

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

**H**ERE is Japan's beautiful "Sacred Mountain." Fujiyama, the pride and boast of every Japanese, and the admiration and delight of all foreigners. This is the way in which one of our Lady Missionaries wrote of it—"I count as one of our blessings the privilege of enjoying such scenery. Mountains surrounding us on every side, with Fuji now gleaming white in its snowy covering, rearing its proud head high over all the green rice fields of the plain, now turning to yellow a landscape varied by numerous houses and trees dotting the plains, and oftentimes, crowning all, great snowy cloud billows or a golden sunset sky." Why is the mountain sacred? Because of the superstitions attached to it, and every year it is ascended by hosts of pilgrims who long for a rest which is only to be found in Christ of whom they have never heard.

Would the girls and boys of the Mission Bands like to make the ascent up the steep mountain

sides? All right, let us go, only we must be sure to go in July or August; at other times it is dangerous and we might not be able to get a guide, the guides are afraid to risk it. In mid-summer the snow leaves the mountain, and there is heat and dust. This going up of the girls and boys reminds us of the story told of the first Fugi pilgrim. It was Sin-fu, a Chinese sage, or wise man, who, two or three centuries before Christ, led a band of six hundred youths and maidens to seek for their Emperor, Che-Wang-Te, a remedy

for immortality, to be procured only on the summit of this mountain. This band of pilgrims never returned. How sad to think that God's best gift to man should be so lightly esteemed—for Immortality has been brought to light by the Gospel.

Shall we not be tired and want to rest? Oh, yes, there are rest houses on the mountain—they are open now and visited by thousands of pilgrims. The pilgrims must walk

but we foreigners may ascend by horse or kago. A kago is a basket palanquin (or covered carriage) slung from a pole and carried on the shoulders of two men. Afraid? Oh, you need not be afraid for they go with a firm and steady tread. Have we reached the top? Well now we are more than 12,000 feet above the level of the sea. A dizzy height! But Oh, the prospect! it is indescribable—there are Temples, heathen temples, round



FUJIYAMA, JAPAN'S SACRED MOUNTAIN.

the rim of the crater of the lava cone, and from these may be seen five different provinces and a great stretch of ocean. If we could only stay till morning to see the sunrise how nice that would be, for this is the sunrise kingdom—but beautiful as the mountain and the prospects are we are glad to get back again to Yokohama and thence home—home to a Christian Land. But there is hope for Japan.

"Pass not unmarked the island in the sea  
Whose waters claim the most celebrity,  
Half hidden, stretching in a lengthened line  
In front of China, which its guide shall be,  
Japan abounds in mines of silver fine,  
And shall enlightened be by holy faith divine."

## MEDICAL MISSIONS.

## Deaconess Work.

"For I have given you an example, that ye should do as I have done to you."—John 13: 15.

When Jesus Christ was upon the earth He "went about doing good" and healing all manner of sickness and all manner of disease among the people." Always His tender heart was moved at the sight of human suffering, and His hand was ever stretched out to comfort and heal.

Disease is as prevalent to day as it was in the time our Saviour was upon earth, and He has imparted to wise men down through the ages the science of medicine, until to-day there are few diseases of which we cannot be relieved.

In heathen countries sickness is even more common than with us; but, alas! their knowledge of medicine is so small that nothing can be done to ease their suffering. It is usual in some countries to look upon all sickness as the work of evil spirits, and their methods of exorcising them is cruel beyond description. Their doctors have no correct knowledge of the circulation of the blood or of the action of the heart, lungs, or other organs, and regard every symptom as a distinct disease. Most of their medicines are composed of snakes, centipedes, scorpions and toads ground up and made into pills. In case of an artery being ruptured sealing wax would be applied to stop the flow of blood. In consequence of such ignorance many lives are lost that might be saved if proper means were used.

So medical missionaries go forth from all Christian countries, bearing in one hand the means of restoring physical health and in the other the tidings of the Great Physician, who alone can heal sin-sick souls. Surely this is a noble work, and one that demands our sympathy and prayers!

Our church has sent several medical missionaries to China and British Columbia; where hospitals have been erected and thousands of patients relieved of their sufferings each year. Dr. Bolton has done a grand work among the Indians of British Columbia, where he has been laboring since 1889. In 1892 a hospital was erected at Port Simpson, where many a poor afflicted Indian has been helped physically and spiritually. It is so easy to tell them of Jesus, when they are being relieved of their pain and sickness, and many are reached in this way who never would be in any other. At Port Simpson our W. M. S. support two nurses, who are invaluable assistants of Dr. Bolton in his noble work.

(Concluded on page 5.)

## BRIGHT LEADERS.

The want of our Mission Circles and Bands is bright leaders. The lesson may be ever so helpful in itself, but if there is no one to simplify it to the younger ones, to bring out and explain its meaning and points, it will certainly fall very flat on the ears of those who, like the ancient Athenians, are always ready to "tell and hear some new thing."

If impressions are made at all they will be very likely to be false ones.

If the Band Leaders only knew it this Band leadership might be the means of a noble development of their own best selves, for the very effort to impart knowledge to others has a wonderful reflex influence.

Do you say: "How can I be bright when I am not naturally bright? I am not a born leader, this office was thrust upon me." Sad when we so feel; but having accepted the office should you not bring your best resources to it? If you love Christ, the heathen world and the souls of the children, you have the very best qualifications for a Band Leader.

If you lack these great essentials, you had better go first and sit at the feet of the Master till His own loving spirit takes possession of you.

"More Love to Thee, O Christ,  
More love to Thee."

No brightness like the brightness that He gives. What we all want is the warmth, the zeal, the enthusiasm which leads to loving service. It is an essential for a Band Leader, and it is contagious! She will find that the children have entered into her spirit, which is really the Christ spirit, and they will all be ready to do and dare for Him.

## THE LITTLE STREETS.

"Tomorrow I'll do it," says Bennie;  
"I will by and by," says Seth;  
"Not now, pretty soon," says Jennie;  
"In a minute," says little Beth.  
O dear little people remember,  
That true as the stars in the sky,  
The little streets of "To-morrow,"  
"Pretty soon," and "By-and-by,"  
Lead, one and all,  
As straight, they say,  
As the king's highway,  
To the city of "Not at all."  
—Youth's Companion.

## Suggested Programme for Mission Bands.—November.

1. Opening Hymn—"Jesus shall reign where'er the sun."
2. Announce subject for prayer and study—"Our Society"
3. Leader and Band read alternately Psalm 115; 3-8.
4. Short prayer for our Band work and general work of our Society.
5. Roll call—answer to names.
6. Unfinished business, reports, etc., new appointments.
7. Hymn—one verse of "Work for the night is coming."
8. Recitation—"The Little Brown Penny"—page 5.
9. Field study with map—Questions.
10. One or two verses of "Jesus saves."
11. Prayer or benediction.

Distribution of Palm Branches,

## THE LIGHT FROM THE CROSS:

There's a light from the cross! There's a light from the Word!  
It is flooding the earth with the joy of the Lord!  
And hearts that were aching  
In darkness, and breaking,  
Are chanting his praises in blissful accord.

Bow down, eastern mountains! The Saviour has come!  
And sing, O ye fountains, in every wide zone!  
To every dark nation  
The glad proclamation,  
Is offering welcome, and pardon, and home.

Ay! crumble to dust in your temples of gold,  
Ye idols so ancient and stony and cold!  
The people are yearning  
For comfort, and learning  
The best, sweetest story that every was told.

There's a light from the cross! there's a light from the Word!  
And the kingdoms of earth are the realms of our Lord!  
Our Saviour victorious,  
So tender, so glorious!  
We praise thee, we bless thee, in reverent accord!

—Exchange.

## FIELD STUDY FOR NOVEMBER.

## OUR SOCIETY.

The Woman's Missionary Society of the Methodist Church of Canada was organized in the City of Hamilton, Ontario, November 8th, 1881—it is therefore nearly eighteen years old.

The General Missionary Society of our church, organized in 1824, fifty-seven years before ours, had come to see that the best work among the women and children of heathen lands could only be done by Christian women, consecrated to that special purpose.

So it came to pass that our society was organized on the recommendation of the General Board of Missions, and endorsed by the General Conference of the Methodist church. They thought it a good thing to do.

"Its object is to evangelize (instruct in the Gospel of Christ) heathen women and children; to aid in sustaining lady missionaries and teachers, and other special laborers in the home or foreign fields, and to raise funds for the work of the society.

Our relation to the general society, as given in the Report, is this: The Women's Missionary Society works in harmony with the authorities of the General Missionary Society of the Methodist Church, and is subject to their approval in the employment and remuneration of missionaries or other agents, the designation of its fields of labor, and the general plan and design of the work."

Our fields of labor are largely decided by the fields into which its missionaries have already gone.

Our fields, as entered by our missionaries, are Japan, British Columbia, Quebec and China.

Our largest work is in Japan. Our mission stations there are Tokio, Shizuoka, Kofu, Kanazawa, Nagano.

Next month Tokio and the work done there will form our Field Study.

## A TIDAL WAVE IN JAPAN.

YOU all know about the tides of the ocean, though many of you who live far inland have never seen them, as they ebb and flow twice each day. Have you ever read of the tidal waves that sometimes, without any warning, sweep in from the sea, bearing all before them in their swift approach, and falling back quite as swiftly, dragging with them people and houses and everything that can float?

Dr. DeForest, of Japan, in writing to his son in this country, describes what he saw in the town of Aigawa, which was almost blotted out by a tidal wave in June last. Here is the story Dr. DeForest tells:

"There were forty-three houses, with 376 persons, and in a few moments thirty-seven houses were wholly ruined and five more half wrecked. Nothing but a little temple further up the hill was unharmed. One hundred and fifty-eight persons were killed and thirty-three wounded. The village was at the head of a little bay with rocky sides, so that the great wave crowded into the narrow space, rose twenty or thirty feet, and rushed upon the houses, breaking them into kindling wood and then, withdrawing, sucked a large part out into the ocean.

"I saw one great pine tree, fifty or sixty feet high, in the branches of which two men were caught, as the waves were sweeping them far out to sea. I saw one poor mother with her little babe in her bosom, but her husband and other children were drowned. She seemed dazed and would not speak to us. One man told us he lost every member of his family, wife, children, and parents, six in all, and only himself was left. He told me this with a smile, but I knew his heart was sad beyond telling. We ate rice in the house of another man, who pointed to his roof—a great, broad, thatched roof—and said: "That house used to stand way off at the other end of the village, and it was whirled completely around by the wave. Eleven persons were in it when it was struck, and when we cut a hole in the roof, we found nine of them saved and two dead." The old lady who was in that roof cooked our rice for us and I gave her a yen for it.

Is it not a good thing that our missionaries are where they can care for and comfort these poor people in such distress.—[Dayspring.]

## QUESTIONS FOR NOVEMBER.

When was our Woman's Missionary Society organized, and where?

When was the General Missionary Society Organized?

Why was it organized?

How are we related to the General Missionary Society?"

What largely decides our fields of labor?

Name our fields in the order in which work was begun in them.

In which is the largest work?

Name, and point out on map, our Mission stations in Japan

## PALM \* BRANCH.

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MISS S. E. SMITH,  
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ST. JOHN, N. B., OCTOBER, 1899.

**H**IS month begins another missionary year and, of course, we start on our journey with fresh hope and courage, remembering these words: "I am with you, saith the Lord of Hosts." Power, power not our own, shall be given us. The encouragement is great. Let us take it to heart and work on.

With the beginning of a new year there is always an opportunity for improved plans and methods. God has spoken to us as He did to the children of Israel, that we "move forward." We have thought much of what we could do for the young people of our Circles and Bands this year in order to make them better acquainted with our society—its origin, object and aims; its fields, and the work done there.

During the year we asked for an expression of opinion from our Band secretaries as to whether it were preferable to follow the prayer subjects given to our Auxiliaries, and so have a different field each month, or have a study of our own and continue in one field long enough to become fairly well acquainted with it. After some discussion in Palm Branch our secretaries and other Band workers, well qualified to speak, unanimously concluded that the latter would be of much greater advantage to the Bands. So now, in accordance with this idea, and really following the lead of the Auxiliaries, we are taking up Japan, our largest field.

We shall continue in Japan at least three months, probably four, until we work up a real interest in that country, and give our young readers a good idea of the work which has been done and is still being done in our mission stations there—both school work and evangelistic.

This month we have dealt mostly with our society, from a strong wish to make the young people realize that they are indeed a part of the society; and so have only been able to touch upon Japan.

Next month, as already suggested, we will take up Tokio and the various departments of work carried on there. All the help that can be given, both from home and abroad, on the subject of Japan will be gratefully received.

Korea has had three woman rulers.

Korea's recent history has freed her from the domination of China and largely from Japan. She is at present greatly under the influence of Russia.

Korea has had five religious periods. Of the first, little is known; the second was Buddhism; the third, Confucianism; the fourth, Roman Catholicism; the fifth, Protestantism. Of these, Confucianism has the strongest hold on the people.

The first tidings of the existence of Christianity that went to Korea was through books sent from Peking in 1777.

W. B. F.

Signification of Korea, "morning calm."

Size, a little smaller than Great Britain.

Number of inhabitants about 12,000,000 to 15,000,000.

The capital of Korea is Seoul, which has 250,000 inhabitants.

Korea is two days' sail from Japan and twenty-four hours from hina.

Koreans are great travellers in their own land.

The Korean dress is universal and of white cotton cloth.

The language of the Koreans is similar to that of the Chinese.

We are indebted to Korea for the first metal type.

Most Koreans can read and write.

Government, imperial.

An isolated country until 1876, but now has treaties with Japan, China, United States, Great Britain, Germany, Russia, Italy and Austria.

## WOMEN NAMELESS IN COREA.

The Korean woman has not even a name. In her childhood she receives a nickname by which she is known in the family and by her near friends; but which when she arrives at maturity is employed only by her parents. To all other persons she is "the sister" or "the daughter" of such and such an one. After her marriage her name is buried—she is absolutely nameless. Her own parents refer to her by mentioning the district into which she has married. Should her marriage be blessed with children she is "the mother" of so and so. If it happens that a woman has to appear in a law court, the judge gives her a special name for use while the case lasts in order to save time and to simplify matters.—[National Zeitung.]

Subscribers sending orders for Palm Branch will kindly remember to give the name of the Branch to which they belong.

## THE LITTLE BROWN PENNY.

A little brown penny, worn and old,  
Dropped into the box by a dimpled hand;  
A little brown penny, a childish prayer,  
Sent far away to a heathen land.

A little brown penny, a generous thought,  
A little less candy, just for a day,  
A young heart awakened for life mayhap,  
To the needs of the heathen far away.


The penny flew off with the prayer's swift wings,  
It carried the message by Jesus sent;  
And the gloom was pierced by a radiant light  
Wherever the prayer and message went.

And who can tell of the joy it brought  
To the souls of the heathen far away,  
When darkness fled, like wavering mists,  
From the beautiful dawn of Gospel day.

And who can tell of the blessings that came  
To the little child when Christ looked down?  
Or how the brown penny so worn and old  
In Heaven will change to a golden crown?—*Selected.*

## SEEK AND YE SHALL FIND.

BY THE REV. HENRY LOOMIS.

 AMEGUCHI OKURA was a Japanese widow in very destitute circumstances, and in order to get the clothing and food necessary for her daily sustenance she obtained employment as assistant gate keeper at the school for Bible Women, connected with the Methodist Mission in Yokohama. The compensation was small, yet afforded her enough to supply her with what was simply necessary, but nothing more.

As she watched by the gate day by day the time passed very slowly, and her lonely and destitute condition made her exceedingly sad. She thought of the gods which her people worshipped, and tried to get comfort from them, but these gave her no hope.

And so, one day, in order to occupy her mind, and to help to relieve the monotony of her situation, she borrowed a New Testament from a Christian friend, and began to read it.

When she came to the words of our Saviour, "Seek, and ye shall find; knock, and it shall be opened unto you," she was deeply impressed with them, and said at once, "What a wonderful and kind God this must be. No other god tells us such good news as this. I will try and see if He will not help and bless me."

And so, without any teacher except the Holy Spirit, she concluded that "Knock, and it shall be opened" must mean that we ought to pray, and God would surely answer prayer. Then she began to ask God to be gracious to her and help her, as she was in great need.

The Lord heard this prayer of faith and gave her peace and comfort; she then desired to learn more of His ways. So when there was a meeting of the women she would find a spot where she could keep watch on

the gate, and yet be near enough to the open windows to hear what was said and done within. In this way she got much help and comfort.

At length some one noticed her earnest attention and inquired why she came in this way to hear. She then confessed her faith in Christ and her desire to serve Him.

Further inquiries revealed the fact that she had evidently been able to discern, in the words of our Lord, the way of salvation, and had thus entered into the peace of a true believer. So great was the change in her life, and so manifest the happiness that had come to her in her new experience, it was decided that perhaps she could be very useful in trying to help others. She was then received as a student in the school for Bible Women, and has become one of the most efficient and practical workers among the class to which she belongs, and who, she fully realizes, have great need of the comforts that come from the knowledge of Christ as the sinner's friend.

## MEDICAL MISSIONS.—Deaconess Work

*(Concluded.)*

In China we have four medical missionaries, Drs. Hare, Kilborn, Smith and Ewing, who, together with their noble wives are doing a good work for the Master. Besides these our W. M. S. has one missionary, Dr. Killam, who, together with Mrs. Dr. Kilborn, is toiling, not in vain, to obey the command of Jesus Christ and "Heal the sick, preach the Gospel." Dr. Henry is ready to sail at any time.

But nearer home than British Columbia or China we have a noble band of consecrated women, who are spending their lives literally fulfilling our Saviour's command, and doing as He did. The Deaconess Home was established in the City of Toronto in 1894, and is doing a grand work in caring for the sick, helping the needy and encouraging the despondent. During the last year the Home has been moved to a well equipped building, 257 Jarvis Street, where the work can be carried on more successfully than was possible in crowded quarters. This little band of women are instant "in season, out of season, with all long-suffering." During last year the Deaconesses made 2070 canvass calls, 5059 missionary calls, and 1362 visits to the sick. They have spent 2,598 hours nursing the sick; have given away 2,119 half worn garments and 371 new ones. In many other ways they have relieved the needy of the city.

Surely we should pray God to bless and strengthen them in their noble work and labor of love.

We have a share in this good work, for our W. M. S. has furnished a room called the "Rebecca Williams" Room for the use of our missionary candidates, who are required to spend three months in the Home, as part of their training for missionary work. How nice it is to know that we have a share, no matter how small, in this Christ-like work!

Ontario.

A. C. W.



A. Dress.—COUSIN JOY, 232 Princess Street, St. John, N. B.

Dear Cousins,—Hope you will all be interested in the Field Study this month, and so get a good idea of what this missionary work means. We want all the Band members to feel that they are a very important part of "Our Society," as indeed they are. Why what would "Our Society" be, we wonder, without the girls and boys? It would die out perhaps, in a few years, if there were no younger people to take the place of those who are now doing grand work; young people who will have grown up then, and in whom the true missionary spirit will shine out, because it has been allowed to grow too. So give good heed to your Band Leaders this new year, dear cousins, and make yourselves so well acquainted with all the studies that when your friends will ask you what you mean by "Our Society" you can explain to them just why it was organized, and tell of all the good work that has been done by our faithful missionaries.

Dear Cousin Joy,—I think I have found out the answer to the September puzzle:—"Let the peace of God rule in our hearts."

Yours sincerely,  
"The Parsonage," Eglinton. BESSIE LOCKE.

Dear Cousin Joy,—We have written to you once before, and thought we would like to write again. We belong to the "Pansy Mission Band," of Chantry. We take the "Palm Branch," and like it very much. Our Easter offering amounted to five dollars and thirty cents. We have found the answer to one of the puzzles; it is "Herbie Bellamy." We have made a puzzle and if correct please publish it in the paper. Hoping we have not taken up too much room, we remain

Your loving cousins,  
MAGGIE BULFORD.  
ESTELLA CHANT.

Harlem.

Dear Cousin Joy,—It seems strange to write to one whom I have never seen, and it makes me feel queer when I write the word "cousin."

I belong to the Mission Band which was organized May 13th, 1899. It is called the "Jenny Ford," named after a missionary. The band meets once a month at our president's home. When the band was first organized there were ten members, but now it has

increased to seventeen, I being the corresponding secretary.

From your loving cousin,  
Carsonville, N. B. ELSTIE A. GAUNCE.

Dear Cousin Joy,—This is the first time I have ever written to you. I belong to the "Jennie Ford" Mission Band. We have sixteen members. Miss Maggie Leiper is our president. We meet the second Saturday of each month, at our president's home. My sister takes the "Palm Branch," and we both like to read it very much, especially Cousin Joy's Cosy Corner; she looks so cosy there. I think I have the answer of one of the last puzzles, it is: "Go ye therefore and teach all nations." I hope I have not taken up too much room, but I thought you would like to hear from our new Band.

From your loving cousin,  
Carsonville, N. B. IVA S. LEIPER.

[Yes, indeed, we are glad to hear from this new Band, and congratulate it on its success.]

Dear Cousin Joy,—I thought that I would write you a short letter and tell you that I belong to the Golden Rule Mission Band. I take the "Palm Branch" and like it very much. The first that I read are the letters. We have 27 members in our Mission Band; Alma Beatey is our president.

From your loving friend,  
Millstream, N. B. ETTA DOUTHWRIGHT.

#### RECITATION—"The Beautiful Story."

'Tis a beautiful story the Bible has told,  
And happy the children who know  
The way that leads up to the City of Gold,  
And the door Jesus opened below.  
But what of the children who never have known  
The pathway to that happy land;  
Who are bowing to idols of wood and stone  
Which in far heathen temples stand?

They tell me of homes so sad and so drear,  
Far over the ocean wave;  
No welcome is found for a daughter there,  
Not a flower for a baby's grave!  
Yet Jesus has left the same blessing for them  
Which rests on my own little head;  
Isn't somebody going to tell them of Him,  
And all my dear Saviour has said?

C. M. F.

#### PUZZLES FOR OCTOBER.

I am composed of 23 letters.  
My 7, 11, 6, 17, 20, 12, 5, is a message, errand.  
My 10, 22, 18, 5, 21, fourteen pounds.  
My 22, 14, 7, 21, is not wild.  
My 3, 12, 7, 21, 13, 22, is a portion of time.  
My 17, 21, 4, 9, 2, 5, is another division of time.  
My 1, 12, 15, 6, 22, is not the best.  
My 7, 4, 15, 23, is a girl's name.  
My 19, 8, 22, 16, is a collection of houses.  
My whole is something in which we should all have a great interest.  
COUSIN JOY.

I am composed of 13 letters.  
My 4, 13, 12, is a part of the body.  
My 2, 7, 6, 9, is a flower.  
My 1, 4, 8, are human beings.  
My 10, 7, 11, is a useful article.  
My 5, 12, 5, is a boy's name.  
My whole is a willing worker in a Mission Band.

MAGGIE.  
ESTELLA.

## BLOSSOM'S SECRET.

"I want you to choose, little Blossom"  
 (Grandpa calls me his blossom, you know),  
 "A gift for your birthday from grandpa.  
 Shall it be the new calf, white as snow,  
 The colt, or old speckled-wing's chickens?  
 For of all that my acres can hold  
 There's nothing too good for my darling  
 Who is growing so dreadfully old."  
 I thought, oh, a long time about it,  
 Till my eyes wandered out to the trees,  
 All loaded with pink and white blossoms  
 That were falling like snow in a breeze.  
 "You darling old grandpa!" I whispered,  
 "Could you give me just one apple tree?"  
 For I happened to think of a secret  
 That belongs just to Daisy and me.  
 The great golden apples are hanging  
 Where the blossoms were hanging last May,  
 We gathered the round shining beauties  
 And sent them to town market-day.  
 Of course I can't tell you the secret,  
 For it doesn't belong just to me; I  
 I guess, though, the dear mission people  
 Will be glad grandpa gave me the tree.—Selected.

## ONE OF MAMMA'S PLANS.

**N**ELLIE, come! Mamma's going to cut out cakes, and she says we may each have a piece of dough and make some for ourselves."

"Goody!" and Nell came down stairs two steps at a time. "Oh, mamma, you are so busy, let us cut them all; we've played doing it for years, and we are big girls now."

"Very well, and thank you," mamma answered, giving each little daughter a kiss; then, an idea coming into her mind, she added, "I will give you each half of the dough, and every tenth cake shall be mine; the rest you may do as you please with. Is that fair?"

"I should say so," shouted Daisy; but as Nell rolled up her sleeves to begin, she said soberly, "Mamma, it's a great deal more than fair. What do you mean? All the things are yours."

"But you are doing the work that turns the things into cakes. Besides, I gave them to you," answered mamma, beginning to stir up material for larger cakes.

"Yes, and you give us good food and home, and so we've got the strength to work with," said practical Nell.

"It's too little pay for so much give." "It isn't pay at all," mamma contradicted; "The tenth is mine; I never gave you that. If you want to pay me, you can give me some of yours."

"Mamma," began Daisy wonderingly, "I don't know what you mean."

"I do, I do," Nell answered vehemently, working away with vigor. "The tenth is the Lord's. Mamma wants to teach us something. He gives us everything but the tenth, gives us all the strength to work with,

and it's only after we've taken his part out that we begin to give. I see; I haven't been living with mamma fourteen years for nothing. I know she has meaning in her plans."

Mamma smiled lovingly. "Now, how will you work my plan. You know, you asked me yesterday what systematic and proportionate giving meant. Proportionate means taking one part or portion of the whole, such as one out of every ten or three out of every five, or any amount you decide on. Systematic means to do it by a plan regularly."

"I'll take out each tenth one as I cut it," Nell assented; but Daisy objected, "That'll take too much time; when I've done I'll count them all and divide by ten."

"Both ways are systems," said mamma, smiling. "Which one is best?"

"Mine," said Daisy. "It's less trouble."

"Mine," said Nell. "Then mamma won't have to wait so long for hers. We get ours right off, and 'tisn't fair for her to wait. Now," she added with satisfaction, "I've got something of my very own to give to that family our Mission Band is going to send a basket to at Christmas. It feels lots nicer."

"On the first day of the New Year," mamma said, "Papa and I have decided to give you each an allowance, out of which you are to buy your gloves, handkerchiefs and ribbons. Then, as we want you to learn to earn money too, Daisy shall do the dusting and Nellie may make the beds and straighten up the rooms for me in the morning, and we will pay you so much a week."

"Oh, thank you, mamma. Oh, mamma, you and papa do so much for us, we don't want any pay."

"Thank you, dear; but if you do it regularly and faithfully you will save me getting a girl to do it, who would do it altogether for pay. You can put love in 'o your service. Now, how about God's share?"

"Ten cents out of every dollar; that's the tenth, isn't it?" said Nell immediately. "That belongs to God." "S'pose our gloves and ribbons and handkerchiefs all wear out, and ninety cents won't buy new ones?" Daisy questioned.

"S'pose the dollar wouldn't buy them?" Nell asked.

"Then something would have to wait," Daisy answered laughingly.

"Then let it wait with ninety cents. If that ten cents is God's, 'tisn't yours; and if you spend all your ninety on yourself, what are you going to have to give away? I want to carry my own money to Band and Sunday-school, and have some to put away for foreign missions." Nell gave her rolling-pin a flourish. "Mend your gloves—mamma will teach you,—don't lose your handkerchiefs, and do without ribbons. I see how to have money to give; and I'm going to get a box and put 'The Lord's Tenth' on it, and put in His penny just as soon as I earn ten, and then it will be there, and I can't forget and spend it and have to owe Him money as well as thanks and love. I see the way to do, and I mean to begin right off. Here's mamma's painful of tenth cakes. Is the oven hot?"—[Selected.]



## LEAVES FROM THE BRANCHES.

## Nova Scotia and Newfoundland Branch.

As this will be my last report as Mission Band secretary, I should like to thank the members who have so kindly helped me, and would ask for my successor the same sympathy and assistance which has been extended to me.

The work among the Bands this year has been on the whole rather encouraging, though, as the returns are not yet in, we cannot tell what the funds are. We have still forty-eight bands, four of last year's have died, and four new ones been added. The ones dropped had practically ceased to exist with the close of last year. Several bands have re-organized, and are doing nobly.

I would ask every circle and band to try to get new subscribers for "Palm Branch." This is the time of year to start a club. Try it, and see what you can do.

We are closing the year, and some of our brightest hopes have not been fulfilled. Let us start the new one with fresh courage, determined to do all we can, as band members, to win the heathen world for Christ.

MARCIA B. BRAINE,

Halifax.

Band Secretary.

## N. E. and P. E. I. Branch.

The Annual Report Papers are just beginning to come in, and so far are encouraging.

BENTON—The "Sadie Hart" Band reports the same number of members as last year, and a large increase in funds.

It was delightful to find the first report received so encouraging.

SACKVILLE—Mt. Allison Circle has had seventy-two members this year. Surely there are great possibilities in such a body of young workers as this.

CARSONVILLE—The "Jennie Ford" Band, though but a few months old, has promptly sent in its encouraging report.

TAY—"Tansy" Band began the year with eleven members, and has now thirty-five. Will any other show such an increase?

Fredericton.

E. E. C.

## "SAD, BUT" TRUE."

The Editor sat in her easy chair,  
But the Editor was not easy there.  
A perfect picture of dark despair  
Was the Editor in her easy chair!

Not perfectly original, friends, only a parody which fits well sometimes.

Now, what can be easier than an easy chair, and why should not the Editor be easy there? The case is clear. She has not, as George MacDonald says, "a free mind." She came home from a few days' rest to find everything empty, even the waste basket. That is the sad side of the story. Now we will give you a brighter side.

In a day or two a lot of letters from the young cousins came tumbling in, followed by an excellent article on "Medical Missions and Deaconess Work," by the young lady who has so kindly furnished us with Field Studies in the year that has passed; Band notes from two most faithful secretaries; a letter from Miss Long, of Kit-a-Matt; a suggested programme—and—the heart of the Editor revived.

Be sure to read the editorial on 4th page.

## A COLLECTION JINGLE.

Little girl with nite-box.

Chink! chink! chink!  
O, what do you think?  
I've a little box here,  
And it is very queer;  
But the pennies within have a story to tell.

Chink! chink! chink!  
O, what do you think?  
They are going a trig  
Or a big steamship,  
And I am quite willing to bid them  
farewell.

Chink! chink! chink!  
O, what do you think?  
Dear friends, hear them cry:  
"O, please let me fly,  
To tell heathen children the sweet  
gospel news."

Chink! chink! chink!  
This is what I think:  
T'would increase my store  
If I had a few more;  
So I'll ask you for some, and please  
don't refuse.

—L. A. S. in C. M. F.