
“Too bad,” when spilt on the dresses of silk!

Now only one thing remained to be done,
When the happy little ones got home;

To relate to their friends the jolly fun,
The laughs, the talks, the occasional run.

Ritcey’s Cove, Sept. 7, 1895,

NORMAN J. RITCEY.

FOREIGN CORRESPONDENCE.

KOFU.

One of the four centres of our work in Japan is Kofu—a city of about 30,000 inhabitants, distant some 90 miles from Tokyo. It is the capital of the Province of Yamanashi, which is very mountainous. But there are several plateaux and valleys amongst the mountains, and the province is populous, having a population of some 450,000 people. Just at the foot of a hill facing the south, on the edge of a large plain is Kofu. It is surrounded by mountains on every side, many of them, in winter, often covered with snow and over and above them all towers cone-shaped Fuji, the peerless mountain of Japan, gleaming snowy white in the rays of the sun.

The culture of silk-worms, spinning and weaving silk are the chief industries of Yamanashi and consequently much of the land is laid out in mulberry bushes. These shoot out into leaf in the spring, the young new shoots are cut off and the leaves are fed to the silk-worm. New shoots again grow and these are cut and fed in the fall, thus introducing a second silk season. Many of the women and girls in the homes are busy between seasons in weaving silk on hand looms. Some of the colors are beautiful—delicate or bright shades of pink, blue, green, etc. Certain villages are noted for the production of certain colors. Many women and girls are employed in spinning and weaving factories, which are kept open most of the year.

Then, too, Yamanashi is renowned for its fine grapes. You would be surprised to see its vineyards. The grape vines are not trained on upright trellis frames, as at home, but over a roofing of frame work, so that the vines form a beautiful canopy of green in summer. It is a pretty sight when the sun shines on the great reddish-green bunches of ripened grapes as they hang from the vines.

But many of the boys and girls of Canada would enjoy going to the crystal mines, from which are cut beautiful crystals. There are many crystal stores in Kofu, where the crystals may be found in their natural six-sided shape, in the rough or polished, or worked into beautiful balls, seals, or other articles.

There are some foreign buildings in Kofu, as the Post office, Provincial buildings, schools, silk factories, a bank, etc.; and right near our school is the prison, with a great plaster wall all around it, and on each corner a watch-tower.

There are just three foreigners living in Yamanashi, a French Roman Catholic priest, my associate, and and myself.

Our home is in Kofu, where we have a girls' school. A Christian school for boys has been recently started, and it is meeting with great success. Our school is built partly in foreign and partly in Japan style. We

have between thirty and forty students, while the boys' school has even more. Many of our girls are daughters of some of the wealthiest families in the province, while still others are the daughters of Christians, some among them being supported by the kind people at home, who are working as earnestly to help teach the boys and girls of Japan about Christ.

The girls eat Japanese food, consisting chiefly of rice, soup, fish, and tea. They do not use knives and forks, but a pair of sticks called chopsticks. They are very deft in the use of these. They sleep on the straw-carpeted floor, on large thick quilts, which they put down at night and take up in the morning.

I think at least half of the girls are Christians. A short time ago seven or eight of them were very anxious to be baptized, but their parents would not allow them, the great reason being the fear that it would interfere with the girls getting good husbands.

We have seven Sunday schools here and there and there through the city; but further details about our work among the boys and girls I must leave until another time.

E. A. P.

EXTRACTS FROM A PRIVATE LETTER.

KOFU, JAPAN, 1895.

You will want to hear a little about the work.

Our school is doing nicely. We have over thirty pupils, with the promise of a good increase at the beginning of the school year. One student graduates in English as well as Japanese, and she expects to remain in the school a little while longer, continuing her English and her music. She is a good Christian girl and one of our class leaders. The girls learn to cook, embroidery, (Japanese) and foreign fancy work, the "boto," (those who wish), and they have the privilege of acquiring the elaborate etiquette of their tea ceremonies here. The "boto" will probably be familiar to you as it is one of the best Japanese instruments of music.

A good work is done in the schools training and educating girls. It is doubtless true that many who are impressed with Christianity in the school, go out from its warmth to the coldness of heathen surroundings, and perchance lose all outward semblance of faith; but there is an education of opinion and an indefinable impress on character and life that is not easily lost—really a leavening influence that only eternity can measure and we have some cheering indications of permanent work done.

Perhaps no feature of our work is more encouraging than our Sunday school work. Our Sunday schools are well attended and several of the Christian students of our girls' schools are helping to carry them on. More of this in the future.

The effect of the war will be to do a great deal of good in advancing the cause of Christ through the east and in breaking down existing barriers to the free course of the truth. A very great step was gained in the permission given to the Christians to send Christian teachers to the Japanese army abroad and preach to them as well as teach them Christianity.

Yours in the work,

P.

THE PALM BRANCH.

LEAVES FROM THE BRANCHES.

NOVA SCOTIA BRANCH — BAND NOTES.

Order and promptness are essential to success, and judging from the Annual Report Cards, our N. S. Bands have growth in both directions. We give the following gleanings from some of the reports received:

In the hearts of the "Little Helpers" of Barrington there has sprung up an increased desire to help in the spread of the gospel.

"Kaye St. Mission Band" has persevered in overcoming hindrances, and reports a fairly successful year.

The "Sunbeams" and "Coralline Mission Circle," both of Halifax South, maintain their record for well-sustained interest, and financial results.

The "Gleaners," of Halifax North, have in some way remembered the monthly topics at their meetings, and in this have found the PALM BRANCH very helpful. One of the pleasant features in their year's work was a visit from Miss Stewart, of Sackville, N. B. During the year they held a bazaar, a Thanksgiving Service, Christmas Service, an Experience meeting, and an Easter Service.

The "Happy Thought" Band, of Yarmouth, reports twenty seven members, four life members, and an income of \$40.77. Twenty copies of PALM BRANCH are taken.

The report of the "Happy Workers" Circle, of Wilmot, shows fidelity and patient effort, and loyalty to the work which needs youthful zeal and enthusiasm.


"Oxford St. Mission" Circle has only been organized six months, but we trust that in these months there has been laid a good foundation for future work.

During the year new recruits have been brought into line with our army of Mission Band workers, and many have been stimulated to new endeavour who had only vague and misty ideas of our missionary structure, over which the King's messengers carry light into darkness.

M. W.

STORY FOR BOYS.

TIMOTHEUS.

 BIG name, isn't it? But it belongs to a small boy, and I want to tell you about him, although I think he would feel very much hurt if he could know I called him a "small boy," for he does not consider himself small by any means.

Timotheus was born—well, I'm afraid I can't tell you when he was born—but he is a Marshall Islander, and his father's name is Lanien.

Lanien is one of our teachers, and has been a

"home missionary" for a good many years, and I suppose he wanted his boy to have a good Bible name, so he called him Timotheus, and I wonder if any of you know what that means? I think it means "fearing God," but you had better look it up for yourselves and see if I am right. Timotheus and Timothy are the same, you know, and I can't help thinking the other Timothy—the one to whom Paul sent those letters in the Bible—must have been something like our Timotheus when he was a boy.

Timotheus is about twelve years old. I don't suppose he was ever called "Tim," but then I don't believe the Timothy of the Bible was either, do you? Our boy is short and stout, with a very grave face except when he laughs, when his eyes twinkle so you think perhaps they will twinkle right out of his head. He came here first with his father, Lanien, when he came here for a rest from his home missionary work, and then the little fellow gave his heart, and himself with it, to the Lord Jesus. He thought what a grand thing it would be if he could stay here in the school and study, and by and by, when he grew up to be a man, to do the same home missionary work that his father is doing; so the missionaries let him stay, and he has been here a year, hundreds of miles away from his father and mother, and no chance of seeing them, either, only once a year, when the *Morning Star* comes and takes all these boys home to see their friends.

I don't think he has been homesick, for he is too busy studying and doing his other work, for these boys have work to do besides studying in school. Timotheus feeds the chickens and runs errands and keeps the lawn in front of my house nice and clean from leaves and other things. He goes singing about his work all the day long.

Now, I want to tell you what he said in meeting last night. "What!" you say, "a little boy only twelve years old speak in a big meeting?" O, yes, our boys all do, and love to tell of their love for Jesus and how they are trying to serve Him; and last evening Timotheus said he loved Jesus and wanted to work for Him all the time, but he sometimes had bad thoughts, and then if he kept thinking bad thoughts he would say bad words and do bad things. He said he could not help it, but then he asked Jesus and He drove away all the bad thoughts; and he thanked Him for this and wanted to grow up like Him in all things.

The other day Timotheus came to me and asked if he and another boy could go down to the water to play, and when I said "Yes," they said, "Thank you," and scampered off shouting and screaming very much like two small boys in America. They were gone a long time, and I had begun to wonder where my boys were, when they came back with a lot of nice fish. They had been fishing, and showed the result of their play very proudly. They were very much pleased when they offered us some and we took them for our dinner.

On the whole, I think Timotheus is a pretty good sort of a boy, don't you? And I hope he will grow up into a good man, and be a real home missionary among the Marshall Islands like his father, Lanien.

DAYSRING.