



ALL of us who had the pleasure of seeing and hearing our Missionary, Miss Maggie Smith, when at home on furlough from her much loved work in Chilliwack this year, will remember how she told of Peter and his conversion. Peter was one of the boys in the Coqualeetza Home. Years ago in a letter written by Miss Smith and sent to Palm Branch, she says, "In my last letter I mentioned three particular boys—Peter Smith, John Smith (the sick boy), and George. Dear John, aged ten, passed away Feb. 2nd. He had been here nearly a year and was a dear, good boy. He was ready to go, and said, 'I know I am saved.' This makes the first death at the Institute. After his death Peter (his brother) who was very miserable, was allowed to go home to Vancouver, for a change, but as he did not improve, went into a hospital. We are all fond of him; he is a fine character, and, if spared, will make a good worker. He returned to us on Tuesday. Speaking of his brother Thomas, who had been converted, he said, 'I know God sent me home to help Thomas.' So you see Peter has begun his mission work. He has the simple child-like faith. He will not stop till his father and sister are converted and not then. Soon after Peter's return I found him and George in the school-room, George reading the Bible to Peter."

So, now, you see, Peter is a young man and married, and it is the pretty picture of his wife and baby that we give you this month. We would like to give Peter's too, for he is a fine, intelligent-looking young Indian man. He married one of the girls in the Home-School which accounts for her superior and intelligent look, also, showing what education and the religion of the Lord Jesus Christ can do for Indians as well as Canadians. The baby is surely as sweet as any

Canadian baby. We were greatly in hopes to have with this picture a sketch of Peter and his family to give you, and wrote to Miss Smith asking for one, but she had already left for Chilliwack. However we hope yet that she will kindly send us one, for you will be anxious to know all there is to tell about this interesting family.

In her report at Board meeting this year Miss Smith spoke of how much she had enjoyed this service for the Lord. Her work had been blessed, and blessed to herself, because through it she had been led to devote herself more entirely to God. Spoke of her first impressions of the Home. The first Indian to arrive there was Dennis, the child of Indian parents who were awaiting trial for murder. There were 102 children there last year, 30 of them very small. She found Indian children quite as quick to learn as white children. They are only instructed in school half of each day, the girls being taught housework, sewing, cooking and laundry work. The boys do industrial work also. They took many prizes at the Chilliwack Fair. The people wanted the girls as servants. Greater things were expected in coming years. The children listened to religious instruction with simple faith, and this not only in the class meeting, but in their daily walk. The Sunday-School work was very interesting. The camp meeting was held near the school and the pupils reaped great benefit from the meetings. The Indians themselves gave liberally to missions. Last year contributed \$65.



PETER'S WIFE AND BABY.

POINTS TO MAKE US GLAD.

The whole world is now open to the entrance of Christian missions. The Bible is now printed in two hundred and fifty languages. Four-fifths of the people who live in the world could read it in their own tongue.

MISSION BAND WORK.

I am not a Band Leader, and therefore have no practical knowledge of the work, but have some reason to be interested in it.

I see the danger, of which E. E. C. wrote to you last month, that the children will only get a confused idea of all the mission fields and missionaries if they are constantly skipping about from place to place. Yet I can see, too, the disadvantage of staying long in any one country. It seems to be the old question whether, in this short life, it is better to learn a great deal of one thing or a little of the many?

The facts in the mission fields, and, indeed, the missionaries themselves, are subject to change, so that one can never be quite sure of one's ground. If they dwell long on one country they may keep abreast of the times there, but will certainly lose the freshest points in all the rest, so that it will be an old story when they get it.

One thing I will advocate, and that is a uniformity of method and lesson for all mission bands, whatever it may be, so that the study which helps one shall help all.

N. B.

X. Y.

Suggested Programme for Mission Bands—March.

- i.—Opening Hymn.
- ii.—Announce subject for Study and Prayer—French Canadian Missions and Papal Countries.
- iii.—Read together Luke 1st, 46-47, and St. John 2nd and 5, and show briefly that Mary, herself, was subject unto Him.
- iv.—Short, earnest prayer for those who have not the light of God's word to guide them.
- v.—Roll call (if thought best).
- vi.—Regular business (written reports).
- vii.—Questions on French-Canadian Missions.*
- viii.—Hymn, solo or chorus.
- ix.—Short, bright talk by Leader on F. Canadian customs, manners and religions.**
- x.—One verse of "Work for the Night is Coming" (standing).
- xi.—Questions on Papal Countries.***
- xii.—Lord's Prayer (together), Doxology or Benediction.

*Field Study in this number.

**Our work—No. VI.—Room 20 or Depots.—3 cts. (postpaid).

***Field Study, in this number.

THE CORAL WORKERS.

(Recitation.)

Where amid Pacific's billows
Now the Coral Isles appear,
Once, they tell us, there was nothing
But a waste of waters drear.

And the floating nuts and acorns,
Seeking for a spot to rest,
Sought in vain, but ever onward
Floated on the ocean's breast.

So the Master Builder pondered—
"If some islands I could rear,
Rising high above the waters,
Trees and fruit might flourish here."

Who should undertake the labour?
For no small task it would be
Thus to build from ocean's bottom
High above the restless sea!

Well He knew that skill was needed,
Yet He chose the corals small
From the millions of His creatures;
Much they wondered at the call.

"We!" they cried. "Why we could
never
Even one small island make.
Can't you ask the whales to do it?"
But the Master Builder spake:

"To the whales their work I've given—
Work which no one else could do.
To the other creatures likewise;
And thus work I give to you."

"But we don't know how to shape
them;

We can never do them well."
Quoth the Master: "All I ask you
Is that each build one small cell."

So they wrought with care and
patience,
Till at last—oh! blissful sight—
High above the foaming waters
Gleamed their island in the light!

So they fashioned many islands,
Fashioned each with nicest care;
Placed around the ragged edges
Fringe of tinted coral rare.

Then with joy the little workers
Watched the waves, whose ceaseless
flow
Brought the soil from other countries,
Brought the nuts and seeds to grow.

Now these islands, green and verdant,
Give to man and beast a home;
While upon their wave-washed beaches
Happy children love to roam!

All the work of tiny insects,
Building slowly cell on cell;
Doing each what he was able,
Doing each his small task well.

Do you grasp the thought, dear chil-
dren,

That this little tale would teach?
How the Master in His vineyard
Has some little work for each.

All the world must hear the story
Of the Saviour's wondrous love;
Nations sitting now in darkness
See the Light dawn from above.

And in this great work the smallest
Has some part which he can do;
With his tiny hands may scatter
Seed which evermore shall grow;

And the fruit thereof we know not
Till that happy day shall come,
With its mystic, grand revealings;
Happy, happy, "Harvest Home."

—E. V., (St. Stephen).

THE HEART FLOWER.

"There grew a little flower once
That blossomed in a day;
And some said it would ever bloom,
And some 'twould fade away;
And some said it was Happiness,
And some said it was Spring,
And some said it was Grief and Tears,
And many such a thing;
But still the little flower bloomed,
And still it lived and throve,
And men do call it Summer Growth,
But angels call it Love."

FIELD STUDY FOR MARCH**French Canadian Missions and Papal Countries.**

IT was not until the year 1880 that the French department of work was organized as a portion of the missionary work of our church. At this date the French Institute was established. The Rev. L. N. Beaudry (a converted Catholic priest), and Rev. E. M. Taylor were very successful laborers. In 1886 the Girls' Institute was established at Actonville by our W. M. S. and was also a success. In 1888 it was decided that the Gen. Mission Society and our W. M. S. should merge their separate interest in one, and the result is the fine Institute at Westmount, one of the most healthy and delightful situations in Montreal. The buildings are very commodious and can accommodate nearly 100 pupils. 125 applications were received last year, and of these 92 entered—50 boys and 42 girls, while the average attendance was 70.

The objects of this Institute are: 1st, The training of missionaries; 2nd, preparing for entrance into McGill Normal School; 3rd, the education of French-Canadians, especially converts from Romanism; 4th, general educational work in French.

The main idea is education, based upon the study and knowledge of God's word. It accepts the Protestant view of Christianity as agreeing best with Scripture, reason and history, and rejects that which is founded on tradition and the authority of the Pope.

Rev. J. Pind is principal, and Mrs. R. Ross, lady superintendent. Teachers—Miss L. G. Masten, graduate of McGill Normal school; Mr. P. Villard, graduate of the University of France, and one pupil teacher. The Principal believes that impressions were made last year never to be effaced, and that genuine conversions were effected; twelve new names being added to the membership of the church.

Mrs. Ross personally oversees the training of the girls in household work.

There are three other schools, St. Theodore school, under the care of Miss Le Pape, is doing well. In the East End school 72 pupils were enrolled, and Miss Mathieu reports a good year's work done. Much evangelistic work was done here; 867 families visited and literature distributed.

In the West End school there were some discouragements, but an increase in the attendance of Romanists; many of them intelligent pupils; 100 names were

enrolled—among them 36 French-Canadians and 11 Irish Catholics. Miss Jackson writes: "Altogether, better results have been achieved and more interest taken in the study of the Scriptures." Classes in sewing and gymnastics in these schools have been of much advantage. The Band of Hope has had an average attendance of 43. District visiting and the kind words and help of the Bible women have done much good.

Miss Anderson, who has been devoted to the work for 11 years, has been obliged to resign on account of failing health. When we remember all the influences against a pure, true type of Christianity prevailing in the Province of Quebec, we will surely do all we can to help on so good a work as this, which has much to contend against in priestly interference and other obstacles.

Papal Countries.

Spain, extending her possessions at the instance of the Pope, has been cruel and despotic, becoming a fierce foe to missions and undoing much of the good work done. In turn, the power of Spain has been broken, in defeat at the hands of the Americans, and we trust that this will be over-ruled to the bringing in of more light to this priest-ridden country.

The people of France have waked up lately to the fact that their military power, set for the defence of the people, is greatly lacking in truth and honor. It is to be hoped that a better state of things in France may be the result.

Italy, much under priestly influence, has been greatly stirred by the rising up of the people from time to time.

South America, the "neglected continent," has a population of over 34,000,000, and of these 30,000,000 have never seen a Bible. It illustrates the failure of the R. C. church where she has undisputed sway. There are now 18 Protestant missionary societies operating there, 350 missionaries, men and women, and over 30,000 communicants.—Miss. Review.

Mexico is another priest-ridden country, with a population of about 12,000,000. 26 years ago Protestant missions entered, and there are now fourteen societies at work, 200 missionaries and 1,800 communicants. There are 600 native workers and many thousands of children under instruction.—Miss. Review.

QUESTIONS FOR MARCH.

- When was the French Institute established?
- What did our W. M. S. do in that way in 1886?
- What led to the building of the Institute at Westmount?
- What is said of it, and of the situation?
- Of the pupils this year?
- What are the objects of the Institute?
- What is the main idea of this work?
- What view of Christianity does it accept and what reject?
- Will you give the names of the teachers?
- What does the Principal believe?
- What training have the girls?
- What of the St. Theodore School? East End School? Evangelistic Work?
- West End School? Pupils? Evangelistic Work?
- What is said of Miss Anderson?
- Why should we labor and pray for the French work?
- What is said of Spain? Of France? Of Italy?
- What can you tell of S. America? Of Mexico?

PALM * BRANCH.

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

ST. JOHN, N. B., FEBRUARY, 1899.

We have passed over the threshold of another year, and now we are walking out into its new, untried paths. What it shall hold for us, individually, will largely depend upon ourselves; for it is, it must be true that we, to a great extent, make our own destiny. Given, unfettered wills, given, immortal powers, given, the image of God, we are responsible to our Divine Creator for the right use of all these wonderful endowments. Shall we not still call ourselves "stewards of the manifold grace of God?"

Sorrow may come with the new year! Yes, sorrow may come, for it comes to all. How shall we meet it? Not half way—that would be most unwise; but when it does come—the inevitable sorrow—shall we not meet it as a disguised angel of God, sent to quicken our steps to the Celestial City?

Joy will come—yes, joy will come with trust in God and the right performance of duty, no matter what our outward circumstances may be.

How far are we responsible, individually, for the onward march of God's truth in the world? Our responsibility can only be measured by our power to advance or retard it. Solemn thoughts these of responsibility and power! We may write our names under the head of "Limited Resources" or "No Resources," and sit down utterly discouraged and useless. Why then was the parable of the talents written, if not for us? One of the definitions of talent is *faculty*—many a woman will lay claim to "*faculty*" who will refuse to acknowledge her talents. Let her employ her "*faculty*" for God. "Sanctified common sense" is the best definition or preparation for missionary work or any other good work of which we know.

God's Truth is marching on—we know it! We feel it! One cannot read the "Missionary Review" of the year without coming to such a conclusion. Shall we help or hinder it?

For our friends to whom the new year has already brought unspeakable sorrow and loss, we can only point to the glad Home-coming by and bye, that joyful meeting of which the re-unions of earth are but faintest types and shadows. "The other side is the City of Gold."

The Indian Missions of the Canadian Methodist Church have grown in numbers to 54, with 38 missionaries and 51 assistants, and a membership of 5,000 converts from the pagan tribes. The Church has erected numerous schools, industrial institutes, orphanages, and one or two hospitals.

According to the official returns there are in Canada 99,364 Indians, of these 70,394 are classified as belonging to religious denominations. The greater number, 41,813, are Roman Catholics; 16,129 are Anglicans, 10,273 Methodists, 807 Presbyterians, and 13,062 belonging to other Christian bodies. The religion of 12,300 is unknown, and 16,677 are pagans.—Missionary Review.

"If you would tell us how large an advance you would like us to make, dear Editor, we would try for it, and try hard," writes one of our correspondents. Possibly it would be an incentive to each Branch to have some definite number placed before it as the subscription for the Friend in 1899!" So writes the talented Editor of "The Woman's Missionary Friend," and furthermore she writes out the numbers required of each Branch, making the coveted 30,000! Truly it is the day of great things with them!

We would like to remind our friends that it is necessary now, because of the change in postal regulations, that they send for the papers as early as possible and some time before they really need them, as there may be some delay in getting them off, on account of the necessity of weighing a quantity together.

We were promised a sketch of Norway House, and are much disappointed that it has not arrived in time.

Please do not forget that the price of single copies of Palm Branch for the year is now 20 cents.

What are the Young People of the Methodist Church of Today
Doing for God and for Mankind?

How do we face the question? What is life? Who gave it and for what purpose? Life is not a useless gift, to trifle with, or use as we feel disposed. Life is a divine gift, from God, and as such we should use it, as far as we know how.

God, in His great wisdom, has placed no two of us here in the same position, or surrounded by the same circumstances. Therefore we cannot judge for another how this life should be used. But in our Guide Book we find the rule laid down for all classes of humanity. First, Consecration of our all, body, soul and spirit to the Great Giver; when this is done we no longer face the old question, but the new one—Am I, the representative of that consecrated being, just allowing God's will entirely to control mine, or should I have a will of my own? In consecration do we not place our little wills alongside of God's, and in so doing have no "cross" that today we hear so much about?

Should we not be ashamed to talk of it being a "cross," to give up as Paul says the "beggarly elements" of this world for the service of the King? Is there not a very special work for us to do this year! As missionary workers have we, in the past, tried to do all we could for the cause?

Let us try this year and see how much that 'all' can mean to each of us! God asks us to prove his promises. Let us take Him at His word.

E. W., Cor. Sec.

A STORY OF FOUR UMBRELLAS.

PATTER, patter! What a soft dripping of the rain there was everywhere! And, looking out into the gray mist tangled among the tree-tops, was a pair of blue eyes framed in pink cheeks and golden-brown hair. These eyes went on a journey to the umbrella rack in the hall.

"Oh, dear!" cried Abby Warner, their owner, as she came from the hall into the sitting-room, "my green umbrella don't want to go to church."

"Why, what is the matter?"

"Oh, dear! it has got holes in the top of its head, and its leg is broken; so I doubt if it could walk to church."

"Never mind," said her mother, cheerfully; "I'm an umbrella doctor. I can just sew up those holes, and tie some stout black thread around that poor broken leg, so it will hold till you can get it to the umbrella mender. Besides, when umbrellas don't want to go to church, and yet can go, I think they had better be told plainly that they must go to church."

Abby took the hint. The green umbrella was soon looking like a gruel bowl turned upside down, and drifting off in the rain.

Down the street was another sick umbrella, a brown one.

"I think you had better go to church, Poppy," said Mrs. Smith.

"Oh, I don't want to," whined Poppy. "Sunday-school comes after church, you know, and nobody in my class will be at school."

Looking out of the window, though, she chanced to see the green umbrella, and she cried out: "Oh, there's Abby! She is going. Guess I'll go. She's in my class."

Off went the brown umbrella.

A third umbrella was attacked by the don't-want-to-go sickness—a strange disease that in some families is very likely to break out Sunday mornings. This umbrella was a handsome one, of black silk; and it belonged to a Sunday-school teacher, Miss Pippins. She thought the umbrellas in her class would not go, and that her own black one was too nice and delicate for rough weather.

"But what do I see?" she exclaimed, looking out of the window. "There are my girls, Abby and Poppy! I guess I will be going."

Soon there were three umbrellas—green, brown, and black—all bobbing along on their way to church. The clergyman officiating that day was the secretary of a missionary society.

"I think there must be something in my sermon," he said, "for the children, if—if—they come out."

He looked about the church, but oh, how empty it seemed! How the wind sounded! It must have fancied the church was a big organ, and all the doors and windows were keys on which it might play, for it pounced on them, and made such growls and groans, sighs and sobs! Soon the clergyman saw the umbrellas coming in, and with them were Abby and Poppy.

"Ah! I guess I will say something," he concluded; and he to'd about a juvenile missionary society, and wished the children in that congregation might form one.

In Sunday-school Abby said, "Miss Pippins, couldn't our class have a missionary society?"

"Why—why—yes, girls."

"Call it the Green, Brown, and Black Society," suggested Abby, looking at the umbrellas.

(To be continued).

FOREIGN CORRESPONDENCE.

Extract from a letter from Miss Spence, Port Simpson, B. C.:

Dec'r 9th, '98.

We were glad to welcome the Doctor and his family back to the work. We are very busy with our hospital work. The Doctor has performed three surgical operations since he returned; all are doing well. The natives are all at home now, which means "work for all the workers."

MINNIE SPENCE.

Kindly accept Xmas greetings.



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

Dear Cousins.—I hope you all had a delightful time in your holidays, and that Santa Claus, the spirit of love, was very good to you. He was to Cousin Joy—Christmas day was spent with some dear little nephews and nieces, who made merry with their well filled stockings and a gay Christmas tree. However, they did not forget some little children poorer than themselves, which helped to make their Christmas all the happier. By the way, that reminds Cousin Joy of a dear little story she found the other day—here it is:

THE LOVE BOX.

Freddy had a box in his closet where he put his clothes he had outgrown and the toys he did not care for any longer. "It shall be your charity-box," said mother. "When it is full I will pack up the things and send them to some poor children who will be very glad to get them." One day at Sunday-school the lesson was about charity. The teacher said that the word meant love, and that we can show our love for God by being kind to the poor. The next day Freddy said to his mother: "I'm not going to call my box a charity-box any more; it is a love-box. It's because I love Jesus that I want to save my things for the poor children".

Would not that be a good name for our mite-boxes, dear cousins?

The little Cousins will be sorry to hear that Cousin Herbie Bellamy has been and still is very ill. They must all pray for the dear little boy.

A little boy was asked, "Who made you?" "God made me," he said. "Why do you think God made you?" was asked. "Because," he said, "he wanted a little boy to love him."

Dear Cousin Joy.—This is the first time you will hear from Campbellford. I belong to the Day Spring Mission Band. I take the Palm Branch and like the paper very much.

Mrs. Turner is our leader. We like her well. She is very good to us. I think I will close now as, perhaps, I will take up quite a bit of room in the paper.

I remain your loving cousin,

Campbellford, Ont.

HATTIE G. CAMPBELL.

Jesus is my Shepherd,
Jesus is my Guide,
Jesus is my Comforter,
Ever at my side.

When I am in trouble
He is always there,
Why then should I wander
From His loving care?

Jesus keeps His little lambs
Sheltered from the storm,
On His gentle breast they sleep,
Oh, so safe and warm.

ELLIE.

Dear Cousin Joy.—I have written to you once before and thought I would like to write again, and let you know how we are getting along. I belong to the Dawning Light Mission Band. We have a new president (Mrs. J. Roberts) since I wrote last. We liked our other president very much, but she thought she had had the office long enough. We take the Palm Branch and all like it very much. We have not had very large meetings lately, on account of the Measles being in the district, but we hope to have better attendance later. We had a very interesting public meeting in the latter part of July on a Sunday afternoon.. We took a collection amounting to \$4.49. We have a Birth-day Box in our Mission Band. Hoping this is not too long, I remain
Your Loving Cousin,

Murray Harbo, So. P. E. I.

MILLIE BROOKS

Percy Chrysler, age 8, 17 Nelson St., Brantford, Ont., sends the correct answer to Ivan Spindler's puzzle, in January Palm Branch. The name is in Isa. 5, 1: Maher-shalal-hash-baz.

PUZZLES FOR FEBRUARY.

I am composed of 18 letters.

My 7, 8, 14, 2, is to move forward.

My 1, 3, 15, 4, is to hold.

My 5, 8, 10, 15, 16, 17, 18, are portions of time.

My 11, 12, 13, is a conjunction,

My 9, 11, 16, is a human being.

My 5, 6, is a pronoun.

My 1, 16, 8, 17, is tie.

My 11, 18, is an adverb.

My whole is a command in the Bible.

Bâle Verte.

E. FAWCET.

I am composed of 15 letters.

My 4, 5, 9, is part of the face.

My 8, 2, 5, is a boy's name.

My 5, 6, 7, 8, 15, is not mine.

My 1, 2, 3, 4, is what we should all do.

My 15, 13, 10, is evil.

My 12, 14, 10, is masculine.

My 15, 11, 9, is to behold.

My whole is a command which Christ gave while on earth.

Ritey's Cove.

SUSAN CREASER.

I am composed of 23 letters.

My 6, 12, 3, 21, is a girl's name.

My 1, 8, 9, 19, 11, 2, is to dance like a horse.

My 4, 7, 9, 8, is to burn.

My 23, 17, 22, 10, 5, 8, is a meal.

My 1, 21, 15, 16, a road across a mountain.

My 13, 18, 20, is a rough crowd.

My 14 is a vowel,

My whole is the name of a Mission Band.

Bedouque.

ANNIE LORD.

QUEER LITTLE HISTORIANS.

Independent.

Just a raindrop loitering earthward,
All alone,
Leaves a tiny "tell-tale story"
In the stone.

Gravel tossed by teasing water
Down the hill,
Showed where once in merry laughter
Flowed a rill.

In the coal bed dark and hidden,
Ferns (how queer!)
Left a message plainly saying,
"We've been here!"

You may see where tiny ripples
On the sands.
Leave a history written by their
Unseen hands.

Why, the oak trees, by their bending,
Clearly show
The direction playful winds blew
Years ago!

So our habits tell us, little
Maids and men,
What the history of our whole past
Life has been!

LETTER FROM REV. MR. KIRBY.

Dear Children of the Palm Branch:

I was thinking to-day what ever should we do if we were like the Chinese. We seem to have so little time to worship our God, and so little time to worship at all, that I don't see how we could manage to worship so many gods as the Chinese have. The gods of China are legion. In the large temples there are the great images, and in the shrines they have odd fragments of idols. Every village, field and mountain has a god of its own. A god of the skies to control the thunder, the rain, the harvests, and the elements; then there are the spirits of all the dead, and especially of one's ancestors; and besides these every strange object and everything they cannot understand, for fear it might be a god, must be worshipped. Oddly shaped stones, queer looking gnarled roots, fantastic bits of wood, and waifs brought in with the tide are all gods to them.

There is one god, however, who bears the name of Su Meng Kong, and he has been a god for hundreds of years. He is called the god of the kitchen, and every person setting up house-keeping would not dare do anything without him. In some houses there is no image of this god, but the incense sticks burned for his worship are stuck in the crevices of the range chimney. Many have his image placed in the best room of the house. His birthday is the fourteenth day of the seventh month, and on that day every family worships him, each in his own house.

On the 24th day of the last month of the year the gods are supposed to go off on a ten days holiday. On that occasion a paper horse and other travelling equipments are burned for the use of the kitchen god during his journey to make his annual report to the superior gods. A lamp is kept burning constantly dur-

ing the first days of the new year, to indicate that the family is waiting to welcome him whenever he returns. When children have been away from home, after greeting their parents, they worship Su Meng Kong. If things go right in the household affairs, if the house-mother rears some nice fat pigs, they think the credit is due this god, and they give him thanks for his blessing.

Now, I was thinking, how we busy people could find time to worship all these gods. Yet, it seems to us, we can learn some very important lessons from these people. They are very sincere and true to their gods, and we admire their devotion, but do we remember to give thanks to our living Heavenly Father for His great kindness to us? O how we take His blessings and forget to thank Him. They kept a lamp burning during the first days of the new year; but I remember our dear Master said, Let your light so shine before men, "not for a few days, but through all the year."

"Jesus bids us shine, you in your small corner and I in mine" What for? "That men may see your good works and glorify your Father which is in heaven."

Jesus is the kitchen God, the workshop God, the home circle God, the playground God, for He is the one of whom we can say, "Thou God seest me."

I do trust when Jesus looks on you He can say, "There is one of my little followers, and some day I will confess them before my Father and all His holy angels."

"There we shall see His face,
And never, never, sin;
There from the rivers of His grace
Drink endless pleasures in.

Then let our songs abound,
And eve's tear be dry,
We're marching through Emmanuel's
ground
To fairer worlds on high."

Hoping you may all be there some sweet day bye and bye,

I am yours, looking for this glorious hope,
W. J. KIRBY,

WAYS TO MAKE MISSIONARY MONEY.

A band of girls met once a week and made clothes-pin bags, iron holders, dust cloths, dish rags, dish towels, laundry bags, shoe bags, watch cases and pin cushions, and sold them. They also made a quantity of very tiny bags and distributed them among their friends as receptacles for self-denial pennies.

The boys of one band brought large spools which they whittled into shape. Then a handle was run through the hole, the end was sharpened, and after being sand-papered and painted, they had nice tops for sale. A number of boys made kites and sold them.

Some girls made molasses candy, chocolate drops, toffy, and popcorn balls. Others quilted and tied comforts. Another band planted missionary gardens, raised vegetables and flowers and sold them, and sold eggs from missionary hens. Two school-boys delivered baskets for the grocer on Saturday mornings, and another boy sold a weekly paper late Friday afternoons.

LEAVES FROM THE BRANCHES.

London Conference Branch.

Miss Webster, M. B. Corresponding Secretary of this Branch, away from home on an errand of love and mercy, refers us to the report for news of this part of the work, and we are pleased to glean from it a few encouraging items.

"Probably never before in the history of Mission Bands have they had so much to work against as in the year just closed. For that reason we are thankful to be able to report an increase of nearly 200 in membership, also an increase in funds of the Circles and Bands, of which there are twenty-four. We hope soon to hear of others. At the first of the year we thought it a good plan to distribute literature in places not organized, so sent to district organizers and obtained a goodly number of names, and forwarded literature, which we hope may yet result in good.

The Easter offering was taken up with great interest, and received generous financial support.

"We are much encouraged, and are looking forward to a grand year. The spiritual side of our work is taking a more prominent place in our Circles and Bands, for we all realize that God cannot and will not work through any but consecrated channels."

Miss Webster also says: The reduction of fees for Bands did not hurt us financially, I think. but, on the contrary, I find we are spreading the interest in many little hearts that otherwise we could not reach.

I have been urging the Circles and Bands to take the Palm Branch, for I find it full of helps, and I hope the subscription list will this year be much larger than last."

Nova Scotia and Newfoundland Branch.

All the bands report an increasing interest in missionary work.

YARMOUTH.—The "Earnest Gleaners" Band, which re-organized last year, has had an increase of fourteen members this quarter. They sent a large box to the Crosby Home for Christmas.

Kingston.—The "Stars of Knight" Band has been busily engaged dressing dolls to send to Miss Foster, Chentu. Last quarter they received a parcel of chop sticks and ribbons from her, which they sold. The interest in missions is increasing.

PORT MAPPLAND.—"We give the children in "Rays of Sunlight" Band a regular drill on the names of our missionaries, their stations, and the habits and customs of the people in those far-away lands, and they are much pleased with it."

MARCIA B. BRAINE,
124 Tower Road, Halifax. Band Secretary.

BAY OF QUINTE BRANCH.—We are encouraged with the report of a new mission circle and band. The former, "Orono M. Circle," organized by Miss Tourgee, with fifteen members, has increased to nineteen. The latter, presided over by Miss Maud Lambly, with Master Clifford Eddy as cor. sec. The good work of the Circles and Bands of this Branch is going forward, and we are expecting a great deal of unprecedented prosperity.

M. G. H.

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

We welcome, with pleasure, another new Band, the "United Workers," of Newcastle, organized Nov. 4th. The leader is Mrs. Thomas A. Clarke; President, Miss Lina Clarke; Cor. Sec., Miss Georgie Harrison.

It is encouraging to note that many of our Bands report an increase in membership. In the Sackville District every band has reported, and each tells of new members—total increase for district 48.

Another large increase is in "Dayspring" Band, York, which has twenty-four new members.

Will not the strong Bands in a District do something to help the weaker ones, and so raise the standing of their District?

We hope that the few that who have not yet sent in their report will do so at once.

CHARLOTTETOWN.—The Cor. Secretary of "Coqualeetza" Mission Band began the year's work in November. Since then we have held a five o'clock tea and a Christmas service, both of which were very successful. Our beloved president, Mrs. Goff, spares no pains to make the Band a success.

We take Palm Branch, and like it very much. The amount of money now on hand is \$8.35, and we hope to double it before the winter is over."

FREDERICTON.—The X. L. Mission Band held a special meeting on Dec. 23, when the members gave their Christmas present to Jesus, amounting to \$4.12. They had a good programme, and a few of the older girls had kindly prepared fifty bags of home-made candy and presented one to each member and the few visitors present.

This Band held a public meeting on Dec. 28th. Only members of the Band took part. An excellent programme was well carried out and the collection was good.

We will be glad to hear from other Bands that made a special effort at Christmas.

E. E. COULTHARD,
Fredericton, N. B. Band Secretary.

Story on 5th page.