

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

IN 1870, a Woman's Missionary Society of the Pacific Coast was organized "to elevate and save heathen women on these shores." Much patience was needed. Furnished rooms waited a year and three months before anyone came to occupy them. Then a girl, eighteen years of age, wearied unto death of her life, went to the bay, with despair in her heart, and cast herself into its waters. She was rescued and taken by the police to these waiting rooms.

In about eighteen months from that time, after most faithful teaching, she was baptized, and soon after married a Christian Chinaman. Seven years after her rescue she died in the faith of Christ, the first fruit of the seed-sowing, guarded safe in the Heavenly Storehouse. Slowly, one by one, they came, claiming care and protection. In the month of May three young girls came, one of them very

ill. She seemed so grateful for rest from abuse and for the kind care received that she was ready to listen to the story of Jesus. The day came when she said to her teacher, "I am dying; stay with me." She was pointed to the Lamb of God. She responded that she did be-

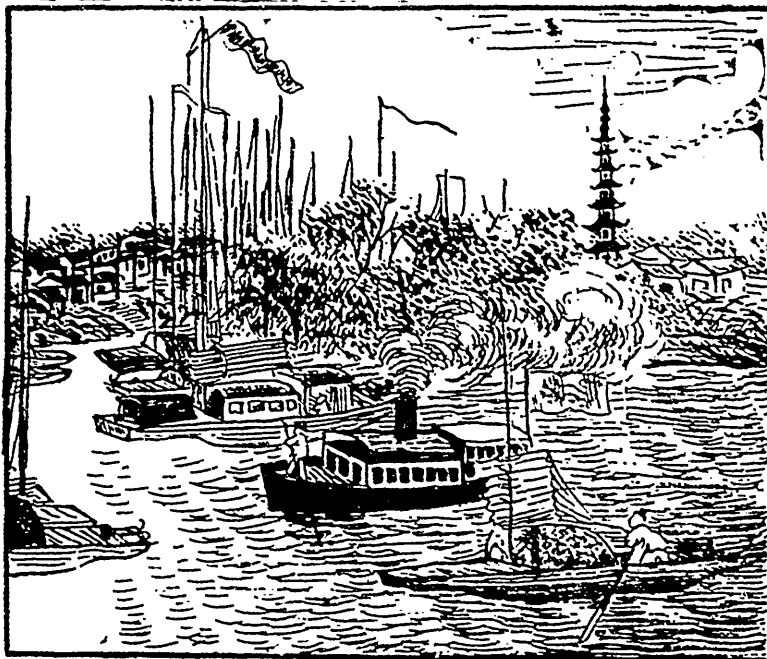
lieve in Jesus and would trust Him. After a few moments of silence she said suddenly, "O, I am afraid I cannot find the way. After earnest prayer with her, the teacher repeated the sweet words, "I am the way, the truth and the life." She lay quiet for a little time and then murmured, "I am afraid the door of Heaven will be shut. I cannot see the way. Who will lead me?" At length, after lying with closed eyes for some

time, she exclaimed, while her face lighted up with joy, "I see the way; the door of Heaven is open—it is all beautiful there. Oh, how beautiful," and almost instantly she ceased to breathe. So, souls are being saved through the efforts of Christian women on the shores of the Pacific."

A little girl lying very ill said to her mother, "Mamma, if I should not get well I would like to have Papa give just as much money to the missionaries every year as it costs to take care

of me." She sleeps in Jesus, but through her sweet wish many other little girls have heard His name.

Giving thanks always, for all things unto God and the Father, in the name of our Lord Jesus Christ.—Eph. 5, 20



WHY WE SHOULD HAVE A MISSION BAND.

(Continued.)

Perhaps we do not realize that the Mission Band work goes farther than the Sunday School; the latter teaches of Christ's love, but the Band goes farther and teaches our children, not only of this great love, but to be desirous of sending the news to heathen countries where the name of Jesus is unknown.

Why, then, are there not more flourishing Mission Bands? Why so many dead or indifferent ones? The reasons are varied; many will say because there are so many difficulties to overcome, but we know that God can make all things possible if we ask Him; "every new victory is the fruit of new prayer." I firmly believe that if we are interested ourselves and make missionary work a study, so that we fully realize the needs of the vast numbers of human beings who are as truly God's children as we, we will put forth much greater efforts to have our children, who are dearer to us than our lives, trained in benevolence and works of mercy.

Children can be taught to earn money and give of their earnings; we have had a noble example of this in our late friend, Herbie Bellamy. If a child is taught to feel "It is more blessed to give than to receive," and that by giving a few of his cents he is doing something for the work, one obstacle has been removed, and this will come with interest and love for missionary work.

Even if our numbers are small, let us have a Mission Band. God has promised to be with us. Perhaps the one great trouble is to find some one who will take the responsibility of teaching a Band. The probabilities are that had we, in our youth, had the privilege of belonging to a Mission Band, we would not feel so unfit for this position now, but, if we have our hearts full of love to our fellow creatures, there are many quite capable; it is because we are not willing to give up our time and thought that we make ourselves believe we are "not fit" for such a responsible position.

It does not require a clever person to be a Band teacher, but she must be heart and soul in the work to become a success. We cannot teach others what we do not know ourselves, therefore it is necessary that she keep posted in what is going on in foreign lands, where our workers are, whom they are and what they are doing. If the leader is interested the children will be, and vice versa, for children are naturally enthusiastic; they have quick sympathies and will easily follow an enthusiastic leader, but they must have facts, that the work may be made real.

Therefore let every church have a Mission Band, even if very small; there may be a future missionary among the few.

If not practicable to have weekly meetings, meet semi-monthly, or even monthly, rather than not at all. Have bright, cheerful meetings, and have the children feel they are there for a purpose. By contrasting their happy homes with those of heathen children, their attention and interest will soon be obtained, and the result will be a successful Band, both in regard to interest and from a financial standpoint.

Moncton, N. B.

E. G. SHERARD.

It is said that more than one hundred thousand people live in boats on the river at Canton. Many are drowned every year by the upsetting of boat, or careless management of junks. It is believed that some evil spirit or demon has got the person, and that it will bring disaster if anyone tries to save him. When Dr. Simpson was in Canton he saw a plump baby floating on the water, and wrote the following touching lines:

ONLY A LITTLE BABY GIRL.

Only a little baby girl
Dead by the river side,
Only a little Chinese girl
Drowned in the flowing tide.
Over the boat too far she leaned,
Watching the dancing wave;
Over the brink she fell, and sank,
For there was none to save.

If she had only been a boy,
They would have heard her cry:
But she was just a baby girl,
And she was left to die.
It was her fate, perhaps they said,
Why should they interfere?
Had she not always been a curse?
Why should they keep her here?

So they have left her little form
Floating upon the wave;
She was too young to have a soul,
Why should she have a grave?
Yes, and there's many another lamb
Perishing every day,
Thrown by the road or river side,
Flung to the beasts of prey.

Is there a mother's heart tonight,
Clasping her darling child,
Willing to leave these helpless lambs
Out on the desert wild?
Is there a little Christian girl
Happy in love and home,
Living in selfish ease, while they
Out on the mountains roam?

Think as you lie on your little cot,
Soothed by a mother's hand,
Think of the little baby girls
Over in China's land.
Ask if there is not something more,
Even a child can do;
And if perhaps in China's land
Jesus has need of you.

—From *Larger Outlooks on Missionary Lands*.SUGGESTED PROGRAMME FOR NOVEMBER.
THANKSGIVING.

Hymn — "Praise God from whom all blessings flow" —
Repeat together, Thess. 5: 18th. "In everything give thanks" — draw out ideas of individual mercies.
Prayer — Full of thanksgiving.
Roll Call — Business reports.
Recitation or Solo on the subject.
Field Study with map.
Prayer for China — All foreigners there; all Christians in danger; little orphans; protection of Mission property.
Chorus.
A few words from visitor.
Distribution of Palm Branches,
Benediction.

MAP TALK.
FIELD STUDY FOR NOVEMBER.

With the map of China before us, let us spend a short time thinking about the situation there.

Away up in the northeast corner of China proper is the province of Pi-chi-li, bordering on the gulf of the same name. In that province will you find a river which has been much talked of for many weeks past? It is called the Pei-ho or White River, and guarding its entrance are the Taku Forts, which were captured by the allied troops June 17th, at the beginning of the rebellion.

About twenty miles up this river is the large city of Tien-tsin, and many miles further is Tung-chau. This is the nearest point of the river to Peking, twelve miles distant, which the allied troops captured about the middle of August and still hold, waiting for a settlement of the difficulties. To this province of Pi-chi-li and that of Shan-tung, to the south and east, the worst of the rebellion has been confined, but there has been disturbance throughout the whole country, causing much unrest and danger to all foreigners.

But the foreigners we are most interested in are far from here. Let us go to them in Chentu, in the province of Sz-chuen. What a long journey it is. We go by boat down the Pei-ho or White River, out of the Gulf of Pi-chi-li into the Yellow Sea, sailing south till we reach the mouth of the Yangtse, and then comes the long journey, with which we are so familiar, up the river to Chentu.

Just making this journey in our mind causes us to remember that it took a long time for our missionaries to hear of the riot and rebellion in a part of the country so far away from them. You know the people of China are not supplied with railway, telegraph and telephone service as we are. This is the reason that we had such a long time to be anxious about our missionaries before the news came that they were safe. First we heard of them at Hankow and later at Shanghai.

How thankful we are for their safety, but our thoughts return to Chentu, and we wonder about our property there and the children of the school, and more than all about the little girls in the Orphanage—our very own "Jennie Ford" Home.

Are we all remembering to pray for little Ida and Annie and the others? I hope so. Next month we hope to know all about them. E. E. C.

QUESTIONS FOR NOVEMBER.

Where is Pi-chi-li? Will you tell what you know of the Pei-ho or White River? Where are Tien-tsin and Tung-chau? What is said of Peking? What is said of the Rebellion? Where will we find the foreigners in whom we are most interested? Describe the long journey to Chentu. Why did it take the missionaries a long time to hear of the rebellion? About what and whom are we still anxious? What can we do for them?

*Not now—they are safe in Japan.

ECHOES FROM BRANCH MEETINGS.
WOODSTOCK, N. B.

(For Auxiliaries, Circles and Bands.)

The "model member" must be constant in attendance—ready to take part—prepared to do any special work—will pay dues early in the year—she will not come to be entertained, but to entertain—she will read missionary literature daily, if only five minutes—will pray daily for missions—she will take the meeting to those not there. The model member will take a mite-box—at every opportunity will enlist others—will know her Auxiliary, Circle or Band by studying it—will pray before coming for the presence of the Holy Spirit, and will then give the responsibility of the hour to God. A model Auxiliary member will be interested in Circle and Band work—she will be well posted in all the work. The model member will educate herself for office and accept it gracefully, if given.

Light reading interferes with the missionary spirit and interest. We ought to follow our missionaries every step of the way, on the map, from Canada to China, Japan, etc.

There is no need for the "Silent Member!" One who is filled with the subject must overflow—make oneself so interested in the work and workers that one needs must talk. Let her take the leader's place occasionally, and if she finds herself standing before silent members she will talk herself next time!

Nearly everything that goes to make an Auxiliary interesting will do for the Circle as well. Sometimes it is better to meet round in the homes. Read the life of some missionary—ask questions about it—write out questions, number them and the answers and distribute them. Have a debate for and against Foreign Missions. To know a subject is to study it so that you can give it out again. A miser is a miserable person who does not give out to others—make an all-round person of yourself. Life-membership in Auxiliary, Circle or Band does not mean merely the payment of dollars—it means life interest, life service.

Sackville Auxiliary had acted on the suggestion given at last Branch meeting, and had a meeting for mothers in the Auxiliary in the interests of the Bands. They went outside for mothers. It was a success, for it added members to the Auxiliary and created some interest in Band work.

Make everything real to the Band children. Do not go through the devotional part in a wooden way. When prayer time comes say, "Now we are going to pray. What has happened since we last met? For what are you thankful?" In Bible reading sometimes just take a sentence; for instance, "Be ye doers of the Word and not hearers only," and explain the meaning and difference of the two words. Make the hymns real, also.

PALM ✻ BRANCH.

PUBLISHED EVERY MONTH.

St. John, N. B.

S. E. SMITH, EDITOR.
 SUBSCRIPTION PRICE, 20 CENTS A YEAR.
 FOR CLUBS OF TEN OR MORE TO ONE ADDRESS, 10c. EACH A YEAR.

All Band reports and notes must be sent through the Branch Band Corresponding Secretaries.
 All other articles intended for publication, all subscription orders with the money, must now be sent to

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

St. John, N. B., NOVEMBER, 1900.

The 15th annual meeting of the N. B. and P. E. I. Branch was held in Woodstock, N. B., beginning on the morning of Sept. 26th with a consecration service, led by Mrs. S. Howard of Baie Verte. This service gave the keynote to the whole convention, joy in service, and all felt a hallowed, divine influence and realized that it was the best preparation for the work to be done. Indeed, all the devotional services were of this high order.

The roll call was responded to by 62 delegates. Then Miss Scott, superintendent of the Deaconess Home, Toronto, and Miss Burpee, of Woodstock, a candidate for the foreign field, were introduced, and received the Chatauqua salute. Greetings were telegraphed from the N. S. and Nfld. Branch then in session, and responded to. Organizers' work was taken up and satisfactory reports given, showing that good work had been done. Mrs. W. B. Coulthard led in a discussion on "The Model Member." A paper, "The Silent Member," written by Miss Durant of P. E. Island, was read. (Points brought out and emphasized on these two subjects will be found in "Echoes," etc., on page 6.) Corresponding secretary's report showed: Auxiliaries, 85; increase, 3; annual members, 1,661; life members, 91; total, 1,752. Mission Band Corresponding Secretary's report showed 19 new Circles and Bands; total, 69; increase, 11; members, 1,702; increase, 315; raised, \$1,429; increase \$110.10. Treasurer's report: Total amount raised by Auxiliary Circles and Bands, \$5,476.44; increase, \$82.75.

Afternoon session closed early, to allow of a drive tendered the visiting delegates by Mrs. Jas. T. Smith, of Woodstock, a kindness much appreciated. The drive was a delightful one, through the beautiful town, whose river, with its wonderful reflections, lay placidly smiling in the sunshine, and whose foliage was just beginning to take on all the glory of the autumnal tints. Afterward Mrs. Smith, in acknowledgment, received the

Chatauqua salute. The public anniversary meeting in the evening was a success. A fine address of welcome from Mr. Marr, the pastor; greetings from the W. C. T. U., responded to by Mrs. Cliff, of Fredericton; Mrs. C. Fisher, of Fredericton, sang in her own beautiful manner; the president's address was admirable, showing the needs and progress of the work; Rev. Mr. Thomas contributed a solo; the Corresponding Secretary gave her own and Treasurer's report, and showed the small beginning of the work in Woodstock. A male quartet gave great pleasure. Miss Scott's address was much appreciated; she told of the purpose of the Deaconess' Home, of the good done there, and made an appeal to the young women of the church to take up this noble work for God and humanity.

Thursday morning Mrs. Munroe of Tay Auxiliary, a very successful leader, gave a graphic account of the way in which she had educated her Band. This gave rise to an animated discussion of ways and means, in which many took part. (It is hoped that Mrs. Munroe will some day yield to our request and give Palm Branch the benefit of her excellent methods.) We may here say that the Chatham Band was the happy winner of the beautiful Branch Banner. Miss J. Veasey, of St. Stephen, gave an account of our work and workers in China, advocating the use of maps. Other papers read were: One by Miss Perley, of Fredericton, on "The Advantages of a Missionary Education;" one by Miss Trueman, of Sackville, "The Best Possible Use to Make of the Missionary Review," and one by Mrs. R. Morton Smith, of St. John, "The Origin and Progress of the Woman's Missionary Society." It was voted that this paper be published, in some way. Mrs. Bogart, of St. John, was called on for a solo, and sang "Scatter Seeds of Kindness," and all joined in the chorus, a pleasant break in the monotony of work. Miss Scott gave a most delightful talk to the delegates on the Training School in connection with the Home and the Fresh Air Outings for the children. A delicious repast was served in the schoolroom, in which not only guests but hosts and hostesses participated, and a very pleasant social hour was spent. Afterward, Miss Palmer gave an instructive talk on Our Missions and Missionaries, illustrated with lime light views, to a very large and appreciative audience.

The election of officers resulted as follows: President, Mrs. J. D. Chipman; 1st Vice-President, Mrs. T. D. Hart; 2nd Vice-President, Mrs. H. Sprague; 3rd Vice-President, Mrs. Dr. Johnson; Corresponding Secretary, Miss Palmer; Mission Band Corresponding Secretary, Mrs. W. B. Coulthard; Recording Secretary, Miss H. Stewart; Treasurer, Mrs. S. E. Reid; Auditor, Mrs. Strong; Delegates to Board, Mrs. Reid and Mrs. Coulthard; Alternates, Mrs. W. Lawson and Mrs. Sherard; Representative to Conference, Mrs. Lawson. Too much cannot be said of the hospitality of the good people of Woodstock, who were so cordial in the welcome to their homes, and who did so much in various ways to make our short stay among them one long to be remembered with genuine pleasure and gratitude.

WHY DID JESUS CHOOSE PETER?

Considering the life of Jesus, we find that of all His disciples, He chose three to be with Him more frequently than the others, viz.: Peter, James and John. Why was this? Well, nowadays we see some people more prominent in the church than others, because they seem better fitted to do some special work. Jesus being God, could foresee future events, and knew that Peter would prove hereafter a bold, fearless disciple in his blessed Master's service. Let us read the 1st chapter of St. John, from the 35th to the 42nd verses, where, first seeing Jesus, Andrew called his brother Peter. Roman Catholics say that Peter was the first disciple called, but we see it was not so. When Jesus first saw Peter, He changed his name to Cephas, which means a stone, as in verse 42nd. This explains what Jesus said in Matt. xviii., 16th. This verse Roman Catholics claim as proof that Jesus chose Peter to be the foundation upon which He was to build His church. We know a rock is but a huge stone, and Peter had just declared that Jesus was "the Christ, the Son of the living God." This saying was the rock or stone Jesus meant. In Eph. ii., 20, St. Paul tells us that Jesus is the chief corner stone, or foundation of the church. Not Peter, who was only a poor weak man, who, shortly afterwards, when Jesus was seized by a wicked mob and led away to be crucified, denied with oaths and curses that he had ever known his blessed Master. Sad to say, even in our day, many weak Christians may be found, who are sometimes ashamed of their Master, and say and do things that disgrace His cause. But let us not be too hard upon them, for we may not know how deeply they repent in secret, and if, like Peter, they sin no more, they may, like him, be freely forgiven. It is said a good man may fall seven times, but let us not imitate such, but looking continually and steadfastly to Jesus, receive strength always to acknowledge Him, and we shall surely get to partake of His spirit. The first failure of Peter we read of in Matt. xiv., 30th. Fearlessly he attempted to walk upon the sea to Jesus, who would have enabled him to do so had he not turned to look upon the rolling waves, instead of steadfastly looking to his Saviour, by whose power alone he was kept from sinking, and so he lost his courage and began to sink. How often, like him, we look only at the difficulties and trials of our lives, and so we fail. How much more we could accomplish if we resolutely and determinedly looked to and depended upon Christ, who is alone our strength and deliverer. We depend upon our weak selves, and so we fail. After Peter's base denial, his Master looked upon him so sorrowfully and lovingly that he not only repented, but his heart was broken as he thought of his sinful cowardice, and no doubt he just then at once and forever gave himself fully to the Lord, for he went out and wept bitterly. We see how freely he was forgiven, for after His resurrection Jesus asked especially for Peter, as we see in Mark xxvi., 7th. We read in Acts how boldly he preached Christ, and

went to prison, and history tells us, even to a cruel death, for the blessed Master he had formerly denied. Should we ever be discouraged on account of failures in our Christian life, let us think of poor Peter; let us earnestly repent and turn to Jesus, who, if we seek Him aright, is sure to forgive and receive us again.

C. Ross.

LETTER FROM REV. MR. LAWSON.

(Continued.)

St. Columba was thought to have "second sight" when at Iona he saw their perilous condition, called his companions to prayer on their behalf, and "That very moment the south wind ceased and a north wind got up, which in due time carried Cormac and his crew safely to their homes. St. Brandan was of all the sailor monks, the one who left the deepest influence and impression on his age, and of whom his countrymen have told more tales and written more legends than all the rest.

We find difficulty in picking out facts from fancies in those early narratives, and, shame to our missionary century, no historian comes to our aid in forming a just estimate of these men, who shame our weakness, indulgence and ease by their strength, self-denial and labor.

We may judge, however, that our Saint sailed about for two purposes—to preach the Gospel to unknown people and establish monasteries where he could put Christians and bring sinners to be saved. There ran a legend that he was told by an aged monk that Paradise lay beyond the seas, and his main object was to discover that happy land. Such an idea was possible, and the classical tradition of the Hesperides—"Fortunate Islands"—may have inspired the impulse of his work. But we fancy St. Brandan had a clearer revelation of Paradise from God's Word, and knew that realm of the blest was not in the bounds of this earth.

One of the writers of St. Brandan's life carries him not only to Paradise, but many a wonderful place in the way. "Once he and his companions landed on an island which looked very bare," and without a tree. When they kindled a fire the island began to move off, and they found "It was a huge sea monster named Jasconius," which sounds like "Sinbad the Sailor" in "Arabian Nights." Another island was inhabited by birds which "sang hymns and anthems morning and evening." On another, three orders of monks lived: one of boys clothed in white, another of young men in hyacinth-colored robes, and a third of old men in

(Concluded on page 7.)



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

Dear Cousins,—Here is a good suggestion for you. “Suppose you draw your own hand and in each finger write the words we suggest, and then call it a missionary hand. Write *give* in the little finger, not because you should give as little as you can, but because giving money is the least you can do and not all you can give. In the next write *read*. No one can be interested in missions who does not read the Bible for the commands and promises, and the magazines to learn the needs and progress of the work. In the middle finger write *talk*. What we learn by reading we should give to others, and in this way you can interest others in missions. In the next finger write *work*. It will be no use to give, read or talk if we do not work. This should be a very strong finger. The last is the thumb, in which you may write prayer. A hand without a thumb is not of much use, so a missionary worker who tries to get along without prayer will not do much for the Master. When you Give, Pray; when you Read, Pray; when you Talk, Pray; when you Work, Pray.”

“Take my hands, and let them move
At the impulse of Thy love.”

—Exchange.

One Chinese woman who used to have bound feet feels very sorry for the little girls and their mothers whose pinched feet hurt them all day and all night, and always tells them why she unbound her own feet, and why she has never made the “lily shoes” for her little girl.

Many mothers have been glad to listen to her, and have learned to make good, easy shoes that will not hurt their own feet or make their little girls cry all night.

There is another hymn the Christian day school children learn. They repeat it at home and sometimes to visitors at the school. The last line is:

“Chiang dai ga gaeng ea ko tieng siang
Co siah hong, gaeng nu ea giang.”

It means:

“We invite you to go with us,
We will walk all together to the Heavenly City.”

Dear Cousin Joy,—I wrote to you once before. I enjoy reading the Palm Branch and working out the puzzles. I send one. If it is all right you may publish it.

London.

Your loving cousin,
JANIE.

Dear Cousin Joy,—I have just been reading the Palm Branch and noticing the puzzles there. I like to make out the puzzles very much. I think I have solved the answers to the October puzzles, viz.: Majuba Hill, Gravenhurst. I send a puzzle, which you may publish if you wish.

Your loving cousin,
Main Street, St. John. CLARA LEACH.

JOHNNIE'S WISH.

“I wish I were a Hottentot, a Hindu, or a Nubian,
A Japanese, a Soudanese, a Tartar, or an Indian;
In fact, I wish I had been born in any of the places
Where boys have skin so dark that they dont have to wash
their faces.”

—Children's Missionary Friend.

PUZZLES FOR NOVEMBER.

I am composed of 11 letters.

My 8, 3, 4, 5 is a frisky animal.

My 7, 9, 11, 1, 2 is not a farm.

My 4, 3, 10, 11 is the principal street in Winnipeg.

My 5, 6, 9, 7 is something fierce.

My 9, 6, 7, 10, 3, 8 is not of the earth.

My whole is a great statesman in England.

Winnipeg.

L. B.

I am composed of 34 letters.

My 2, 13, 7, 25, 1 is a part of the body.

My 3, 26, 5, 19, 27 is a fertile spot in a desert.

My 8, 4, 9, 18 is a musical instrument.

My 6, 11, 17, 32, 31, 14 is what we all should be.

My 10, 7, 24, 20, 21 is what we all do.

My 34, 26, 12, 23, 24, 25, 7, 22, 33, 30 means with favour.

My 15, 13, 19, 20, 29, 14 is an elevated place.

My 16, 18, 28 is an adverb.

My whole is a command Jesus gave to everyone.

St. John.

CLARA.

MINNIE'S TROUBLE.

She had been to church and heard the missionary, and she sat on the floor at grandpa's knee and looked sber. Pretty soon she sobbed out these words:—

“It's too bad anyway! I've saved up my money for 'most a hundred years, just on purpose for a pink and white fan; and every single time I get 'most enough some man comes and tells a dreadful story about little girls who can't go to Sunday school, and who haven't anything to eat, or something dreadful,—and I think it is too real mean! I've got just exactly enough money for the fan, and I was going for it in the morning, and now that a man told about that little missionary girl just a purpose, and I don't know what I shall do.”

So she leaned her dear little brown head on grandpa's knee, and cried with all her might. There wasn't much to be done with her that night but to put her to

bed. In the morning she came to grandpa for advice.

You must do what is right," said grandpa.

"But, grandpa, maybe I don't know what is right."

"You know what you think," grandpa said.

"The clerk has been saving up that fan for me a long time," she said, after a few minutes. "I'm afraid I might disappoint her if I didn't buy it; and the summer days are most gone; if I buy it I shall have to hurry."

"You might wait till next summer," said grandpa.

"Oh, but then it might be out of fashion!"

"Well," said grandpa, "all I can say is, you must do just what you think is right. It isn't a question that any one but you can settle."

It was a dreadful question! We heard a great deal about it all day. She asked everybody for advice, and seemed to get none that helped her. She said a good deal about the heat, and thought it was going to be very warm all the rest of the summer. But just as we were sitting down to tea, she came in with a grave face and a little box in her hand.

"I have decided," she said. "Papa, will you please send this to the missionary, right away? I want it to go tonight; I wish I had sent it yesterday. Maybe somebody has starved, because I didn't. O, dear me! You don't think so, do you? You don't believe God would let anybody starve when He must have known all the time that I would decide to send it."

She opened the little box and poured the pennies, nickels and dimes in little heaps on the table, and, if you will believe it, those very pennies were packed and started on their way that very evening!

Then we thought we had heard the last of the fan. But, behold, there was another part to it.

A young lady visiting us, who loved Minnie almost as much as we did, finished the story. What did she do but go down town one morning and buy that very fan for our darling? Oh, but wasn't the darling delighted? She danced from room to room, showing it, and kissed it a dozen times.

We were a little bit afraid her papa wouldn't like it, but Minnie made it all right. When he came, she rushed to him and said: "Papa, O papa, look! See what Jesus sent me! Didn't he send it quick? I prayed for it, you know, but I didn't think it would come so soon."
--The Pansy.

LETTER FROM REV. MR. LAWSON.

(Continue from page 5.)

purple. "The fruit was exceedingly rich, a single ounce of grape juice being enough for a day's sustenance."

As an instance of the inferior place woman had in those days, Dr. Blakie said: "Nowhere did they fall in with woman."

At last the "Promised Land" greeted them, and they stayed forty days eating delicious fruits and drinking refreshing waters from living fountains. A fair

youth met, embraced and kissed them, calling each by name, saying: "Peace be with you and all who follow the Lord Christ!" He told St. Brandan he had reached the land of his seven years' search, and he must return, taking some of its fruits and gems with them. St. Brandan asked: "Will this ever be revealed to mankind?" The youth answered: "When the Most High shall have put all enemies under His feet, it will be revealed to the elect." St. Brandan then turned his vessel homeward, arriving in peace. Do you think when sailing southward St. Brandan came to Maderia and the Canary Islands, so much—say travellers—like the Hesperides—"Fortunate Islands?" If so, he would be charmed by the contrast of climate and fruits with the stormy Hebrides and the Emerald Isle. It would at least be natural for the fertile fancy of our Celtic ancestors to build such stories.

There are many lessons mixed up in these wild fancies of the long ago about sin and its punishment, but we call one or two for you on missions. They believed in missionary responsibility; in missionary enthusiasm, and missionary sacrifice. Those are the bonds, dear Band-workers, which connect us with the sailor-monk missionaries, who with their little light went everywhere they could to scatter the darkness of sin. And, after all, this is Paradise on earth, and the door-way of Paradise in Heaven.

Your loving friend,

W. LAWSON.

THE LITTLE BOY IN THE HARVEST FIELD.

Out in the fields in the midsummer heat,
The reapers were busy binding the wheat,
And the farmer looked with an anxious eye
At the "thunder caps" in the western sky;
"All hands must work now with a will," said he;
"There's a storm a brewin' up there, I see."

Then the bright-faced boy at his father's side
To help bind the sheaves most patiently tried;
But he could not manage the work at all,
For those willing hands were too weak and small;
"I can't do this," said the brave little man,
"So I'll give it up and do what I can."

The men are thirsty and far from the spring;
"It will give them a lift," thought he "to bring
A pail of that clear, cool water that flows
Down the mountain side where the sweet fern grows."
And soon he was dipping his little cup
In the mossy place where it bubbled up.

And the joy of doing something he could
Shone on his face as he came through the wood.
"God bless the boy!" every man cried out,
As he passed the pure, cold water about.
'Twas sustaining power—they bound the grain
Just in time to save it from drenching rain.

Then the father said that night with a smile,
While the mother listened with pride the while,
"My boy, you helped harvest the field of wheat,
Bringing water when we were parched with heat;
Remember through life, my dear little man,
God only bids us do what we can."

—Exchange,

SUSAN TEAL PERRY.

LEAVES FROM THE BRANCHES.

NOVA SCOTIA AND NEWFOUNDLAND BRANCHES.

BRITISH COLUMBIA CONFERENCE BRANCH.

Vancouver, B. C.

Editor of Palm Branch:

Dear Madam—Thinking that the readers of The Palm Branch might be interested in what the Mission Bands of British Columbia are doing, Mrs. Betts, president of our Branch, asked me to send you a few items, which I will condense from the reports given at our Branch meeting, held in West Westminster in May.

From Victoria three Bands reported, viz.: The 'Chinese Girls', Metropolitan and Victoria. The Chinese Girls' Mission Band numbers 39 names. They held twelve meetings, and took up the regular programmes with great interest. In December they held a bazaar at the Chinese Home, which netted \$21.00. In March they brought in their earnings for the year, amounting to over \$11.00. These sums, with mite-boxes, one life membership fee, and monthly collections, brought their offering for the year up to \$53.00, the largest amount raised by any one Band.

The Metropolitan comes next. This Branch was organized March 14, 1899, and from two members has increased to twenty-five. They take great interest in their Watch Towers, having six well manned. In August they began to try to earn one dollar each, and in November the Band took charge of the quarterly missionary prayer meeting at the church, and each told how she had earned her dollars. Over fifteen dollars were earned, and this, with collections, fees, one life-membership fee, and mite-boxes, brought their offering to \$38.50.

The Victoria Mission Band, Central church, reports twenty-four members, nine meetings held, and ten copies of the Palm Branch received each month. From fees, mite-boxes, donations and collections they report \$18.35 sent to the Branch treasurer.

From Chilliack the Coqualeetza Band reports twenty-two members and four life-members. Sixteen of the members are Indian girls at "The Home." They held ten meetings, also two Sunday evening meetings, of which members of the Band took charge. From fees, one life-membership fee, public meetings and donations, they report \$20.65.

From New Westminster the Carrier Dove Mission Band reports organization in December last. It has twenty-five members and raised \$9.40. They are saving stamps and have a quilt started at one of the Homes.

In Vancouver we have no Mission Band at present, as the Junior League is strong and active and has been supporting a Bible woman in Japan for a number of years.

Mrs. E. E. Scott,

Mission Band Cor. Sec., B. C. Branch.

(Very glad to have a report from this Branch.)

Whilst waiting for the regular Band Notes, I wish to call the attention of all Circles and Bands in our Branch to the Pledge taken at this last Annual Branch Meeting, when every delegate promised to try and increase the circulation of our Palm Branch. Many people are arranging, even now, their list of Christmas and New Year's Gifts. Hundreds of children have never seen a copy of our paper. Twelve copies for 1901 would be a valuable and valued gift. Such a paper was never needed in our homes so much as now. Circles and Bands already having Clubs would be glad to add any number to their lists. We have heard many good things said about Cousin Joy and her increasing labors. The very choicest token of good will we could possibly give to her would be a long list of new subscribers. Please begin this work at once.

In the "Missionary Outlook" for October there is a long letter, specially written for our young people by Miss Yeomans, Norway House. Be sure and read it, dear children.

MRS. JOHN GEE,

River Philip, Cumberland Co., N. S. M. B. Cor. Sec.

N. B. AND P. E. I. NOTES.

So many Circles and Bands did excellent work last year that there is not space to mention them all. The two largest Bands are "Coqualeetza" of Charlotteetown and "Mount Allison" of Sackville, each with 70 members. The former remitted \$76.47 to the Branch Treasurer, and the latter \$50.00.

"King's Messengers" Band of St. John (Centenary) shows a substantial increase in membership and funds. "Lavinia Clark" Band of Pownal had a written examination on the Field Studies of Palm Branch for the year, and some very creditable papers were shown. We hope many will follow this example this year. We congratulate the societies that report many members and many dollars—they have been faithful, and success has crowned their efforts. But these are not the only faithful ones. We know of some with few members and few dollars to show, but He who knows us best, knows that in some of these there was such earnest, faithful, continuous effort as would, in more favorable circumstances, make a brilliant showing.

"Each shall receive his own reward according to his own labour."

E. C. C.

TO OUR BAND LEADERS.

Please see that the Palm Branches are faithfully distributed from month to month. We have just heard of one Band Secretary who often fails to send the paper in time, and so waits till she has two copies to send! We do not envy the conscience of any young girl who could be so unfaithful to her trust. She perhaps will never know, here, how much she has hindered the Lord's work.