



**A** YOUNG Japanese girl, an amateur photographer, was visiting us, not long ago, and as she was taking snapshots here and there we asked her to take a photo of the girls round the well. With this letter you will receive one of these photographs. If you look at the picture, you will see that some of the girls, who have washed their hair, are walking round in the sun to dry it, others are washing their clothes. The young girl, standing by the window, went to San Francisco, a short time ago, to marry a Christian Japanese merchant there. In writing to us from her far-away home, she says she is sometimes quite home-sick, and often very lonesome, but that she is "very glad because a church is near her home" to which she "can go every Sunday." Behind her is old Kamima San, who has been a faithful servant in the school for eight years. She is a woman of good rank, was once wealthy, but her sons were dissipated men, who squandered all the family property, and the mother in her old age had to become a servant. She is an earnest Christian woman, and is respected by every one in the school.

The photograph gives you but a faint idea of how pretty the girls looked that morning with their bright faces, and gay-colored dresses, nor does it give you any idea of the merry voices. Some of you may wish to ask what the girls do about their washing when it rains on Saturday. In that case, they must wait till the next Saturday, and do two weeks' washing.



JAPANESE GIRLS WASHING AT THE WELL.

Once it rained on two consecutive Saturdays, and that meant three weeks' washing. But there was no grumbling, the hands moved, perhaps, a little faster.

In the meantime, the younger girls are round the well doing their week's washing, and a pretty picture they make. They wash outside, using cold water, whether in summer or winter. As there is not room enough round the well for all nor tubs enough for each one, they are divided into groups by the matron, each group washing in turn, those who washed first one Sat

urday, perhaps washing last the next.

While one group of girls are washing their clothes, five or six others are in the bath-room washing their hair.

## For Children Who Worship Idols.

Once again, dear Lord, we pray  
For the children far away,  
Who have never even heard  
Jesus' name our sweetest word.

Little lips that Thou hast made,  
N'eath the far-off temple's shade!  
Give to gods of wood and stone  
Praise that should be all Thine own.

Little hands whose wondrous skill  
Thou hast given to do Thy will.  
Offerings bring and serve with fear  
Gods that cannot see nor hear.

Teach them, O thou heavenly King,  
All their gifts and praise to bring  
To Thy Son, who died to prove  
Thy forgiving, saving love!

—Selected.

## MRS. THURSTON'S PAPER—Continued.

Years of daily intercourse with children has taught me that they delight in being of use to older people whom they love or admire. Making gifts to go into the annual box has not lost its charm and play time will be given up, and the patch-work quilt will grow under fingers that are not yet very deft with the use of the needle. At the same time if such a book is read aloud as the life of Dr. Paton, or literature of like character, a zeal for missionary work will be enkindled that will influence the young minds for life. Or what is still better, let some one, who can tell a story well, give extracts from the life of our own McDougal, Young, Evans, Crosby and many others who have sacrificed themselves to God's cause. If the story be well told a wish will grow up to go and do likewise.

There was a time when I did not like to urge the paying of fees, and rather kept it in the background. I now believe I was wrong. Teach that it is better to give than to receive; that a sponge, which has no brain to think, no heart to love, and no hand to give, is always absorbing and never gives until forced to do so, but God's children should follow Him. He denied himself for us, and if we do not deny ourselves for His sake we can never be His disciples. Occasionally have the treasurer read names of all who have paid as a gentle reminder for those who have not.

Our constitution says that one aim of our auxiliaries shall be to deepen the spirituality of its members, and why should that not be one aim of Mission Bands? Can any one, a young child or one of older years, be as zealous for God's cause if her heart has not been touched by His love? Then let every Band aim at the conversion of its members, for then their enthusiasm will be intensified and flagging energies will be quickened into new life by the life that has been fused into it.

And now in conclusion let me say a few words about the leader. Let her be consecrated to God's service, have a genuine love for children and faith in God's promise, "I will give thee the heathen for thine inheritance," and if with these qualifications she has a temperament that never knows defeat nor discouragement,

God will use her for the advancement of His cause in the earth.

Let the \$6200 that Mission Bands raised last year be a stimulus to all engaged in this work to be more in earnest in the future than in the past, and let the knowledge that our Saviour is on our side be our encouragement, for He who is with us is greater than all that can be against us

## Woman's Day at the Ecumenical Council.

Woman's day was a wonderful day for numbers and enthusiasm. The immense hall was packed in the afternoon from centre to circumference, and no doubt many stood, as usual. Mrs. S. T. Gordon, of Boston, said: "We all of us love to hear about the missionaries, but our heartiest enthusiasm is awakened by the sight of a real, live missionary, and we have all come here to-day to see this wonderful concourse of missionaries. Some of us will remember the close of the Civil War. I remember when the war was over, and the soldiers came back, and we watched the great display as it passed before us, but it was not until the veterans came along that we really became enthusiastic. Now if it was right to be enthusiastic over the military on that occasion, it will be right to be enthusiastic to-day while before us will pass the veterans of the missionary corps." And then came a wonderful procession of women missionaries passing around the platform in succession as the country from which they had come was named. Eighty-eight from India, 77 from China, 56 from Japan, 23 from Syria—many other countries were represented. Sometimes Mrs. Gordon paused and personally presented some aged or more specially renowned missionary, like Mrs. Dr. Butler, of India, whose long life had been devoted to the great work. The enthusiasm was intense as the audience rose again and again to its feet, giving to all these missionaries the Chatauqua salute. Then all sang together "From Greenland's Icy Mountains," and at the close of the meeting joined hands, singing

"Blest be the tie that binds"

In the evening the meeting was equally interesting. Miss Thoburn, of India, and Miss Singh, a native of India, spoke remarkably well. Miss Singh also sang sweetly. Her English was excellent. Pundita Ramabai's little daughter, also said a few words. There was a large number of native women in costume, which added to the interest of the occasion. Some clever women also spoke with good effect. A speech, in her own language was made by a Koordish woman, the only member of the tribe ever converted.

Day after day we sat in that vast auditorium thrilled by the glowing words of veterans grown old on the fields, of middle aged men and women giving their best days to the work, and of young men all on fire with zeal and enthusiasm, and the key-note through it all in that world-wide council, met for mutual help and inspiration, was intense loyalty to Christ. Christ was Christianity, and Christianity was Christ. He was declared to be the centre of all things, the source of all authority and power, the only and all-sufficing authority for Foreign Missions.

## LITTLE LAMB,

Little lamb, who made thee?  
Dost thou know who made thee?  
Gave thee life and made thee feed  
By the stream and o'er the mead?  
Gave thee clothing of delight—  
Softest clothing, woolly, bright?  
Gave thee such a tender voice,  
Making all the vales rejoice?  
Little lamb, who made thee?  
Dost thou know who made thee?

Little lamb, I'll tell thee;  
Little lamb, I'll tell thee:  
He is called by thy name,  
For He calls Himself a lamb.  
He is meek and He is mild;  
He became a little child;  
I a child, and thou a lamb,  
We are called by His name.  
Little lamb, God bless thee!  
Little lamb, God bless thee!

BLAKE.

## FIELD STUDY FOR JULY.

## Our French Work

Beautiful for situation is the French Institute, Westmount, Montreal, and there good work is being done. We are apt to think that in our own land there is no need for missionary effort, but we shall realize our mistake when we take into consideration the darkness and superstition which prevail in the Province of Quebec. Tennyson says:—

"A lie that is all a lie may be met and fought with outright.  
But a lie which is half a truth is a harder matter to fight."

We think this applies to the religion of Quebec. It is better than the religion of pagan countries, because there is some knowledge of Christ and some belief in Him, but so crusted over is it with superstition and error that it counts for little. And it never will amount to much while "The Bible, God's great missionary," is withheld from the common people. The chains of priestly tyranny are woven too tightly to be easily broken, but in spite of this many catholics have availed themselves of the more liberal education to be had in our French Institute, planted there with the idea of doing missionary work among the young people, bringing light and knowledge through the study of God's Word. This Institute is held jointly by the General Society and the W. M. S. Last year there were 132 applications for admission, 55 of this number from R. C. families. All could not be accommodated at once. Some of the most promising pupils had to leave on account of sickness in their homes. The standard of education lately raised in the Province by the Council of Public Instruction has greatly increased the work of the Institute, making normal examinations more difficult and compulsory for teachers. One of the girls who secured a diploma is now assistant in the East End school, and others have found positions in the country. Not many girls are able to prepare for teachers, nearly all being obliged to take up housework or sewing, an

experience which often proves equally valuable. Thanksgiving, Christmas and New Year's days are made bright for the pupils, many of whom find for the first time what these days really mean. In the Sunday-school missionary boxes have been introduced and an interest created. An association for the re-union of old and new pupils has been formed, from which much is hoped. There is discouragement in this work, arising from priestly opposition, but there is encouragement too. At the last Sunday service of the year more than half of the pupils partook of the sacrament of the Lord's Supper, many of them expressing a determination to follow Him through good and evil report. Mrs. R. M. Ross is the efficient matron, Miss Masten is a faithful teacher, and another young lady is about entering on her duties there.

The day school at East End, Montreal, has been very successful; 34 boys and 32 girls registered there, of whom 28 were Roman Catholics. Miss Matthien and an assistant are the teachers.

In the West End school 131 pupils were enrolled, 73 French, of whom 54 were Roman Catholics. All who afterward entered the public school were promoted to a higher grade, showing that good work has been done in these schools. Miss Jackson is teacher here.

Two smaller schools have been established at St. Theodore and St. Levitte. Miss LePage, teacher in the former, and Miss Petit, a former student, at the Institute, in the latter.

Beside school work district visiting is carried on by Miss Matthien, the Word of God is read in homes and invitations given to church and school. Tracts and portions of Scripture are distributed, but fear or bigotry prevent some from receiving them. Temperance work is also being done.

## QUESTIONS FOR JULY.

What is one reason for doing Missionary work in Quebec?  
In what is the religion of Quebec different from that of the heathen countries, and why does it count for little more? What is withheld?

What is the object of the French Institute? Who have availed themselves of it, among others?

What success did it have last year? What has increased its work?

What is said of the girls? Of Missionary boxes, etc.

What is the cause of discouragement in this work?

Will you tell what encouragement they have had?

Who are our workers there? What of the East End School.

What of the West End School? What sign of good work.

Are there other schools? What other work is done in Montreal?

## Suggested Programme for July.

Hymn. Selected by Leader or President.

Short Scripture reading in Concert.

Lord's Prayer, all together.

Solo or Recitation.

Roll call.

Business—Reports, etc.

One verse of some bright hymn.

Field Study with maps and questions.

Sentence prayers for lights to lighten the darkness of our land

One parting verse of a hymn—Benediction.

# PALM ✻ BRANCH.

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St. John, N. B.

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MISS S. E. SMITH,  
 282 Princess Street,  
 St John, N. B.

ST JOHN, N. B., JUNE, 1900.

Your Editor has had the great privilege of attending, for one week, the grand Ecumenical (world-wide) Conference on Foreign Missions, just held in the city of New York. To say that it was impressive, inspiring, is to say nothing. To see thousands of people seeking admittance to such a council was a sight in itself; to see them while there attentive, eager, enthusiastic in the greatest cause in all the world, must have rejoiced the hearts of Christ and the angels. The New York Sun, among other good things, says of it: "The missionary movement thus celebrated is the most emphatic expression of absolute faith in the Bible which could be made." The meeting was inaugurated by the presence on the platform of President McKinley, Gov. Roosevelt and Ex-President Harrison. The president made an earnest and sympathetic address, showing an interest in all missionary work. Gov. Roosevelt said he had once been sent on a mission to the Indians—not a mission in one sense of the word, but a diplomatic mission, and it had made him missionary as far as the Indians were concerned. He paid a glowing tribute to the success of missionary work; drawing a sharp contrast between the Indians in their natural state and those who had been reached by missionary effort. He dwelt particularly on one Indian woman who was a marvel to him. She seemed to be the head of the village. She had not only brought up a family, of whom any one might be proud, but she was teacher and preacher; consulted in cases of sickness and trouble of every kind; settling disputes and doing the duty generally of both chief and missionary.

It was very delightful to come suddenly, in the "Hospitality Rooms" and elsewhere, upon acquaintances from afar, and surprised exclamations and cordial greetings were heard on every side, as friend recognized friend in the vast crowd. We were pleased to meet our President, Field Secretary, Asst. Editor of Outlook, and a number of our own missionaries, Misses Cartmell, Preston, Belton, Brackbill and Lambly among the rest.

## THE NOVA SCOTIA BRANCH OF THE W. M. S.

1882 TO 1900.

To Chentu, China, we have sent four representatives—two teachers, 2 doctors and a nurse. It was to this land that Dr. Retta Gifford and the much lamented Jennie Ford were first sent; the latter "though dead

yet speaketh" through the home for children bearing her name. Dr. Anna Henry went to the work last August. There is also a mission school with about twenty children; 14 little girls have their feet unbound, and we pray that soon their hearts also may be unbound. A small hospital is under the charge of Dr. Killam and Miss Foster. The importance of this two fold work cannot be estimated when we consider how the Chinese women are prohibited from receiving medical attention from a male physician, and up to the last few years have been without scientific medical treatment. Last year there were 80 cases, very many women having diseased bound feet. Our ladies also conduct a day school of 45 pupils and a large S. S. The work here is especially hazardous and difficult, the natives, as a rule, resisting any attempt of change in life or religion.

In Canada God has given us every blessing in connection with the work. At Victoria, B. C., there is a Girls' Home for Chinese women and girls, where the task of first rescuing and then retaining the girls is most disheartening and difficult. The usual work in S. S., visiting and house to house meetings, etc. is carried on. At Port Simpson is the well known Crosby Girls' Home, a blessed factor for soul saving among the Indians, among whom it now has an assured place.

Here, too, is the little hospital where medical service is rendered by that consecrated man, Dr. Bolton, who entered the field solely at the command of God, and relying upon Him alone. How God has honored his faith by giving him precious souls as his fee! The W. M. S. most gladly support two trained nurses to aid in his blessed ministrations. At Chiliauack is the flourishing Coqualeetza Institute, where a sound Christian education and every branch of house and farm work, and many trades are taught. This school is well nigh self-supporting; the W. M. S. but giving a grant. So advanced are the pupils that they have a Mission Band of 16 members.

To my mind there is nothing so pathetic in the history of our society as Kitamaat, where night after night came the half frozen and starved little Indian children tapping at the door of Mr. and Mrs. Raley, our Missionaries. I wish all my little friends who read the Palm Branch could know all about the little ones there who crowded into that little mission house to such an extent that the walls fairly cracked, and larger rooms had to be built. Perhaps some one will write to them about the home at Kitamaat.\* Our W. M. S. gives a grant to aid Mr. and Mrs. Raley. Then, too, there is the French work, where a French Methodist Institute, at Montreal, does grand work among the Roman Catholics. Last year there were 132 applications for admission—55 coming from Roman Catholics. There are also four mission schools, whose combined attendance is close to 300. We, of Nova Scotia, have taken up the supply work to some extent, and goods to the amount of \$70 have been distributed.

M. R.

\*This was done last month

## FOREIGN CORRESPONDENCE.

(Continued from May Number).

In the next room one girl may be reading an interesting book aloud, while the others sew. In the third room, perhaps, we will find several girls knitting hoods, mittens, stockings, etc. They will tell you that they are doing "King's Daughters' work," that they send money regularly every month to two orphanages, and where there are floods and earthquakes they want some extra money to send to the sufferers, so they are glad of these Saturday afternoons, when they can get a little extra work done.

In the fourth room are several little girls. They, too, are doing various kinds of work. They will tell you that they belong to the "Busy Bees' Society," that they have for nearly a year raised one (Japanese) dollar a month towards the support of a little girl in the school. This little girl's father died after a long illness, and her mother was not very strong and could not earn money enough to keep her two children, so had planned to sell the elder to be trained as a dancing girl. Miss Alcorn told them about her, and they wanted to help to support her in the school, and so formed themselves into the "Busy Bees' Society." When you become better acquainted with the "Busy Bees," some of them may, perhaps, ask you not to give all your mending to the "King's Daughters," but to keep some for them, as it is not always easy to get enough work to do in order to raise the monthly dollar. We have lingered so long with the "Busy Bees" that we will not be able to visit the other rooms this afternoon, for a bell is ringing. It is now four o'clock, and the girls must go out for an hour's exercise.

From 5 to 5.30 p. m. they again sew, knit, laugh and chat, that is these who are not in the kitchen helping to prepare the evening meal, or attending to the lamps, or other little duties.

At 6.30 the bell rings for evening prayers. At 7 the bell again rings, and study begins. Saturday evening is spent in preparing for the Sunday morning Bible classes. At 8.30 p. m. the younger girls go up stairs to prepare for bed, and the older girls go at nine. At 9.20 p. m. a bell rings and there is quiet in the school for ten minutes, which time is spent in silent prayer. At 9.30 p. m. lights are put out, and when we go round a few minutes later to say good night at the door of each dormitory, we find all the younger girls soundly sleeping, and sometimes some of the older ones also.

The work on Monday, Tuesday, Thursday and Friday is very much alike. Wednesday, however, is spent in a somewhat different way, and in my next letter I will tell you about our Mondays and Wednesdays.

Perhaps before I write to you again, Miss Alcorn will tell you something about O. Hama San, the little girl for whom the "Busy Bees" are working, and we will also send you her photograph.

The object of our school is to bring many Japanese girls to a knowledge of the true God, and to train them so that they may grow into good and useful women.

Do not forget to pray for our Shidzuoka girls, that they may be able to say with us, "This God is our God for ever and ever: He will be our Guide even unto death."

Yours sincerely,

M. J. CUNNINGHAM.

## DO WE ALWAYS THINK OF JESUS AS GOD.

When writing a former article, viz., "Something to Think of for the New Year," the writer did not know that Jesus was to be the theme of our S. School lessons for all these months. But it is pleasant to find that complying with St. Paul's directions in the 3rd and 1st of Hebrews, viz., Considering Christ, our thoughts are in unison.

One thought, it appears to us, is so very prominent in God's word and yet strange to say, is by many completely ignored, viz., the Divinity of Jesus or that he is indeed very God of very God. There is a certain class of people called Unitarians, who call themselves Christians, but would rob Jesus of His godhead. They take the name from Una, which means one, and say because we believe in the Trinity, or three persons, Father, Son and Holy Ghost, we break the first commandment, which commands us to worship but One God. But we believe in the Trinity, in Unity, the Three in One—one of the mysteries the human mind cannot wholly understand. Each person of the Godhead has His own special work in man's salvation. God the Father is specially spoken of as the Creator and upholder: God the Son our Saviour and Redeemer, and God the Holy Ghost, as our teacher, guide and comforter, and yet in many parts of Scripture each person is spoken of as possessing the power of all. We trust we do not degrade the subject by using an orange as an illustration. We have the rind, or skin, protecting the other parts of the whole orange, then the pulp, or flesh for food, then the seed, which is necessary for propagation. Thus it takes the three parts to make a perfect orange. That Jesus is God we learn from one of the names given by the angel at His birth, viz., Emmanuel. God with us. Again in Isaiah, when the prophet is telling of the child that is to be born as our Saviour in Bethlehem, who is to be called Wonderful, Counselor, the Mighty God, the Everlasting Father, etc.; Isa 9th and 6th. Again Paul says, Heb. 1: 8: To the Son He saith Thy throne O God, etc. Jesus Himself told the Jews—St. John 5: 8—Before Abraham was I am. The name I Am is one of the names given by God Himself, by which He is to be known as such to the people, and when the Jews charged Jesus with making Himself equal with God, He did not deny the charge. Again in Phil. 2nd and 6th St. Paul tells us He thought it not robbery to be equal with God. There are numerous other proofs which might be given, but we must not make our paper too long. Unfortunately, in the present day there are not a few who are tempted to disbelieve in the Godhead and Divinity of Jesus, but a study of the above texts as proofs may serve to settle the minds of some of our young people. The thoughtful daily study of God's word will prevent many wrong views of this, as well as innumerable other subjects. Read what St. Paul writes—2nd Tim., 3rd, 16th: "All Scripture is given by inspiration of God, and is profitable for doctrine, for reproof and instruction, etc."

C. Ross.

Kind words, let us use them; especially round the fireside. More beautiful are they than gems or flowers; they will make a very paradise of the humblest home.

## THE PALM BRANCH.



Address—Cousin Joy, 282 Princess Street, St. John, N. B.

Dear Cousin Joy,—I have never written to you before, but I thought I would write now. I belong to the "United Workers" Mission Band, I and my younger brother and sister. Our Mission Band is making a quilt and putting verses on it. I got the answer to one of the March puzzles, it is "Maggie Smith." I also send a puzzle, and if you think it worth while print it in the Palm Branch.

Your loving Cousin,  
Carlingville, Manitoba. EVA BORLAND.

Dear Cousin Joy,—I am a member of the Golden Rule Mission Band. My sister takes the Palm Branch. I like it very much; I like to read the letters in the Cosy Corner. Our band meets twice a month. This is the first time I have ever written to you. I am ten years old.

Yours truly,  
Millstream, N. B. GERTIE FOLKINS.

Dear Cousin Joy,—This is the first letter I have written to you. I am nine years old. I belong to the Lavinia Clark Mission Band, of Pownal. My sister Annie takes the Palm Branch and we enjoy reading it very much. We meet once a month winter and summer.

Your loving Cousin,  
Hazelbrook MARY BELL WOOD.

Dear Cousin Joy,—We have no Mission Band here, but I belong to the Missionary Society. I am eleven years old, and the youngest member, joining in 1898. I always like to go to the meetings. I take the Palm Branch and like it very much, especially Cousin Joy's Cosy Corner. I thought I would write you a letter to read in your Cosy Corner. I will send you a puzzle, and if you think it worth publishing please do so.

Yours truly,  
Tryon. LIDY McDONALD

Dear Cousin Joy,—I belong to the Golden Rule Mission Band. I take the Palm Branch and like it very much. There are twenty-five members in our Band. Gertrude Smith is the president. Good-bye.

Your loving cousin,  
Mill-t-eam. IDA ELLISON.

Dear Cousin Joy,—I take the Palm Branch, and enjoy reading the correspondence very much. I have never written to the Palm Branch before, but have often thought I would like to be a member of your Cosy Corner. I belong to the White Violet Mission Band, which meets on Tuesday, once in every two weeks. We have about thirty-eight members this year. I am sending a puzzle. If it is suitable I would like to have it put in. I have found the answers to Cousins Minnie and Gussie's puzzles. They are both "Lady-Smith."

My father is principal of the high school here. I have no brothers or sisters, but my cousin lives with us and goes to school; so you see I am not alone. I am thirteen years old. My letter is quite long, but I hope there will be room for it all. I will close now.

From your loving Cousin,  
Sackville. GLADYS I. DIXON.  
[Gladys' puzzle appeared last month.]

Dear Cousins,—You will see that Cousin Joy has moved her "Cosy Corner"—that she is now, as the old song runs,

"Away down south in Dixie."  
She does wish that all her young Cousins could be here with her to-day, in this beautiful land of birds and bees and flowers; of magnolias and apple and cherry blossoms, and all sweet scented breezes. What a good time we would have, to be sure! But Cousin Joy is not going to stay here—oh, dear, no! Almost by the time this reaches you the "Cosy Corner" will be again established in her colder, northern home. Well, she does hope that all the dear Cousins will have as delightful a holiday and be as thankful. Next time, perhaps, she will tell you some of the missionary stories she heard in New York.  
Baltimore, Md.

### PUZZLES FOR JUNIA.

I am composed of 17 letters.  
My 2, 7, 14, is for the head.  
My 12, 3, 10, is a weight.  
My 2, 16, 8, 17, is a large room.  
My 10, 15, 17, 8, is a girl's name.  
My 4, 13, you and me.  
My 1, 6, 11, 4, is a pronoun.  
My 9, 16, 10, is used in a factory.  
My, 5, 2, 15, is a pronoun.  
My whole is a strong commandment.

STANFORD RITCKY.

I am composed of 8 letters.  
My 6, 2, 4, is a sharp article.  
My 3, 5, 6, something a dog does.  
My 1, 2, 4, something you do when you race.  
My 6, 7, 8, something in your boot.  
My whole is the name of a city.

Carlingville, Man. EVA BORLAND.

I am composed of 15 letters.  
My 1, 5, 14, 9, 7, 5, is a girl's name.  
My 14, 2, 3, 1, 11, 12, is in some cases used for trimmings.  
My 4, 10, 6, 15, is a girl's name.  
My 13, 8, 9, 2, 11, 12, bad or good deed  
My whole a very helpful book.

Tryon. LIDY McDONALD.

## LITTLE DANDELION.

Gay little Dandelion  
Lights up the meads,  
Swings on her tender foot,  
Telleth her beads,  
Lies to the robin's note  
Poured from above;  
Wise little Dandelion  
Asks not for love.

Cold lie the daisy banks  
Clothed but in green,  
Where, in the days agone,  
Bright hues were seen.  
Wild pinks are slumbering,  
Violets delay  
True little Dandelion  
Greeteth the May.

Brave little Dandelion!  
Fast falls the snow,  
Beading the daffodils  
Haughty head low.  
Under that fleecy tent,  
Careless of cold,  
Blithe little Dandelion  
Counteth her gold.

Meek little Dandelion  
Groweth more fair,  
Till dies the amber dew  
Out from her hair.  
High rides the thirsty sun  
Fiercely and high;  
Faint little Dandelion  
Closeth her eye.

Pale little Dandelion  
In her white shroud,  
Hearath the angel-breeze  
Call from the cloud!  
Tiny plumes fluttering  
Make no delay;  
Little winged Dandelion  
Soareth away.

HELEN B. BOSTWICK.

## "HIS NAME SHALL BE IN THEIR FOREHEADS."

**H**OW will God write it, papa?" asked little Eve.  
"Write what?" asked papa, looking off his reading.

Eve got up from the low stool where she had been sitting with her book, and came across to him.

It was Sabbath evening, and these two were keeping house while mother was at church.

"See what it says," said she. Then she read: "And his name shall be in their foreheads." "It's out of the Bible," added she; "and I know it means God, because of that big H. How will God write it, papa?"

Her father put down his book and took her on his knee. "God will not write it at all," said he.

"Not write it?" exclaimed Eve in astonishment. "Then how will it come there?"

"Somethings write themselves," said her father.

Eve looked as if she didn't understand. But it must be true, since father said it; so she waited for him to explain.

"When you look at grandfather's silver hair," began her father, "what do you see written there? That he is an old, old gentleman, don't you?" continued he, as Eve hesitated.

"Who wrote it there?"

"It wrote itself," said Eve. Father nodded.

"Right," said he. "Day by day and year by year, the white hairs came, until at last it was written quite as plainly as if somebody had taken pen and ink and put it down on paper for you to read. Now, when I look in your mouth, what do I see written there? I see, 'This little girl is not a baby now, for she has all her teeth and can eat crusts.' That has been writing itself ever since the first tooth that you cut, when mother had to carry you about all night because it pained you so."

Eve laughed.

"What a funny sort of writing!" said she.

"When little girls are cross and disobedient," her father went on, "where does it write itself? Look in the glass next time you are naughty and see."

"I know," said Eve. "In their faces, doesn't it?"

"And if they are good?"

"In their faces, too. Is that what the text means?"

"That is what it means," said father. "Because if we go on being naughty all our lives, it writes itself upon our faces so that nothing can rub it out. But if we are good the angel's will read upon our foreheads that we are God's. So you must try, day by day, to go on writing it."—[Children's Paper.]

## A LITTLE GIRL'S VICTORY.

Two little girls were playing together. The older one had a beautiful new doll in her arms, which she was tenderly caressing.

The younger crept up softly behind her and gave her a sharp slap on her cheek.

A visitor, unseen and unheard, was sitting in the adjoining room and saw it all. She expected to see and hear another slap, a harder one in retaliation. But no. The victim's face flushed and her eyes had a momentary flash of indignation. She rubbed her hurt cheek with one hand, while she held the doll closer with the other. Then, in a tone of gentle reproof, she said:

"O, Sallie, I didn't think you'd do that!"

Sallie looked ashamed, as well she might, but made no reply.

"Here, Sallie," continued the elder girl, "sit down here in sister's chair. I'll let you hold dolly awhile if you'll be very careful."

Sallie's face looked just then as if there were some "coals of fire" somewhere around, but she sat down with the doll on her lap, giving her sister a glance of real appreciation, although it was mingled with shame.

The hidden looker on was deeply touched by the scene. It was unusual, she thought, to see a mere child show such calm dignity and forgiveness under persecution. Presently she called the child and questioned her.

"How can you be so patient with Sallie, my dear?"

"Oh," was the laughing answer, "I guess it's 'cause I love Sallie so much. You see Sallie's a dear girl," excusingly, "but she's got a quick temper, and—Sallie forgets herself sometimes. Mamma said if Sallie would do angry things to me, and I should do angry things to her, we'd have a dreadful time, and I think we would. Mamma said I should learn to give the 'soft answer,' and I am trying to."



## LEAVES FROM THE BRANCHES.

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Nova Scotia and Newfoundland Branch.

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RITCEY'S COVE, Lunenburg Co.—We are endeavoring to do a great deal of good in our Band. Our Easter Offering amounted to \$5.76. We have one new member to report.

UPPER PORT LA TOUR, Shelbourne Co.—During this quarter we have had but two meetings. These were well attended, and the outlook is very encouraging. We appointed at each meeting a small committee to provide entertainment for our succeeding meeting. We have two new members this quarter, and are looking forward to a larger membership. All seem very much interested in our missionary work, showing it by their willingness to work in our Band meetings.

A. M. B.

N. B.—This next month (June) is the time we nominate our delegates for Branch meeting. Will all the Bands and Secretaries please notify the Band Corresponding Secretary as soon as they have had their June meeting?

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N. B. and P. E. I. Branch.

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The King's Messenger Band took part in the Easter service of the Centenary Auxiliary of the W. M. S. They sang very sweetly "Jesus tender Shepherd," etc., and then gave the recitation which recently appeared in Palm Branch, "Little Girl Blue." Both boys and girls acquitted themselves to the satisfaction of those present, and were called back to repeat the performance. The amount realized on the occasion was greater than that of last year.

B.

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The members of all our Bands will be grieved to know that their kind friend, Rev. Mr. Kirby, who has done so much to interest and instruct them through the pages of the Palm Branch, is just now in circumstances of deep affliction, mourning the loss of his faithful, devoted wife. She died of pneumonia, after a brief illness. The sympathy and prayers of many friends are with the stricken household in this time of sorrow. May the God of all consolation, who brought again our

Lord Jesus Christ from the dead, comfort those who mourn with the hopes of a joyful re-union.

"There is no death, what seems so is transition  
This life of mortal breath  
Is but a suburb of the life Elysian,  
Whose portal we call death."

M

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Moose Jaw Mission Band.

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The annual meeting of the Moose Jaw Mission Band was held in the Methodist Church Tuesday evening, when a varied and interesting programme was well rendered by members of the Band to a crowded congregation. Rev. O. Darwin, the pastor of the church, occupied the chair. An interesting feature of the programme was the opening of the boxes which contained the amounts contributed or collected by the children. Vaughan Grayson and Pearl Cline, in consequence of having over \$5.00 each in their boxes, become life members of the Band. When the last box was opened the chairman remarked that it was said of Abel, "He being dead yet speaketh," and Herbie Bellamy, late president, though dead yet speaks, and the influence of his life will long remain. His box, which is still being looked after at his own request, contained the sum of \$40.00. Mrs. Bellamy, the Superintendent of the Band, gave an interesting report of the work done during the year, and announced the amount raised this year, \$187, and the offering for the Kanazwa Orphanage to be \$11.75. After the singing of the doxology and pronouncing of the benediction a very interesting meeting was brought to a close.

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Wesley Church Band.  
(9 Miles from Moose Jaw.)

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The annual meeting of the Wesley church Mission Band was held in the church last Monday evening and was well attended. The pastor of the church occupied the chair. Several selections, choruses, solos and recitations were rendered by the children in a very pleasant manner under the direction and leadership of Mrs. Shepherd. Mrs. Bellamy gave a very instructive and interesting address, explaining the work of the Women's Missionary Society, and exhibited samples of silk work from the orphanage in Japan, for which she received, on motion of Messrs. Smith and Rathwell, a very hearty vote of thanks. Mr. Shepherd then read the report of the amounts contained in the children's boxes, which totalled \$14.17, and this, with the collection, makes the proceeds \$20.00.—[The Moose Jaw Times.]