

WHAT IS THAT IN THINE HAND?—Ex. 4: 2.

*He touched her hand, and the fever left her, and she rose and ministered unto Him. MATT. 8: 15.*

My hands were filled with many things  
That I did precious hold,  
As any treasure of a King's,  
Silver, or gems, or gold.  
The Master came and touched my hands,  
(The scars were in His own,)  
And at His feet my treasures sweet  
Fell shattered one by one.

*"I must have empty hand (said He)  
Wherewith to work my works through thee."*

My hands were stained with marks of toil,  
Defiled with dust of earth;  
And I my work did oft-times soil,  
And render little worth.  
The Master came and touched my hands,  
And crimson were His own,  
But when, amazed, on mine I gazed  
Lo, every stain was gone.

*"I must have cleansed hands (said He)  
With which to work my works through thee."*

My hands were growing feverish,  
And cumbered with much care;  
Trembling with haste and eagerness,  
Nor folded oft in prayer.  
The Master came and touched my hands,  
With healing in his own;  
And calm and still to do His will  
They grew—the fever gone.

*"I must have quiet hands (said He)  
With which to work my works through thee."*

My hands were strong in fancied strength,  
But not in power divine;  
And bold to take up tasks at length  
That were not His but mine.  
The Master came and touched my hands,  
And mighty were His own;  
But mine since then have powerless been,  
Save His are laid thereon.

*"And it is only thus (said He)  
That I can work my works through thee."*

"Faith's Record,"

EDITH G. CHEERY.

ELSIE'S GIFT OF LOVE TO INDIA.

*Ye know the grace of our Lord Jesus Christ, that though He was rich, yet for your sakes He became poor, that ye through his poverty might be rich.—GOLDEN TEXT. 2 Cor. 8: 9.*

ELSIE DAY was a little girl who lived alone with her grandmother, just outside the village. They were very poor, and Elsie had to help carry home the washing grandma did, or make the house tidy after school every night, but she liked to help.

All the springtime she had dug dandelion greens to sell, and grandma had let her keep all the money it had brought her. Very often she would count the pennies and five-cent pieces which she had earned, and then put them carefully back into the old purse grandma had given her, planning what she should do with all her money. She had nearly a dollar already, and was feeling so sorry the dandelions were no longer good, when one day a kind neighbor asked her if she knew anybody who would like to help weed her flower garden every week during the summer. Of course Elsie answered that she would be glad to, and she worked so well that the lady gave her many chances to earn a few pennies, till there was hardly an afternoon when two or three cents were not put away in the old purse.

How rich and happy Elsie was! And she was going to take part of her money to buy a new shawl for grandma's birthday. She knew just the one grandma wanted, and it would cost nearly all she had, but how proud it made her feel to be able to go and buy it! And if she should earn enough during the summer, grandma had said she might spend it for a new red dress for herself.

How she would love to wear it when she went back to school in the fall.

The weeks passed quickly. Grandma's shawl was an actual possession, and the old purse kept being refilled with small earnings till what was left after the shawl's purchase had increased to almost another dollar. One evening Elsie and grandma went to the church to hear a missionary talk about his work in India, and when they came home Elsie thought what a happy little girl she was with a good home, a kind grandma, and good friends, even though they were so poor. Then she wished she could help those poor little children in far away India, and she thought and thought of it, till at last she went to the bedroom and took down her old brown dress from its nail and looked it all over. Then she and Grandma had a long talk, and soon Elsie Day started out down the road toward the minister's house, where the missionary was staying. Nobody knew just what she told him, but as she was starting home, Mrs. Brown, the minister's wife, was just going in her gate.

"What did Elsie Day come for?" she asked, as she found the missionary talking with Mr. Brown by the door.

"Why, that child brought me this dollar, all in pennies 'to help those children' in India," she said, for she had always known about Jesus, and always had a Bible, and could go to school; and she wanted to help others learn about God," replied the missionary.

"Bless her!" answered Mrs. Brown. "That must be the money she was saving for a new dress!"

"For your sakes He became poor," said Mr. Brown simply; "and here is a true follower."

When school opened Elsie came back, radiant and happy, but in her old brown gown. "Where's the new dress you said you were going to buy?" asked one of the girls. But Elsie simply said she couldn't get it, and only her very best friends knew about her dollar that went away to India.—*L. H. Stone, Child's Hour.*

### BRICKS FOR BUILDERS.

**A** NEW Leaflet written by Mrs. H. Grayfer, of Hamilton, has been kindly sent us. It is very nicely gotten up, and we take pleasure in recommending it. It is called "Bricks for Builders," containing suggestions for Circles, Bands and Leagues. "These suggestions cover the ground very thoroughly, and will be found of practical value by leaders, not only of young people's societies, but of Auxiliaries as well." We give a few extracts:—

First of all, *Be Prayerful.* Lay every plan and programme before Him, whose work it is, asking that both work and workers be filled with spirit and power.

*Be Vigilant.* Always looking out for new and helpful ideas.

Give as many as possible something to do if it be only to select a hymn, it gives a feeling of partnership.

*Be Orderly and Businesslike,* no matter how few your members may be.

*Be Sociable.* A hearty handshake goes a long way towards creating an interest and retaining members.

*Be Loyal to Your Work.* It needs you and you cannot afford to neglect it.

And, above all, in the words of the beautiful hymn we so often sing, "Take time to be holy:"—

"Christ never asks of us such busy labor  
As leaves no time for resting at his feet."

Give hearty and attractive notices of and invitations to your meetings, especially in the Sunday School.

Begin your meetings promptly with the officers in their places. See that your programme is thoroughly prepared, and if you are a Band worker let it be specially suited for children. Make everything simple and attractive.

Use the Watch Tower, even in the Bands. Select heralds to represent the different fields and one for the world; at each meeting let one or all of them give short, bright reports. In Circles appoint a herald to give information on systematic giving, and, perhaps, one to gather information from the OUTLOOK, PALM BRANCH and CAMPAIGNER, useful hints from the programmes of societies and districts, or from the Editor's or contributors' page.

To be obtained from Miss A. L. Ogden, Room 20 Wesley Buildings, Toronto; Mrs. C. Stewart, care Dr. Stewart, Sackville, N. B.; Miss Ella Neilson, 704 Main Street, Winnipeg, Man. Price 5 cents.

### MONKEY WORSHIP IN INDIA.

**T**HE Hindus have an intense respect for cleverness and cunning, and the marvellous instinct of the monkey stamps it in their eyes as sacred above measure. Monkeys are supposed to have aided the God Ramu in the conquest of Ceylon, under the command of the black-faced monkey, Hunooman. This monkey is worshipped by the Hindus on their birthdays, as he is supposed to be able to bestow the gift of long life. Many people keep an image of him in their houses and perform their devotions before it daily, and some of them even wear his sign upon their foreheads, and thus openly own themselves as his followers.

All monkeys are supposed to be related to this monkey-god, and are therefore held as holy throughout India. They are allowed to commit any acts of mischief that they please. Even if they should strip an entire orchard of its fruit, or tear the roof from a house, the unfortunate owner dare not revenge himself upon them, or even so much as drive them away. They swarm into the temples, climbing wherever fancy may take them; and at Benares, the holy city, there is a temple especially devoted to their worship, in which about a hundred monkeys are kept, and are waited upon with slavish attention by the priests. The people come frequently, bringing offerings of various things. When grain is thrown to the monkeys they crowd around chattering and pushing one another until their hunger is satisfied or the food exhausted.

## THAT'S THE WAY.

"Just a little every day,  
That's the way  
Seeds in darkness swell and grow,  
Tiny blades push through the snow.  
Never any flower of May  
Leaps to blossom in a burst,  
Slowly, slowly, at the first,  
That's the way!  
Just a little every day.

Just a little every day,  
That's the way  
Children learn to read and write,  
Bit by bit, and mite by mite.  
Never any one I say,  
Leaps to knowledge and its power.  
Slowly, slowly, hour by hour,  
That's the way!  
Just a little every day."

## FIELD STUDY FOR JUNE.

India has been occupied with always increasing territory by Great Britain since the first charter of the East Indian Company in 1600.

India has 688 native sovereignties.

Queen Victoria became Empress of India in 1858, and she delegates her rulership to 1,500 English gentlemen, 1,000 civilians, and 500 officers, who constitute the Imperial service.

The story of modern India begins with the suppression of the mutiny in 1857.

The population of India is 287,000,000, of which 140,000,000 are women, and of these women 22,700,000 are widows, and you all know what the little widows of India have to suffer.

In India no less than 81 distinct languages exist, of which the Hindu language is spoken by 85,000,000.

In the religion of India the Brahmans are represented by 200,000,000, the Mohammedans by 50,000,000, the Buddhists by 7,000,000, the Christians by 2,500,000, the Parsees by 100,000.

The sacred Books of the Brahmans are the Vedas; of the Mohammedans, the Koran; of the Buddhists, the Tripitake; of the Christians, the Holy Bible; of the Parsees, the Zend-Avesta.

In 1897 200 native newspapers were published in India.

English education was introduced into India by Mr. Charles Grant, of the East India company, in 1797, and the first grant made by the English Parliament was made in 1813.

There are 300,000 pupils in mission evangelical schools.

The occupation of the people of India is land culture, 86 per. cent of the people being engaged as farmers, whose average income is \$32 a year.

The British army in India numbers 238,000 troops, of which 165,000 are natives.

Indian art expresses itself in architecture.

About \$1,000,000 is contributed annually by American missionary societies for the evangelization of India.

Of this sum the General and Woman's Foreign Missionary Societies of the Methodist Episcopal Church give nearly \$400,000.

The Missions of the Methodist Episcopal Church in India were founded by Dr. William Butler in 1856.

The Woman's Foreign Missionary Society has in India (including Farther India) 50 missionaries.

Nowhere in the world during the last sixty years have so many changes been made in the condition of a great population as in India.

The Hindus are a very religious people. They have a large number of gods and many thousand temples. When they have no image of the god they make one of mud and bow down to that. Most of these gods are evil spirits, whom they fear and therefore pray to them. The children are taught to pray and bring offerings to hideous idols. Every disease has a special god who must be prayed to. Every Hindu who works worships his tools. All along the roadside are shrines where travellers worship; the priests who tend them live on the offerings of the people. Their rivers are sacred and the people make long pilgrimages to them and carry their sick there that they may be buried in the sacred waters when they die. But you will be glad to know that the Hindus are slowly coming into the gospel light. Christian churches are scattered throughout the country. In many villages the people are learning of Christ and giving up their heathen customs.

## QUESTIONS FOR JUNE.

- How long has India been occupied by Great Britain?  
When did Queen Victoria become Empress of India, and what is meant by the Imperial Service?  
When does the story of India, as it is now, begin?  
What can you tell of the population of India? How many of these are women—how many little outcast widows?  
What of the languages of the country?  
Please tell what you know of the religions of India?  
What are their sacred books?  
Were there many native newspapers published there last year?  
How and when was English education introduced there, and when did Parliament make the first grant?  
How many pupils in mission schools?  
What is the occupation of the people, and what income does it give them?  
What is said of the British army in India?  
How is any knowledge or love of Art shown there?  
What do the American Missionary Societies do for them?  
What do the F. M. Societies of the Methodist Episcopal Church do?  
By whom and when were the Missions of that Church founded there?  
How many Missionaries has the Woman's F. M. Society of that Church there?  
What is said of the last sixty years in India?  
What can you tell of the religious character of the people, and the gods of the Hindus?  
What are the children taught to do?  
What are to be seen on the roadside, and how do the priests live?  
What is said of the rivers?  
What are you glad to know?
- We are indebted for our facts this month to the "Woman's Missionary Friend" of last year.—ED.

# PALM ✻ BRANCH.

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

JUNE, 1898.

UR prayers are asked for India and surely India shall have our prayers. Not only because our own great and good Queen is also its Empress, but because of India's extreme need which no mere earthly government can supply.

Our Woman's Missionary Society has no Mission in India as yet, but that is not because there is no need of its help and sympathy, but because of youth and lack of means to extend its work so far. We hope the day is not distant when this work will be vigorously pushed, not only into India but into darkest Africa too. This will be when all the women of our Methodist Church of Canada have become fully awake to their own Christian privileges and the reasonable demands that God and His church are making upon them.

Some one says the enlightenment of the Hindu woman means the redemption of India. The greatest instrument of good there is the Christian home. The Indian woman is steeped in idolatry; it is her life, and she teaches it to her children from their very birth. The caste system is the greatest foe to Christianity. It is said to be the strongest thing in the world, and the Hindu woman is the life of it. Only the power of God can break it down. That the women of India have heart and brain, that they are worthy of effort and sacrifice on a part of their Christian sisters, not only for their own sakes but for the sake of the good they can do, is clearly proved by the unselfish devotion of Pundita Ramabar and her wonderful success in her home-school of child widows, as well as her care of the famine sufferers. The story of Sooboonagam Ammal, one of the richest among high caste women and intensely devoted to her idols, who was converted to Christianity simply by the reading of the Word of God, which was her lesson book in the Tamil language,

as taught by teachers of the Mission school, is more wonderful than any romance. The sketch is written by Miss Stephens, of the M. E. Mission, to whom she came as a Christmas gift when she fled from the bitter persecution which had begun for her at home—"I am God's Christmas gift to you," she said. The fact of the poor mother, after having pleaded vainly for her beautiful daughter's return to her family, leaving home and friends and going on a long pilgrimage full of danger and hardship to propitiate the gods and make amends for that daughter's crime, is most pathetic.

One of the most reliable papers in India, the "Indian Witness," gives the following news: "This note from the Kau-kab-i-Hind will be of pleasing interest to all our readers: 'It has for some time been the opinion of those near Miss Reed, the Missionary lady who has such a large place in the sympathies of the Christian world because of having in some way contracted leprosy while engaged in Mission work in India, that she was being gradually healed. No medicine has been used, as the disease is universally acknowledged to be incurable, but Miss Reed has believed from the first that the leprosy would be stayed and she would be cured. A couple of weeks ago she left her work in Chandag and came to the plains to undergo examination at the hands of competent physicians. Brigade-Surgeon Condon and the civil surgeon of Cawnpore, on Friday, Feb. 25, pronounced her practically cured. Miss Reed's many friends will rejoice in her signal recovery. Inasmuch as her case had been previously investigated by a number of experts and physicians of high repute, all of whom agreed as to the nature of the malady, there can be no doubt that she has been healed of an incurable disease. We usually consider the age of miracles as past, but to those who believe in an active Providence, this staying of the disease will surely be accepted as an instance of Divine interposition.'"—*Faithful Witness.*

Next month we will give the picture and story of a dear little Japanese girl to our young readers.

Cordial thanks are due to our kind friend, Mrs. Ross, of Montreal, for the instructive and helpful Bible reading to be found on the next page.

We are glad to be able to give you Miss Preston's interesting letter from Japan this month. Miss Preston kindly says that she is pleased to have our little PALM BRANCH come to her far-a-way home, and she thinks it is a bright and helpful little paper.

## PALESTINE LILIES.

BY EDITH V. BRADT.

Red Lilies grow very thickly in Palestine, and in our Savior's time they were so profuse as to be used for fuel. This is what is meant by the verse, "If God so clothe the grass of the field, which today is, and tomorrow is cast into the oven, shall he not much more clothe you, O ye of little faith?" In the East the lily is a spring flower and travellers speak of its beauty and fragrance. This is the lily that is referred to in the verse, "I am the rose of Sharon, and the lily of the valleys."

## "CONSIDER THE LILIES."

It was only an earthen vessel,  
By a weary worker's loom,  
But a bunch of snowy lilies,  
With their delicate perfume,  
Concealed its imperfections,  
And glorified the room.

They filled the air with fragrance,  
And brightened the room with grace;  
They smiled on the weary toilers,  
And lightened each care-worn face,  
'Till it seemed that a benediction  
Was resting on the place.

And the humble earthen vessel,  
That had seemed of no use before,  
'Neath its freight of snowy lilies,  
A glorified image wore:  
It was reckoned a part of the blessing;  
A share in the honour bore.

Our lives are but earthen vessels,  
In the busy haunts of care,  
But in patient burden-bearing,  
We may make them wondrous fair,  
And our deeds of loving service  
Are the lilies that we bear.

## SOMETHING NEW IN BIBLE READING.

I WONDER if the readers of the PALM BRANCH have ever seen the real beauties of the 5th chapter of the Revelations? That Book has so many obscurities in it, that we are very apt to pass it by too lightly, and thus fail to get the beautiful lessons it yields to those who really search for them.

I was one summer spending a few weeks at Niagara Falls, at Wesley Park, where several quiet, religious people had summer cottages, and a convention for the promotion of holiness was being held.

While there I heard a Bible reading given by a young lady on the chapter mentioned which I shall never forget. I wish to give you just a short extract, very much abridged, trusting our readers may gain a little of the instruction I found from it myself.

The first part of the chapter, tells of a book in the hands of one who sat upon a throne. It was a sealed book and no one was found able to unloose it. The writer who beheld the vision wept much that no one could be found who was able to open the book. At length appeared One who was called the lion of the tribe

of Judah. He only was able to open this wonderful book and unloose the seals thereof.

Now a lion is a fearfully fierce animal, one to be dreaded lest we come too near him, for well we know his strength and power; but on looking closely the writer beheld, and lo, this terrible lion became a lamb. The very reverse of a lion, and not only a lamb, but the Lamb slain from the foundation of the earth for the salvation of the whole world. So, dear readers, this priceless Book, our Bible, is a sealed book to all who do not know our Lord Jesus Christ. Only the Lamb of God can open the eyes of our understanding by His Holy Spirit and reveal to us all the truth that is necessary for our salvation. How many in looking in our Bible see only the Lion, instead of the meek and lowly Jesus. He is God manifest in the flesh, seeking to reconcile this wicked world to Himself, instead of Himself to the world. He condescends to ask our love. Can we refuse Him? We must accept Him ere we can expect to understand His blessed Word. When if we seek we shall find it a mine of richness and delight which, the more we dig into it, the more it will yield us.

The latter part of the chapter tells us of three wonderful songs. The first was the song of the redeemed, in which we may all join; the second, the song of the angels who had never sinned; the third, the song of the whole creation. Only they who have availed themselves of the benefits of our great redemption can sing the first song, viz: "To Him who hath redeemed us to God by His blood out of every kindred, and tongue, and people, and nation, and has made us to our God, kings and priests, and we shall reign upon the earth" Well may Doxologies arise from every heart of every child of man. None are too vile but may come by repentance and faith and join in the exultant song.

The second song is by the angels, who by thousands and tens of thousands surround the Throne of God. But there is no word of redemption in their song. They sing, "Worthy is the Lamb that was slain to receive power and riches, and wisdom and strength, and honour and glory, and blessing," for they always have been beholding the wonderful attributes of our Saviour and Redeemer.

The third song must issue from every creation. Yes, even those who are lost forever must join in this, whether they will or no, for God hath sworn in several places in His Word that a time should come when every knee should bow and every tongue confess that He is the Lord. Even they must attribute to the Lamb forever and forever, blessing and honour and glory and power.

Most earnestly we pray that each one whose eye may rest on these pages may share in the first song of the wonderful redemption wrought out for us through the precious blood of our Lord and Saviour Jesus Christ.

Montreal.

C. ROSS.



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

The story is told of a little girl in the mountains of Switzerland who heard of the multitudes of children living and dying in heathen darkness, and she said to her mother "I want to give something to Jesus for his work." Her mother said "we are very poor, you have nothing to give." The little girl went to bed very sad, but in the morning she rose with her face full of smiles. "Oh mother, she said, "I will give Jesus the little plant which the strange lady gave me." "And how will you give it to Jesus?" said her mother. "Oh, I will take it up the mountain and plant it by the roadside, and the travellers who pass that way will see it and smile." It was all she had, but she carried it up the mountain and planted it, and all through the summer it blossomed and gladdened the hearts of all who saw it. But as the winter came on the flowers fell and the plant withered, and the little girl wept because her plant had died. But when the spring came with its sun and rain, lo, hundreds of little plants sprang up where one had been before. The seeds had planted themselves unknown to the little girl, and for years the mountain path was beautiful with the flowers that blossomed on every side."

Lots of letters and some puzzles on hand.

DEAR COUSIN JOY:—Our Pansy Mission Band, with a membership of 15, are all so interested in baby Ida and Annie and the Jennie Ford Home that we are all going to work hard this year for it. We are too young to join our E. L. so have formed ourselves into a Mission Band. 33 of us signed for the PALM BRANCH and are looking for the first one to arrive so that we may be able to answer the questions asked. We have Item Watchers. Our Band meets every Tuesday after school and is free to all boys and girls, but with collections, birthday offerings, selling home-made candy and our thank-offering service we have raised \$15.00 since last September. Our President asked how many of our Band would take mite boxes, and see how much we could earn during the holidays, and all but two or three stood up.

Yours lovingly,

Athens, Ont.

EDITH YOUNGE.

DEAR COUSIN JOY:—I have never written to you before. I am a little boy eleven years old, and belong to the Snowdrop Mission Band. Our badges are blue ribbon with a snow drop painted on it.

My mother takes the PALM BRANCH. I like to read the letters to Cousin Joy. I have made out the puzzles

in the March PALM BRANCH. They are first, Happy Workers; second, Dear Cousin Joy; third Star of Hope. I have made a puzzle which if you wish you may put in the paper.

Your loving Cousin,

Elgin, N. B.

FRED COLPITTS.

Freddie's puzzle was in last month.

DEAR COUSIN JOY:—I thought I would write you a few lines telling how I like the missionary band paper. I like it very well. There's hints in it that cheers little folks up. We have a good missionary band up here in Moose Jaw now. We sing pretty pieces. I am in the missionary band and lots of other little boys and girls. Our President is Herbie Bellamy. He can not walk or talk; he is a good worker of the missionary band. I think I must close my letter now.

Yours truly,

Moose Jaw.

FAITHFUL SMALL.

DEAR COUSIN JOY:—I am going to write you a letter to tell you how I enjoy reading the letters in your Cosy Corner. I belong to the Rays of Light Mission Band and I sell candy to get some money to put in my mite box. I think I have found the answers to the puzzles for April, the 1st, (Mrs.) Retta Gifford Kilborn, 2nd Dr. Maud Killam, 3rd, Easter Sunday. I have made a puzzle and if you think it is any good you can publish it. This is all I will write to you this time

From your loving cousin,

Amherst, N. S.

SADIE A. BEATTIE

DEAR COUSIN JOY:—I am a member of the Rill and River Mission Band; we have thirty-nine members. We hold our meetings every two weeks. Our Annual Public Meeting was held the 28th Dec., which was well attended. We had a meeting Good Friday when our Easter offerings were taken up, they amounted to \$3.75. Most of us take the PALM BRANCH and like it very much. Hoping that I have not made my letter too long

I remain, your loving cousin,

Alberton.

LINNIE WHITE, Cor Sec'y.

#### PUZZLES FOR JUNE.

I am composed of 14 letters.

My 9, 8, 10, is 320th part of a mile.

My 13, 2, 4, is a large class of people.

My 7, 5, 3, is a small part of a fish.

My 7, 6, 9, 4, is a wild plant.

My 1, 12, 14, 4, is a girl's name.

My 11, 2, 3, is a domestic fowl.

My 13, 6, myself.

My whole is the name of an orphanage.

Amherst.

SADIE A. BEATTIE.

I am composed of 12 letters.

My 1, 5, 11, 12, is a lot of animals.

My 2, 10, 4, is a house for lodgers.

My 7, 2, 3, is iniquity.

My 8, 5, 6, 11, 9, is not the whole.

My 8, 5, 4, 12, they use to build ships

My whole is the name of a very dear Missionary.

Kingston, Ont.

MAY TRUESDELL.

I am composed of 24 letters.

My 13, 10, 5, 6, 2, means to lure to evil.

My 12, 11, 8, is a game girls love to play.

My 9, 1, 19, 7, 4, 21, 18, supports the roof.

My 29, 15, 16, 17, 10, 21, is a hot spice.

My 14, 20, 24, is used by masons.

My 3, 23, is a preposition.

My whole is a good motto for us all.

N. B.

M.

## FOREIGN CORRESPONDENCE.

JO GAKKO, KOFU,  
YAMANASHI, JAPAN,  
January 11th, 1898.

Dear readers of the PALM BRANCH:

For some time I have been desirous of writing a letter to you, but the busy days and hours, freighted with so many opportunities of service, seem to leave little time for general letter writing. I think perhaps you will be interested in hearing about our work among children.

We quite often have children's meetings, when many little boys and girls will listen attentively to what we have to say to them. We also have several Sunday Schools in private houses, here and there through the city. In these there gather, every Sunday, nearly 200 children.

Most of these come from very poor homes. Even in this cold weather, when warm clothing is needed, many of these children are barefooted and their little hands and feet are red with cold. Their clothing is chiefly cotton and when very poor, they may have on only one old cotton garment to keep them warm. This is often because their fathers love 'Sake' (an intoxicating liquor made from rice), more than they do their children.

These little boys wear their hair cut short—but the little girls have their hair done up. They do not let it hang down their backs as do girls at home.

The little boys as well as the little girls in these Sunday Schools often have their little baby brothers and sisters fastened to their backs and when the little ones begin to cry and disturb the Sunday School they often have to go outside until they are pacified.

They all sit on the floor, for there are no seats in Japanese houses, and the little wooden shoes which are held on by a strap through which the big toe passes, are left outside when they go into the Sunday School.

In most of the Sunday Schools, the children are very good, but in some of them, especially where there are bad boys, they are somewhat noisy and it is not easy to keep them quiet. Some of the children go to school and know how to read. At the Sunday Schools, they learn to recite Scripture verses and many things about Christ who loves little children and wishes them all to love and serve Him. Some of the little ones have improved very much in their conduct since they began to attend Sunday School.

At Christmas time we had a gathering of all these schools in the church, and such a good time as we had. Most of the little ones had tried to come clean and tidy, and yet so many of them looked so poorly clothed for such cold weather that we could not but feel sorry for them. They were all well behaved and quiet. I

wonder if so many poor little children gathered together at home would behave as well.

The children went through a program of dialogues, recitations and the like, very nicely, but you would have thought the singing strange. You would recognise the music to be the same as that sung by the boys and girls of the Sunday Schools at home, though the children here cannot sing so well yet as they can, but the words sung you would not understand at all. "Jesu ware wo aisu," a hymn sung very often in Japan, means "Jesus loves me," so, though the words are different the meaning is the same.

One little eight year old boy comes to Sunday School regularly. Three years ago his father died, and his mother, little brother and himself live together. For a living they make the very smallest wooden combs that are used by the Japanese. The mother prepares the wood, while this little boy makes them, and that very skilfully, I believe. He is able to make forty in a day and thus is of great help to his mother. He cannot go to school, but he is always present at Sunday School.

There is another little boy in the same school who is quite blind. He takes care of his little sister, carrying her around on his back and trying to amuse her. Small-pox is a very common disease in Japan, and this little boy became blind through an attack of this dread disease. His teacher says he is the best in the school for remembering what he is taught.

I hope you will remember these poor little children in your prayers, and ask "Our Father" to bless them and help them to grow up good Christian men and women.

Yours sincerely,  
E. A. PRESTON.

## KEEPING ACCOUNTS.

There is a story told of a little boy who began keeping accounts when he was seven years old. A little blank book was given him. On one page he wrote, "What is mine:" on the opposite, "What is God's." Then he kept a careful account. He gave one-fifth to God. He did not do it for a little while only, but kept it up faithfully. That little boy will grow into a Christian giver, without doubt. He did this because he thought it was right, not because he was told to do it, and so he found it a pleasure. We always find those things pleasant in the end which we do to please God.

A young girl began many years ago to keep an account much in the same way. She had no home. She was obliged to earn all the money she had. But she gave one-tenth of it all to the Lord. She, too, had a little book, and kept her accounts faithfully. Said she: "I would not dare use the Lord's money for myself; no, not if I were starving." This young girl was greatly prospered in her life.

## LEAVES FROM THE BRANCHES.

## NOVA SCOTIA BRANCH.

HALIFAX, WEST.—“The Charles St. Mission Circle reports a very successful ha'f year. The meetings are held the last Monday evening of each month, and are well attended. We have thirty annual members and three life members, with an average attendance of fifteen. Last month we held a Japanese Social, the exercises consisting of a March and Fan-drill by twelve young ladies dressed in Japanese costume.

Nearly every one in our Circle takes the PALM BRANCH, and finds it a very interesting paper.

YARMOUTH.—“At the March meeting the “Happy Thought” Band took up the subject of Japan, and had readings on it, a letter from one of the missionaries, and some of the Japanese customs were explained. Five o'clock tea was then served in Japanese style. All the children sat on the floor and had little biscuits, fancy cakes and little cups of cocoa. This was much enjoyed.”

MARCIA B. BRAINE,

124 Tower Road, Halifax.

Band Secretary.

MANITOBA and NORTH-WEST CONFERENCE  
BRANCH.

We are glad to report new Bands this year at Carlingville, Moose Jaw, and Macdonald.

Moose Jaw Band, of which little Herbie Bellamy is a member, is doing excellent work. The readers of PALM BRANCH will, in a measure, have become acquainted with Herbie, and will probably remember having seen in the January number, a copy of a letter which he wrote with his foot. This dear child, though weak and helpless in body, uses his active brain in the service of Jesus, and his example has warmed the hearts and increased the zeal of many workers. His efforts to help those who are starving for the “bread of life,” have been attended with wonderful success, and surely the tender light of the Father's love is shed upon him. His mother who has charge of this Band, and who is an earnest worker, reports \$158.55 raised this year. Of this amount, \$11 00 has been contributed to the Jennie Ford Orphanage Fund.

The Cheerful Helpers Mission Band at Macdonald, which to the present time has been our charge, was organized a short time before Christmas. There are twenty-six members, and considering the short time they have been at work, the results have been most encouraging. Our principal aim has been to foster a true missionary spirit, to encourage these cheerful little soldiers to acts of self denial, from gratitude and pure love to Christ who suffered and denied himself for us. We distributed

mite boxes instead of taking membership fees, and the contents of these boxes amounted to \$6.30. A short time before Easter we held an evening meeting. The children who had diligently prepared missionary exercises, readings, music, etc., were somewhat disappointed, when owing to rainy weather a comparatively small congregation assembled. But the Lord was good and the parents and friends who did come were deeply interested and pleased. Three of the younger members passed the collection plates for a thank offering, which amounted to \$6 30. This has been forwarded to Branch Treasurer as a contribution to the Jennie Ford Orphanage Fund.

The work done cannot be measured by our little sum of \$13 00, and with a song of thanksgiving in our hearts we realize that a number of these children, especially the older ones *feel* what the following lines express :

“In a service which Thy will appoints,  
There are no bonds for me,  
For my inmost heart is taught the truth  
That makes Thy children free,  
And a life of self renouncing love  
Is a life of liberty.”

EMMA SCOTT,

M. B. Cor. Sec.

## AN INTERESTING PROGRAMME FOR SOCIALS.

Select the names of twenty-five, more or less, missionaries and their stations. Write the name of each missionary and station separately upon a card, one inch by three, with a loop attached. On a large card or sheet of paper write the entire list of names, with the station opposite each in large characters. A light rod, top and bottom, would keep it in place, hanging on the wall. The smaller cards should be kept in couples (missionary and station) till ready for distribution. Count the number of persons present; then put into a receptacle sufficient cards for each, either station or missionary. Mix the cards well and then distribute. Before going out to tea each “station” hunts her “missionary” to escort her to tea. Should this be too prolonged, the large card may be consulted for information. The name of the missionary or station is retained by the individual not only during the evening, but for the year, and she is thereby constituted a special committee to search out further information on the person or place of her choice and bring it to the missionary meetings from time to time. The secretary during supper, goes round and enters upon a list the persons representing the stations and missionaries. An Information Committee may be appointed to gather scraps of intelligence and forward them to the proper persons. This plan would lead to a deeper study of our missionary papers, and to more intimate and thorough acquaintance with those who are labouring for us in distant lands and in waste places at home.

—Helps for Leaders of Juvenile Mission Bands.