



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

VOL. III.

MARCH, 1896.

No. 3.

*THERE'S A DEAR LITTLE GIRL COM-  
ING HOME TO-DAY.*

" Oh ! what do you think the angels say ? "  
Said the children up in heaven ;  
" There's a dear little girl coming home to-day,  
She's almost ready to fly away  
From the earth we used to live in ;  
Let's go and open the gates of pearl,  
Open them wide for the new little girl,"  
Said the children up in heaven.

" God wanted her here, where His little ones meet,"  
Said the children up in heaven :  
" She shall play with us in the golden street !  
She had grown too fair, she had grown too sweet  
For the earth we used to live in ;  
She needs the sunshine, this dear little girl,  
That gilds this side of the gates of pearl."  
Said the children up in heaven.

" So the King called down from the angel's dome,"  
Said the children up in heaven :  
" My little darling, arise and come  
To the place prepared in thy Father's home,  
To the home that my children live in ;  
Let's go and watch at the gates of pearl,  
Ready to welcome the new little girl,"  
Said the children up in heaven.

" Far down on the earth do you hear them weep ? "  
Said the children up in heaven ;  
" For the dear little girl has gone to sleep !  
The shadows fall and the night-clouds sweep  
O'er the earth we used to live in ;  
But we'll go and open the gates of pearl !  
Oh ! why do they weep for their dear little girl ? "  
Said the children up in heaven.

" Fly with her quick, oh ! angels dear,"  
Said the children up in heaven.  
" See—she is coming ! Look there ! Look there !  
At the jasper light on her sunny hair,  
Where the veiling clouds are riven !  
Ah—hush—hush—hush— all the swift wings furled,  
For the King himself at the gates of pearl  
Is taking her hand, dear, tired little girl,  
And leading her into heaven." ONWARD.

*THE NEW KANAZAWA ORPHANAGE.*

WONDER if the girls and boys who read the PALM BRANCH would not like to take a little walk with me this afternoon to visit the Kanazawa Orphanage ? It is such a pleasant place to peep in at that I always like to take my friends there when I have an opportunity. It will take us about fifteen minutes to walk, from our Home at Hirosaka-Dori, to the Orphanage, for they have just moved into a new Home, which, though farther away from us than the former one, is in a much pleasanter situation. The former house opened directly on a crowded street, so that the children had no place for play or exercise. This house is on the edge of the city, near the rice fields, and has a nice garden at the back. You will notice much that is different from Canadian streets as we walk along. For instance, there are no side pavements anywhere in the city, and we must all walk in the middle of the street, but that does not matter so much as it would in Canada, because there are so few horses here and no carriages at all. In fact, in this whole city of 90,000 inhabitants, there is only one cart drawn by a horse, so we will not be apt to meet that one this afternoon. We may meet a pack horse or two, led by a man, both horse and man having great packs of merchandise on their backs, and we will see plenty of jinrikishas, which as you know are the little carriages drawn by men, and used all over Japan. You will think the streets look very ugly with so many plain mud walls on either side, and may perhaps think that the low, weather-beaten, boarded houses, showing neither windows nor chimnies, must be the homes of very poor people, but it is not always so. If you pass in through the gates, in these ugly mud walls, you

would find some very fine old Japanese houses beyond them, but it is the custom in Japan to always build the houses with the kitchen and rough buildings next to the street, while the parlor opens out at the back into a beautiful garden, entirely concealed from the gaze of passers by. For this reason Japanese cities are very unattractive in appearance, and to me all look very much alike.

We are now passing a building, however, that is quite different from those around it, and you say it looks like a Canadian house, being two stories in height, with chimneys, and a green lawn in front. This is the school building of the Presbyterian Mission, and here several of the children of the Orphanage come to school, this being a privilege conferred on them only after they have proved diligent and studious for some time in the Home. Our road has many turnings and at this next corner if you should go to the right you would go wrong, for the left road leads us to our destination. The right road, however, would not be far wrong, for it would take you out to our Industrial School at Kawakami, which I think you would enjoy visiting, but we must leave that for another time. A few minutes more and we are at the Orphanage gate. You are probably disappointed at its appearance, for it looks more as if we were entering a wood shed than a dwelling house, but please wait until you get inside before you form any impressions, and in the mean time let me remind you that the rent for this house is less than three yen a month, or about a dollar and a half of Canadian money. We step into the little entrance, which has a mud floor, and then a little wooden platform or step leading into the house, and at the foot of the step the shoes must be left, or you cannot step in on the straw mats. As you put down your shoes you will notice seventeen other pairs ranged neatly along by the step, but they do not look much like shoes, being of wood, fastened over the toe with a strap, and you will see they are of all sizes, from the six year old's up to the matron's. I said there were seventeen pairs, but there must be only fifteen, for here come the two little boys of the house in at the gate, carrying a large bundle between them. It is full of paper, cut ready to be made into envelopes, which they have just brought from the Kawakami school. This envelope making is part of the work that the children do during the day to help earn money to provide for the expenses of their food and clothing. They cannot earn much by it, but it teaches them to be industrious at least.

We call "gomen nasai" which means "excuse me" at the door, for there is no bell and you cannot knock on a thin paper door, and a voice inside says "yes" and in a moment the door slides open, and the pleasant faced

matron greets us and asks us to come in. As we step up we see through a door at our right into a rather gloomy looking kitchen, where is a well, a mud stove and various odd shaped pots and dishes. The most attractive object in the kitchen just now is a young girl of about sixteen, busy in preparing the rice, fish, etc., for supper. This is Hisashi San, the eldest girl in the home, who is proving a great help to the matron in caring for the house and little ones.

The matron just smiled at us at the door and asked us to come in. She did not say "how do you do?" or say she was glad to see us, and you are perhaps disappointed that she did not make a low Japanese bow as you expected she would; but we follow her into a bright room opening into another still larger, and brighter because of a row of smiling faces that look up at us, and then she drops on her knees, puts her hands on the matting in front of her and bows her forehead till it touches her hands, and says, "How do you do," "You are very welcome," Are you quite well," and several other polite things as the custom is, and if you have been long enough in Japan to get the stiffness out of your back bone, you bow the same way in return, and murmur the polite responses that you have been studying with your teacher, and wonder in your heart if you have said them correctly and if you look as awkward as you feel.

After bowing to the children and receiving their greetings, let us look about us for a few minutes and see what they were all so busy over when we came in. Two of the older girls are working at their embroidery frames, for it is now four o'clock and all are home from school. Some of the others are sewing; two are busy with slate and pencil over a writing lesson, while even little O Mika San, the baby and pet of the house, who spends her mornings in the kindergarten, has had her work in ripping an old dress, several of which the matron herself is busy over, planning how a little new dress, without holes, can be made from a big old dress in which holes have appeared. There is a good deal of such work to be done, for the children are growing and clothes will wear out, but the little ones do not seem to mind having bigger folks' clothes passed down to them, and everybody looks so happy and contented that it is a pleasure to go in among them. I want to tell you a little story about one of the children in particular, but will have to leave it till another time as I have been talking too long already.

V.

—•—  
 "More things are wrought by prayer  
 Than this world dreams of."

For so the whole round earth is every way  
 Bound by gold chains about the feet of God.  
 TENNYSON.

\*GOOD MORNING ROUND THE WROLD.

- 1st—Do you know how all people, from far and from near,  
 Say their "Good morning" each day of the year?  
 For "How do you do?"  
 The right word for you  
 Is not just the same from Ceylon to Peru,
- 4th. And how do they do it in brilliant Japan—  
 In brilliant Japan, the land of the fan?  
 Oh, they bow very low,  
 And then as they go  
 They say their "Good morning," which is "Ohayo."

\* We have found a long poem on this subject in *St. Nicholas*. We will give it to you in verses to suit the study, and, for the sake of helping you, we will number them, so that at the end you can put them in regular order and have a fine recitation, for a number of girls and boys, which will be found very effective when accompanied by bows and salutes,

FIELD STUDY FOR MARCH.

THE Christians of Japan are not yet ready to be left alone to work out the salvation of their nation. As Mr. Cassidy says, there is a new Japan and an old Japan—the new represented in the colleges and churches, a part of which drifts towards German infidelity, the old shown in the worship at the mountain temples. Two of these near Kobe, situated more than half a mile above the sea, are daily visited by hundreds of worshippers. The Japanese are a proud, patriotic people, and are willing and anxious to do everything possible for the advancement of their country. All the missions tend to become self-supporting. There are 37,000 Christians in Japan, representing a somewhat larger Christian community, while its population is about 37,000,000. They still need support and sympathy, both in their work among others and to aid their own faith.

Almost all the missionaries in Japan are sent from the United States and Canada. The work opened in 1859 by the Presbyterians sending Dr. Hepburn, a medical missionary. For 13 years no convert was made. Then came a general awakening. It began during the week of prayer in 1872, among a few young men who had come to the missionaries to study English. In June, of the same year, the church was formed with 11 members. This rapidly increased. The following year our church sent out Drs. Macdonald and Cochran. There are now more than 30 native ministers, regularly ordained, in connection with our Canadian mission. Our Society devotes about half its funds to this work.

The opening of the ports has not had the immediate effect of bettering the condition of the Coreans. Foreign manufactures have taken the place of the native work. No new industry has yet arisen. The country has great resources, but they are not developed. Idleness and poverty prevail.

The religion of Corea is a worship of ancestors. The site of burial is a matter of serious importance. A mountain front is chosen. Should misfortune follow, the bones are dug up and laid in what is hoped will prove a more propitious resting place. For three years after the death of parents sacrifices of food are offered daily, after this on festival, birthdays, etc. They will pay their respect to the dead though they go without food and clothing themselves. Corea has only been touched by missionary work, but many have given proof of their discipleship by suffering for Christ. Her condition is such that change must come. Pray that the land may be taken for our God and Christ.

Canadians have a special interest in the Pacific islands on account of the work of John Geddie. Though not the first missionary to leave British America it was his work that had inspired others. He saw Anseiyum, the island of the New Hebrides, where he spent most of his life, reclaimed from cannibalism to Christianity. After they became Christian she would persuade the women to give up wearing the heavy cord round their necks. This had been in readiness so that in case of the husband's death a few twists would strangle the wife. From his first knowledge of it he had resisted this dreadful work. Often the little band of Christians would call him in the night. Some one was dying and his presence and persuasion might protect the women.

And so we might go from group to group. The Pacific islands present a series of examples of the civilizing influence of Christianity. By no other agent can "a nation be born in a day." D.

QUESTIONS FOR MARCH.

- Why can we not leave Japan to work out its own Salvation?
- What is the difference between old and new Japan?
- What can you tell of the Mountain Temples?
- What kind of people are the Japanese?
- What population has Japan and how many Christians?
- Why do they still need support and sympathy?
- Where do their Missionaries come from?
- Where and how did Missions begin?
- How long before one Convert was made? How many members in the first Church?
- When were our first Missionaries sent out?
- How many native Ministers are there now?
- How much of our money goes to this work?
- What can you tell of the country and condition of the Coreans?
- What is the religion of Corea?
- What respect do they pay to the dead?
- Has Christianity done anything for them?
- What must be our prayers for them?
- Why have Canadians a special interest in the Pacific Islands?
- What change did he see in the Islands of the New Hebrides?
- What awful practice did he resist?
- What is said of the Pacific Islands and Christianity?

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MISS S. E. SMITH,  
282 Princess Street,  
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MARCH, 1896.

**T**HE sending of flowers to the sick room is one of the sweetest of ministries, and even to the aching heart bending above the dead, it conveys a message of tenderness and sympathy inexpressible by words. But we have come to the conclusion that those who are well, and those who are engaged in battling with life's duties, as well as its trials, need too the messages of cheer and good will which are so easy to give when we have the heart to give them. We have realized this lately, as words of kindness and appreciation have helped to make light the tasks which might otherwise become a burden. Then, too, we have the approving smile of the Master, speeding us on in our work—His work. Words of cheer and encouragement come from many of the Bands, showing that they are making grand progress, and that the missionary spirit is fast being developed among our girls and boys. One letter lately received from a young friend in Hebron, Yarmouth Co.,—one of the boys—has pleased us much. We give some extracts:—"I get my paper all right, and think it is a good paper for the money. I hope that you will get a hearty support from these eastern provinces. . . . I belong to the Epworth League of C. E. It was from our League that Dr. H. Mather Hare went out to China. I suppose you read of the narrow escapes he had at the time of the riots out there. . . . Our church has the cause of missions at heart, and I can safely say it goes down into the pockets too. Two years ago we gave to the missionary society \$127. I don't know what was raised last year, as I have not yet seen the report. As you are in the missionary work, I thought this might interest you." Interest us! Yes, indeed—nothing could interest us more than the fact that our young people read the reports and have a real, live interest in missions.

Pray this month most fervently for Japan, in this crisis in her history—also for the much disturbed

Kingdom of Corea whose latest news as we go to press is of massacre and general insurrection. She needs the help that only Christians can give. Remember too the Isles of the Sea.

We are compelled to ask our contributors, in view of the limitations of our little paper, to give us short articles, considerably less than one thousand words, whenever possible.

We are highly favored this month in having two contributions from a "Live Missionary"—One, "The New Orphanage at Kanazawa" and the other the interesting story of little Tamaki San, We are sure that our young readers will greatly appreciate this effort in their behalf of one who must often be tired in her work though not of it—For ourselves we are exceedingly grateful.

The sketch of Miss Preston will be found most interesting and helpful—We are much indebted to the writer and very glad to be able to present it to our readers.

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A valuable paper "Holiness required in Mission Work," by Mrs. J. R.—, of Montreal, has been received. We shall be glad to insert it at the earliest opportunity.

Easter next month.


NOTES.—See Black-board lesson on page 7.

ERRATA.—In last month's study (list of Indian Missionaries) for Miss. S. E. Olton read Alton.

We are very sorry that from this list the name of Miss Beavis was omitted—Miss Beavis has been in Port Simpson since 1891 and is one of our most faithful Missionaries.

## ONE OF OUR MISSIONARIES,

MISS PRESTON, JAPAN.

 ABOUT seven years ago Miss Emeline Augusta Preston, the subject of this sketch, offered herself to the Woman's Missionary Society for Mission work, and was accepted. Since that time we have all become more or less intimately acquainted with her, through her letters, which have appeared, from time to time, in the leaflet and other publications.

As I am writing of a young lady I do not feel at liberty to begin in the good orthodox fashion, of stating the day and year of her birth, but here my disability ceases. Her father and mother I know, and I can even go farther back and say that I have met her grandmother, a dear old lady in her eighty-ninth year, who, though very frail, has all the spirit and independence of youth. From her, I think, Miss Preston must have inherited some of the sturdy self-reliance which makes her so quick to plan, and so prompt to execute. During her furlough I visited her, at her father's home, and saw how great a sacrifice, to both parents and child, was involved in this missionary enterprise. There were times when it seemed to the loving daughter that she could hardly leave her home again, and her somewhat failing parents, even to return to her loved work on the foreign field. But the decision was not left with her. With rare unselfishness, both father and mother speeded her on her way, for, as the mother said in my hearing, "She has spent five years in Japan, and has acquired the language, she has therefore a greater chance of usefulness than ever before. Any one can attend to our needs, but every one cannot do her work in Japan." But while she spoke tears were in her eyes, and there was a break in her voice as she added, "But we miss her more and more as the time goes on."

When we think of our missionaries, and pray for them, let us not forget that all the heroes are not on the foreign field. Many a lonely fireside may testify to the noble self-sacrifice of those who have given their dearest to the Lord's work. God bless the fathers and mothers of our missionaries, and in the time of ingathering grant them a share in the reward.

Miss Preston's father is in the Methodist ministry, and the daughter of whom I am writing was born during his pastorate in Toronto west circuit, which I may say in passing, at that time embraced Richmond, Elm and Queen St. churches. She was converted at the early age of eight years, and joined the church soon after. From the first she began to engage in what we might call mere distinctively Christian work, holding little meetings amongst other children, collecting for missionaries, and anything else that her hands found to do. As she grew up she began to prepare herself for

teaching, completing her studies in the city of Brantford. After securing her certificate, she was engaged as teacher in a rural district school. There again she found a door open for work. There was no Sunday school in the neighborhood, and she fell into the practice of devoting her Sunday afternoons to the children in the house where she boarded. Soon others began to join them, and before long the modest little class began to assume the proportions of a school, and they were obliged to remove to the church, where ever since there has been a flourishing school.

Shortly after this Miss Preston heard, and was deeply moved by an address given by Mrs. Mesmore, previous to her departure for India. While she was still under its influence, an earnest appeal was made for workers for Japan. After giving the matter every consideration, she wrote to her parents asking permission to offer herself for the work, which was immediately granted. Her offer was accepted by the Society, and she began to prepare for her departure. In the circumstances of her going there was much to try her faith in her call to the work. A much loved sister, who had long been an invalid, began to show symptoms of more acute suffering, and an illness which, it was supposed, would prove both lingering and painful began to develop itself. Many friends tried to discourage her in her intention, but she did not waver. At that time there was another unmarried sister in the home, and she did not feel herself necessary to its comfort. And so she went forth to her new field of labor, leaving behind her the dear loved faces, one of whom she should never see again until this mortal shall put on immortality.

It costs something to be a missionary of the cross. No wonder the seed bearer "goeth forth" sometimes, "and weepeth, bearing precious seed."

Of Miss Preston's work in Japan our letters and reports keep us well informed. She and her co-worker, Miss Cartmell, taking charge of school work and evangelistic work in the city of Kofu. They are the only "foreigners" in a city of some thousands, and consequently are objects of some curiosity. There are at present some thirty-eight pupils in the school. Many of these girls are anxious for Christian baptism, but in many cases their parents interfere to prevent them taking such a step. However a large proportion of them are Christians in all but name, and a rapid growth in Christian experience is noticeable in many cases.

Our report gives us some idea of their work, if one can measure Christian work by figures. It tells of one hundred and seventy-eight meetings held during the year, of six Sunday schools established, of one thousand three hundred and seventy seven visits paid, of a few baptisms, and many applications for baptism, and all this work planned and carried through by two Canadian ladies and two native women. We can judge of their labors by these statistics, but God only knows of the results of these labors.

I may close with Miss Preston's own summing up of the year's work, as found in the report.

"Altogether this has been a pleasant, happy year in the work; through all the changes God has guided and provided a way, and we would utter the "memory of His great goodness."

A. L. R.



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

Cousin Joy wishes to draw attention this month to the poem on first page, for she thinks it one of the sweetest poems she ever read. She hopes her young cousins will take it for a recitation. Cousin Joy does not know the author, but thinks she would like to have written it herself for the sake of being able to bring such a thought of hope and comfort to any poor mother whose "dear little girl" has left her earthly home for the better, brighter Home in Heaven. And what mother could desire more for her little child than this—a welcome from "the children up in Heaven," the angels, and best of all the King, Jesus Himself, who comes to the gate of pearl to carry up this "dear, tired little girl" in His arms of love. And dear children, just think of it, this welcome is not only for the little child, whose grave is decked with lovely flowers, wet with a mother's tears, it is for the little outcast too, who has no one to weep for her. And more than that—it is not only for the little children going up from Christian homes, but from the darkest homes of Japan, Corea, China, and the Islands of the Sea, yes, even from the mud-huts of Africa. But the poor mothers in these lands have not heard of this loving welcome and they mourn for their little ones in hopeless sorrow, thinking that they never, never will see them again. Who will tell them the glorious news? Will you send it? Will you take it?

**DEAR COUSIN JOY.**—I wish you a very happy New Year and hope your cosy corner will be as interesting this year as I found it last. As so many of your little cousins are sending you puzzles I thought I would send one, and I hope you will find it worth printing. I think the answers to the January puzzles are, "Thanksgiving," and "Go ye into all the world."

Summerside, P. E. I., Yours truly, **MILLY STRONG.**

Never too late for good wishes. Thank you cousin Milly, your puzzle will appear by and bye.

**DEAR COUSIN JOY.**—I am a member of "Junior Star" Mission Band. I take the **PALM BRANCH** and like to read it very much. I think I have the answers for January puzzles, the first is "Thanksgiving," second "Go ye into all the world." I noticed a mistake in Alberta's puzzle, the letter for 15 was left out, the letter was W.

Your loving cousin,  
**MAUD DELANEY.**

St. John.

**DEAR COUSIN JOY.**—I belong to the "Mizpah Mission Circle." We take the **PALM BRANCH** and like it

very much. I have enjoyed reading the chats of the other cousins and thought that I would like to join your circle if you will allow me to. I have found the answers to the January puzzles. They are, first "Thanksgiving," second "Go ye into all the world."

Manilla, Ont. Your cousin, **BERTHA COONE.**  
You are very welcome cousin Bertha.

Correct answers to January puzzles also come from cousins Bessie Morris, Maggie C. Johnson, of Albert, Mabel Gallagher, of Portland, Ontario, and E. Sanders, of Stouffville, Ont.

**DEAR COUSIN JOY.**—I belong to the "Willing Workers" Mission Band. I take the **PALM BRANCH** and like it very much. I enjoy making out the puzzles. I think the answers to the Bible questions in the Dec. number, are, first, the little maid carried away captive out of the land of Israel by the Syrians, and the woman who formed a supply committee of one, Dorcas. The Bible query, in February, is found in Judges, 20th chapter and 16th verse.

Your loving cousin,  
**MACCAN, N. S. WINNIE B. HOEG.**

**DEAR COUSIN JOY.**—The answer to cousin Flora's puzzle is surely "Cousin Joy's Cosy Corner." We think though, that it is a gathering place for many children besides those in New Brunswick. The answer to the Bible query I found in Judges, 20th chapter and 16th verse.

Your loving cousin,  
**Petite Riviere. MAGGIE GEE.**

Yes, indeed, it is a gathering place for all the Mission Band girls and boys, from north, south, east and west. Perhaps cousin Flora meant that the "Cosy Corner" itself was in New Brunswick.

**DEAR COUSIN JOY.**—I belong to the "Minnie McLean" Mission Band. I take the **PALM BRANCH**, and while trying to make out some of the February puzzles I noticed your Bible query given by Nellie. The answer I found is: "Among all this people there were seven hundred chosen men, left handed; every one could sling stones at an hair breadth and not miss." This is found in Judges, 20th chapter and 16th verse.

Portland, Ont. Yours truly, **ETHEL GALLAGHER.**

Correct answers to February puzzles also come from May Gray, of Clarence St., London, and Berry Foster, of Petite Riviere. Cousin Alice Quigley's letter and puzzle will appear next time.

### MARCH PUZZLES.

I am composed of 12 letters.

My 4, 1, 6, 11, is a musical instrument.

My 3, 5, 6, 12, is the heart.

My 9, 7, 10, 8, is part of a foot.

My 1, 2, is an article.

My whole is what we call our Band.

Avondale.

ELLA.

I am composed of 12 letters.

My 9, 6, 4, 8, is part of a ship.

My 7, 6, 8, is a small animal.

My 11, 6, 8, 10, is what we should never be.

My 3, 12, 2, 1, is not stout.

My 5, 6, 12, 9, is quiet.

My whole is a pioneer missionary.

Jacksville,

BLANCHE.

THE STORY OF TAMAKI SAN.

THE little girl about whom I want to tell you this story is named Tamaki San. She is sitting over there on the side of the room which opens out into the garden, busy over her lessons for school, for she is very studious, and examinations are coming on. We call her our little curly haired girl, and think the short black hair curling around her face very pretty, but it is a great trial to her, and she longs to be 'grown up,' so she can do up the troublesome curls out of sight, for Japanese people do not like curly hair and do all they can to keep it straight. Tamaki San is now about nine years old; she has been about a year in the Orphanage, and has been from the first one of the most obedient and diligent, so that after a few months she was allowed to go to school, where she now stands at the head of her class, and has taken the first two year's work in one, though she did not know even a letter when she came to us. It is not of her ability, however, that I want to write now, but of the way in which she remembers what she has learned about the true God.

Tamaki San's father died leaving the mother very poor, and she could not earn enough to get food for her little boy and girl, so she sent them to our Daijime Poor school to make match boxes, where they earned a sen or two a day, and through the Poor School teacher the mother learned of our Orphanage, and asked us to take her little girl in. After the necessary agreement was made we took her, and then the mother went to her father's about seven miles out in the country where she and the little boy could earn their living by working in the rice fields. This Spring the grandfather became very ill, and they thought him dying. He wanted to see all his grand-children again, and begged to have Tamaki San sent for, so I allowed her to go out one Saturday with the Daijime teacher, and the grandfather was very much pleased to see her. The teacher came to tell us about it when he had brought Tamaki San safely back that afternoon. When they reached the house they found the grandfather better, but the relatives were all there, and he said he felt very proud of his little charge because she was so much more gentle and quiet than the other grand-children, and answered all her grandfather's questions so nicely. At noon they all took their dinner together, but when the others began to eat Tamaki San closed her eyes and asked a blessing on her food before she began. The grandfather noticed her and asked her why she did that. She answered that she was just saying "thank you" to God for giving her the dinner she was about to eat. The grandfather was quite touched, and said, with tears in his eyes, "Well, if that is what Christianity teaches, it must be a good religion I am sure." He also spoke of the improvement in Tamaki San's manners and speech, and said he wished the other grand-children could go to a Christian school, if they could be taught as she had been. We were so glad to hear of the good impression in favor of christianity that was thus made by one little girl not being ashamed to acknowledge her Heavenly Father's care of her. We have sent one of the gospels and some Christian papers to the grandfather since, that he may have an opportunity to learn more of Tamaki San's God, and we are

praying that through these means some knowledge of Christ may come to the little country village which as yet knows only gods of wood and stone. May it not be that "a little child shall lead them?" V.

BLACKBOARD LESSON.

Draw the form, Write the first heading. By questions get from Band the names; and so on with each column, pausing now and then for questions or to talk about some part of the work. Review by questioning rapidly on each station.

BLACK BOARD LESSON.

STATIONS.	DATE OF OPENING.	MISSIONARIES AT PRESENT.	No IN SCHOOLS.	No. OF SUNDAY SCHOOLS.	NATIVE BIBLE WOMEN.	SPECIAL FEATURES.
Tokyo.	1882.	Jessie K. Monroe, Altes E. Belton, Marion K. Lambly,	78	6	5	Charity School by Kings Daughters (45) Orphanage (13 inmates.)
Shiduoka.	1887.	Minnie A. Robertson, Janie Cunningham.	26	3	3	13 near places visited. 8 baptized this year.
Kofu.	1889.	Martha J. Cartmell, E. A. Preston,	38	6	2	13 places visited. King's Daughter's Society. A large number wish for baptism.
Kanazawa.	1891.	M. Abbie Veasey, E. Crombie,	10 20 (Over)	2	3	School Industrial with night school. Orphanage (16 inmates)

## LEAVES FROM THE BRANCHES.

## BAY OF QUINTE BAND NOTES.

A Mission Circle was organized at Demorestville, Dec. 14th, 1895, called "Ready Workers." President, Mrs. George Davis, Cor.-Sec., Miss Mabel Cole

M. G. H.

## EASTERN BRANCH.

Miss Mabel Gallagher, of Portland, Ontario, writes: I belong to the Minnie McLean Mission Band. We take 13 copies of the PALM BRANCH and like it very much. We have a membership of 16, with an average attendance of 11. Since October, 1895, we have sent \$3.57 to treasurer and have \$8.05 in our treasury. Five dollars of this is Mrs. M. Derbyshire's fee as life member and the rest, \$3.05, we got from a public meeting.

## N. S. BAND NOTES.

"Ropcholders" Band, Bear River, is busy doing various kinds of fancy work, and also is making a quilt which, when finished, will be sent to supply committee. Their president, Mrs. Wright, gave a Mission Band tea from which \$1.80 was realized. They take 10 copies of PALM BRANCH.

"Try Again" Band, of New Germany, organized in May, has held two public meetings, both of which were very successful.

"Downing" Band, of the same section, under the personal supervision of the pastor's wife, Mrs. S. Downing, is also doing good work. Have held three public meetings since Branch. Both the above Bands are now engaged on autograph quilts. Both have kind words of appreciation for PALM BRANCH.

"Buds of Promise" Band, Dartmouth, is busy preparing for a concert.

We are glad to hear from a new Band, "Maggie Smith," La Have Islands. A public meeting was held on Dec. 18th; since then meetings of all kinds have been suspended because of scarlet fever. The Angel of Death has visited the home of their secretary. We deeply sympathize with them in their trouble and pray that the severe sickness will soon pass over and that the work will go on with renewed vigor.

M. E. B., Cor.-Sec.

We add a line to Miss Brown's interesting report—From a letter from Port Greville, announcing five new subscribers to PALM BRANCH, making twenty in all, we give the following extract: "Our Mission Band, "Cheerful Workers" numbers something over forty. We held our meetings regularly every fortnight. We sometimes get discouraged, feeling that we are not doing as much as we would like, but we have the Master's promise, "Lo I am with you always," and with that we mean to go forward." No need of discouragement, surely, with such noble workers and such a glorious promise.

Miss Carrie Barnes, Cor.-Sec. of the Day Spring Mission Band, of Nappan, writes:—We held a concert in the Methodist church on Nov. 22nd. It was intended for Thanksgiving, but weather proving unfavorable it was postponed until the following evening. A silver collection amounting to \$5.50 was taken up. This Band was formed in 1895, April 26th. Number of members forty.

## N. B. AND P. E. ISLAND BAND NOTES.

The first Quarterly Report Cards have brought cheering news from many Bands. York, Jacksonville, Old Ridge, Kensington, Hampton and Portland, report prosperity and progress. "Mt. Allison," (Sackville), Teteagouche and Benton, report a large attendance of members. Newcastle has sent a box of clothing to the Coqualutza Institute. "Ready Helpers" have enrolled three new life members during this quarter. "Cartmell," Point de Bute, has taken up the study of Paul's Missionary Journeys, and an increased interest is manifested by the members. "Active Workers," Marysville, report great interest in PALM BRANCH. Last year 30 copies were taken, this year there are 77 taken.

Miss Lottie Lawson, Montague, P. E. I., writes:—Our Band is increasing in numbers and interest, and we are all becoming more interested in Missions. We held our first public meeting on Thanksgiving day. Though the night was wild the church was crowded. The programme consisted of twenty-six numbers and was very varied. Everything was of a missionary character, and there was not one mistake throughout. Collection amounted to \$5.00.

"Busy Gleaners," Bathurst, which was suspended since August, on account of having no president, met on Dec. 3rd with eleven members present. Miss Kerr was elected president, and Mrs. (Rev.) Harrison 1st vice-president. Three new members have been added since. The prospects now are that greater success will attend their efforts, for our loved mission work, than in the past. I. T.

A. M., of Charlottetown, writes:—The ninth annual entertainment, of the Wesley Mission Circle, took the form this year of a novel supper and concert. The menu consisted of twenty-four mysterious dishes, such as "fried holes," woman's weapon," "no grounds for complaint," Eve's destruction," etc., etc. This way of ordering a meal, on faith, caused much amusement. The feature of the concert was a spicy address and two solos by the Rev. Mr. Cassidy, returned missionary from Japan. Amount raised, \$50.00. All credit to the boys who made such a brilliant success of their first entertainment, may they not get weary in well doing. In connection with our last monthly meeting we held a reception in the church parlor. All present were delighted when our beloved president, Mrs. A. S. Johnson, called upon Miss Clarke for a short address. As the readers of PALM BRANCH know how graphically Miss Clarke describes life in the Great North West, it is only necessary for me to mention the quaint and pathetic letters received from some of the little Indian children; especially touching were the notes of Saraphene and Esterance. We regretted the absence of our energetic Band Secretary, Mrs. Turner, but hope to have a few well chosen words from her later on. Our Circle has now a membership of fifty-six, including about twenty young men, who are not merely honorary members but work indefatigably for God, and home, and heathen lands. Number of PALM BRANCHES taken forty-five. May this PALM BRANCH not only waft its gentle breezes o'er our fair Canadian home, but on the rough, neglected soil sow the seed which will unite all nations under the One Great Tree of Life.