



**SOMETHING TO THINK OF THIS NEW YEAR.**

Reading, one day, in Hebrews 3: 1, I was struck with this particular message of St. Paul: "Consider Jesus." This means "to think of Jesus." Most of us do think of Jesus in many ways. But I thought I would try and think of Him from the beginning of His earthly life and so on throughout the thirty-three years He lived on earth, and found it so intensely interesting that I am going to write out a few of these thoughts, hoping it may prove interesting also to the readers of our dear little "Palm Branch." Beginning at the latter part of the 1st chapter of Matthew let us read where the angel appeared to Joseph and told him of this wonderful child that was to be born of Mary. His name also was given and was to be Jesus. Why? Because that name meant "Saviour." For He was to save His people from their sins. Joshua, whom we read of in the Old Testament, means the same, and he was a type of our Jesus, for he led God's ancient people into the promised land of Canaan. So our Jesus will lead us to our promised home in heaven, if we only follow Him. But in this

chapter he was given another name, which, I think, is quite as lovely, "Emanuel," which means that our Jesus was God, and not only God, but "God with us." What a delightful thought for consideration! Those we most love we love to have always with us, and our Jesus, being God, is always present to guide us in all our ways, to protect us from every danger and to provide for all our needs. We often want things that our

all wise God knows we do not really need! For St. Paul tells us, "My God shall supply all your needs." When this dear babe was born in Bethlehem angels appeared to some shepherds, who were watching their sheep, and told them also of the star that would guide them to where He was. Wise men, also, from the East, were led to the spot, and they at once worshipped Him as their Emanuel,



"Rise, my soul, and stretch thy wings."

—DAYSRING.

knowing He, though only a babe, was God, manifest in the flesh. How glad the Romanists would be if that pronoun Him had been them, for then they would think it was right to worship the mother as well as the Son. But now they have no Scripture for their worship of the Virgin Mary.

Many think it was because of their poverty that

Joseph and Mary had to go to a stable. But history tells us that those only could be taxed who were possessed of property, and the inn, or hotel, was so full they had to prepare them lodging in an outhouse. It is not at all likely that the Virgin Mary understood fully who this wonderful baby of hers was, and when she saw the homage paid to him, we are told, "She pondered these things in her heart." The cruel king that then reigned over Palestine was so jealous of the child, called by the wise men "King of the Jews," that he would have killed Him if he had found Him, but God was watching over the Holy Infant. He sent an angel to warn Joseph, and one night he stole away with the babe and mother, and went down into Egypt and staid there till the king was dead; after which he brought them to Nazareth, and so Jesus was called a Nazarene.

When Mary took him to the temple to be circumcised, she, no doubt, wondered what old Simeon meant when he told her, "A sword should pierce through her own heart." But when her loved Son hung on the cross and she saw the cruel soldiers pierce His dear side with a spear, she might have remembered the old Prophet's words.

(To be Continued.)

C. ROSS

#### AUXILIARY SUBJECT OF PRAYER FOR MARCH

French Canadian Missions; Papal Countries.

We must not become so interested in foreign missionary work that we forget that which lies at our very door, and sad it is to think that there are people living so near us to whom it is necessary to send missionaries. In the Province of Quebec there are 1,250,000 French Canadians who are being taught the Roman Catholic Religion. True, they are not heathen, as we commonly use the word, but, indeed, worship God; yet so much that is false has crept in that their worship is not according to the teaching of the Bible. They acknowledge Jesus Christ, but worship the Virgin Mary as the mediator between themselves and the Father, and, besides, include a long list of saints in their prayers and devotions. With them obedience to the church is the first law, and the priest stands in the place of God, having power to forgive sin. They are under the supreme control of the priest, and believe that he can do no wrong. We do not need to go to foreign lands for idol worship, as these poor deluded people think the bones of saints have power to cure disease and sickness. Every year thousands of pilgrims visit the shrine of St. Anne, believing that a part of her bones, which are to be found there, can cure them of their disease.

We believe that the free use of God's word, His written message to His people, is the right of every human creature; but the priests do not allow their people to read the Bible, only as they interpret it for them. So we have established missions to teach them the true way; that "There is one mediator between God

and men, the man Christ Jesus," and that they may know that "the Son of Man hath power on earth to forgive sins," and He only.

In the fall of 1888 the French Methodist Institute, at Montreal, was opened, and its work has ever been accompanied with success. This term has opened hopefully with 51 pupils—23 girls and 28 boys. The attendance will increase later on. Last year there were 89 pupils, a large number being Roman Catholics. The work last year was most encouraging, and the last Sunday of the term more than half the pupils partook of the sacrament of the Lord's Supper, and expressed a determination to follow Christ. Besides the Institute, there are four Mission Schools, one in the east end of Montreal, with an attendance of 66, with Miss Mathieu as teacher, and one in the west end, with an attendance of 133, Miss Jackson being the teacher. In the country there are two small schools, one of which is being taught by Miss Petit, a former student at the Institute. So we see the good seed is being scattered, and who can tell what the harvest will be? The Institute is under the joint management of the W. M. S. and the General Board and Miss Mathieu and Mrs. Ross are our missionaries there. Besides the teaching and work done in the school all our missionaries do a great deal of visiting and work among the poor of the city. They all ask our prayers that the seed thus scattered may bring forth much fruit.

We are also to pray for the spread of the Gospel in all papal countries—Mexico, South America, Italy, Spain and France. The latter country is, perhaps, the readiest to receive the true worship of God and to welcome His ambassadors. Let us pray that they may be sent.

Ont.

A. C. W.

#### ANNUAL REPORT STUDY.

Any member may lead in this exercise, and should make herself familiar with it before the meeting. Each member should have in her hand a copy of the Annual Report 1898-1899. Leader asks questions, telling where answers are to be found. After all have found answer, Leader calls on one to read it.

1. Read laws 6, 7 and 9 on page 176.
2. What is an Auxiliary? Page 169, art vii.
3. What is meant by "Branch?" Page 168, art. vi., sec. 1
4. Of what must the officers of each Branch consist? Page 168, art. vi., sec. 2.
5. What is meant by "Branch Annual Meeting?" Page 31.
6. How many Branches are there and name them? Page 31.
7. How many Auxiliaries? Page 31.
8. How many Mission Circles and Bands? Page 31.
9. What amount was raised last year by Circles and Bands? Page 31.
10. What was the total amount raised by Auxiliaries, Circles and Bands? Page 31.

**Suggested Programme for March.**

1. Opening Hymn—"The morning light is breaking."
2. Short sentence prayers by leader and children.
3. A few verses from the Bible, read in turn.
4. Roll call.
5. Business—Reports &c.
6. Verse of some bright hymn.
7. Dialogue or recitation.
8. Field study questions, with map or blackboard.
9. Distribute Palm Branch.
10. A few words of prayer by visitor or leader and march out to the tune of "Onward Christian Soldiers."

**FIELD STUDY FOR MARCH.****CHINA.**

During the last three months we have been considering our missions in Japan. Before turning westward to study the fields in our own land, let us look at the work and its workers in old Cathay. This great and ancient empire, so vast in territory, with its swarming cities, and thronging plains; with its mighty waterways and lofty mountains, and everywhere the crowding humans, holds, in a far west province, one city that has for us growing interest. In establishing our mission in China it was necessary to choose between the two stations of the General Society, Kiating and Chentu. Chentu, the capital of Sz-chuen, was decided upon, and in the spring of 1892 work was opened up in that large and interesting city.

Sz-chuen is the largest of China's eighteen provinces, and is situated in the central west, close lying on Tibet. Great rivers traverse it (hence its name, meaning "four streams"); mountains wall it from its western neighbour, and raise their red sand-stone peaks and great ranges throughout the whole province, while roads cross and re-cross, forming highways for its trade and travel. For the districts of Sz-chuen are so rich in tea, tobacco, salt, rice, opium, drugs and wax, as to supply not only each other's needs, but also to export these products to other provinces, and sometimes to the wide world beyond.

The population of Sz-chuen is rather greater than that of Japan, and seven or eight times that of Canada! Vast tracts are occupied by native tribes. The larger part of the people is engaged in gardening and farming, all kinds of small fruits thriving marvelously, while grains are readily cultivated, and in some districts sugar and cotton are grown. To carry on the growing trade of this busy province many millions of its people are occupied in commerce and manufacture.

The journey from Victoria, B. C., to our mission station, Chentu, is a long one, taking three and a half months. This journey may be divided into three stages. First, Victoria to Shanghai; second, Shanghai to Ichang; third, Ichang to Chentu. Leaving Victoria and crossing the Pacific the steamer reaches Japan, stopping at Yokohama. Then it runs through the beautiful Inland Sea, remaining a day at Kope, the seaport of the fascinating old city of Kioto—"the heart of Japan;" thence out again into stormier waters, and across the China Sea to Shanghai. So in the short

time of twenty-four days nearly 5,000 miles have been made, and the first stage of the journey is done. From Shanghai up, up the mighty river of Yang-tse a thousand miles by steamer to Ichang, a pretty town of 10,000 inhabitants, not counting its boat population. This bit of the way is covered in ten days.

The last stage of the journey is very tedious. The cumbersome house-boat toils slowly up the rapid-flowing river through the remaining thousand miles that separate Ichang from Chentu. These two and a half months of life in a house-boat hold much of excitement and somewhat of danger, for here the mighty Yangtse rushes madly through the stupendous gorges, and the opposing winds, for which at times the canons form a great tunnel, are foes not easily overcome. Yet one day the long, long journey is ended, and the city of Chentu, nearly 7,000 miles from the home-land, is reached.

Looking closer into the life of China, we find that mighty evils lie, like ugly ulcers, poisoning the life of this great people—among them being the almost universal practice of foot-binding, opium smoking, infanticide. Woman's life in China is very sad and limited, often a hopeless drudgery. Many thousands of girl babies are killed every year, or sold to baby-merchants, who re-sell them for domestic service, or for other and more hideous purposes. What great healing has China for these sores? "Is there no balm in Gilead" for such? Long, long ago, five centuries before our Lord's coming two great Chinese sages lived and learned and taught—Confucius and Laou-tze—and down through the centuries their teachings have been followed, especially that of Confucius, whose precepts have become great moral laws to the Chinese people. Then from India at the beginning of the Christian era Buddhism came. But we know that these poor, faulty religions have failed to greatly help China. Her many millions cry to us—unknowingly it may be—for the story of the Christ. And it is being told them by great and good ones of many creeds. And almost, if we listen, we may hear from the distant city of Chentu the faint echo of His name, as it is being taught there by three or four of His servants, who look to us across continents and waters for love's aid and cheer.

St. John.

A. S.

**QUESTIONS FOR MARCH.**

1. In what province is the China Mission of our church situated?
2. Where is Sz-chuen, and what does the name mean?
3. Tell all you know about the province?
4. What cities were selected for Mission Stations by our General Missionary Society?
5. In which of these is our W. M. S. work?
6. Tell something of the journey that must be taken to reach—1st, Shanghai; 2nd, Ichang; 3rd, Chentu?
7. How many miles from Shanghai to Chentu, and how long does the journey take?
8. Tell what you can of religion in China, and the condition of women in that land?

Use Map of China, and before beginning questions let children tell all they can about the Yang-tse River.

# PALM ✻ BRANCH.

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MISS S. E. SMITH,  
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 St. John, N. B.

St. JOHN, N. B., FEBRUARY, 1900.

WE were delighted a day or two ago to receive from some kind friend in Japan a copy of the "Evangelist, issued every month in the interests of Christian work in Japan." This number contained fine portraits of H. I. H. Prince Haru, heir to the throne, and of his betrothed wife, H. I. H. Princess Sada, one twenty, the other fifteen years of age. In proportion as our sympathy goes out toward the country of which we are making a study, will we feel an interest in these two young people, whose welfare is so bound up with that of Japan. This magazine is full of the most interesting reading matter, especially that relating to the new school regulations to take effect in the spring. It prohibits all religious teaching in the schools! While such a law means much to Canada it must mean much more to Japan. It has already led to the closing of many private Christian schools. "There is no alternative," they say, "but to close or go against the conscience." As far as we can learn, the schools of our own society have not yet been touched by it. This sad change is greatly stirring the hearts of the missionaries, and they called for an "educational Convention to meet January 2nd and third to consider the future of mission schools, and the need of a Christian university." Let us pray much for them and for Japan at this crisis in her history, and God, in whose hand are the hearts of all men, will bring good out of this apparently great evil.

We are much pleased to have once more a contribution from our true and tried friend, Mrs. C. Ross, late of Montreal.

Our fine little exchange, "The Children's Missionary Friend," of the Methodist Episcopal Church, is celebrating its tenth birthday by announcing its independence. It has become self-supporting. Would that Palm Branch could follow such a noble example!

We still welcome our bright little contemporary, "The Mission Dayspring," and find it a valuable help. "The Young People's Guide," of Ottawa, and "The Junior's Missionary Magazine," of Pittsburg, Pa., we also gladly add to our list of exchanges. The January number of our own "Na-Na-Kwa, Kitamaat, B. C., is a very interesting one. We shall have occasion to quote from it later on in the year. There is a lovely picture of "Mrs. Raley and Emsley" in it; also one of Miss Long, the much esteemed matron of the Home. "Pleasant Memories," by Mrs. Raley, tell her impressions of the Board meeting. Judging from what we have heard the "Pleasant Memories" are mutual.

## "WITH ALL THE COMPANY OF HEAVEN."

I am so glad that it does not say "with angels and archangels," leaving out "all the company." Some day we shall know the angels and archangels, but when it comes to "all the company of Heaven," then we feel at home, because we are well acquainted with so many of the "company of Heaven;" our nearest and dearest are there. I have always liked company, so "all the company of Heaven" appeals to me. I know that not much is told us about Heaven, but what is told us means so much. I have always been glad of the words "supper" and they "sit down," and you mark in the incident that those who have been nearest to each other on earth sit together. Abraham and Isaac and Jacob sit together. This gives me the idea that I shall sit down with those nearest and dearest to me. "All the company of Heaven" will be in circles, undoubtedly. The law of affinities is the law of the universe. We shall be near those we know best. But not until we get the feeling that the surprise of Heaven will be that we are there, will we be ready for "all the company of Heaven." If the Master said "Be ready," He meant it, and I think it will help you to prepare yourselves if you will think of "all the company of Heaven."—  
 [Ladies' Home Journal.]

Moosejaw, N. W. T.

In an interesting letter, received from Mrs. Bellamy, little Herbie's mother, she tells us that the Band at Moose Jaw did well last year. She says: "I find it harder to keep up the interest since little Herbie left us, but we will try and do our best, and God will do the rest. In July we had a pleasant visit from Miss Belton. After Sunday-school I called a Band meeting and she talked with the children about the little ones in the orphanage, and she and a converted Japanese boy, who lives here, sang "Staud up for Jesus" in Japanese language. The children were delighted. Since our Band meeting in June I have organized two Bands—one in Fort Rouge, and one in Portage la Prairie. The distances are so great between places in this country it is hard to go around very much."

[Surely the spirit of little Herbie must still rejoice over the success of the work so nobly carried on by his devoted mother—the work so dear to both true hearts.]

## HOW TO MAINTAIN INTEREST IN BANDS.

*(Continued from December number.)*

Not the work, but the child should be constantly in the mind of the leader. In this way are brought out and emphasized individual gifts, and each one is led to feel individual responsibility, and in this way good results are often obtained. Personally, I have seen a noisy, restless, careless boy transformed into a useful, dignified member by being appointed president for a few weeks of the Band to which he belonged.

By all available means insure variety in the meetings—novelty attracts—monotony repels children. "I am tired playing that old thing" is a phrase frequently heard on the play ground, and a reason so often given for neglecting to be present at Band meetings is very similar, "Oh, I don't want to go—it's just the same thing over and over." Unfortunately it is too true. But some one may say: "Why, we do have a different programme each time!" Do not be content with a merely different programme. Vary the form of meeting. Never, if it can be avoided, open two sessions in succession in a similar manner. Of course it will take time and trouble to accomplish this, but results are gratifying. It is well to re-appoint the literary committee, at least, once in three months, and let the leader see to it that each member of that committee does the work assigned. Do not wait until the time of meeting and then allow yourself to be put off with the excuse, "I forgot," or "I could not find any thing." See that no one forgets, and that each one finds something to present for the good of the meeting. Just here, a clear understanding of the duties of the literary committee should be had. In some Bands this committee itself provides the entertainment, in others the committee sets the rest to work. The latter seems to me the better plan, as the services of a greater number are enlisted—and the interest is correspondingly greater. To illustrate, instead of herself giving a recitation, let No. 1 of committee secure a recitation from some other member; No. 2 a reading, and, perhaps, No. 3 will be a proud little body to eagerly announce, "Oh Miss ———, Aunt Enn ——— promised me she would come and sing for us next Band day, because I told her I had to have a solo." In such ways many an older person has become interested, for it is written, "A little child shall lead them." Do not exclude even the dullest from active participation. Find time to instruct the poorest reader, patiently hearing and correcting his mistakes, until he is able to present a properly rendered selection within hearing of his fellows.

During the summer months it seems unwise to disband. Rather let the meetings be held, if possible, out of doors—something of the nature of a berry picking party, and let the berries be sold for the benefit of missions.

It is well, sometimes, to have a service of song, and teach the children bright, ringing songs, easily within the compass of young voices. Take note of any par-

ticularly good reading, recitation or other feature of any ordinary session that might be suitable for a public meeting, and express a desire to have it perfected for such an occasion. This will encourage children to do their best for every day, and will greatly facilitate the labor of "getting up" a public entertainment.

N. S.

*(To be continued.)*

J. J.

## IN MEMORY OF HERBIE BELLAMY.

BY REV. R. G. MARTIN.

One day when sunbeam's glancing light  
Made each dewdrop sparkling bright,  
I saw a field of flax in flower,  
Each bud a little fairy bower,  
Turn gently in the morning breeze,  
Though not a rustle stirred the trees.

Just then I saw one little nest,  
Fairer far than all the rest,  
It nestling down so near the ground,  
As with a forest circling round,  
Its fellows hid from it the world,  
While close upon the earth it curled.

But hidden thus its little cup  
Was to Heaven lifted up,  
It drank full freely of the light  
That made its beauty clear and bright,  
Till all the rest it far outshone—  
Lived, when for it all life seemed gone.

I, stooping low, with gentle hand  
Raised the stalk that could not stand;  
For just above the root I found  
It crushed and broken near the ground,  
And while I looked in pity on  
Each petal dropped, the flower was gone!

While yet on it I gazed and thought,  
Sad to see such ruin wrought—  
The Master of the field drew near.  
Softly he spoke, yet I could hear  
A loving voice that gently said,  
While I listening bowed my head,

"Mourn not the flower that thus doth fall,  
Sign of life, not life at all.  
The life is deeper, greater far,  
So passing ills can never mar.  
What seems to you the end of all  
Is but to higher life a call.

"Lo, I will take this bruised plant,  
If some little time you grant,  
Of it will make a linen strand,  
Like silken thread so white and grand;  
And thus its life no end shall know  
Though many ages come and go."

Thus was it with that little life  
Taken from this world of strife;  
Shut in from men, he lived with God  
And loved the hand that held the rod;  
Peace filled his life and love his heart,  
In work he bore a willing part.

A life thus spent cannot be done,  
Weakness gone, glory begun.  
The flowered dead, "The soul redeemed,"  
The life that all of earth has seemed,  
Will ever be a living band  
To bind us to the Father Land,



Address—Cousin Joy, 282 Princess Street, St. John, N. B.

Dear Cousins,—It does cost something to give to Jesus, or to work for Him, and we do not expect any reward here. That will come by and bye. Meanwhile it ought to be reward enough to know that we are helping to bring on the glorious time when our Jesus shall reign over the whole earth. Let us make this year a new starting point for love and faith and work.

Mrs. S. A. Hill, of the Baltimore Branch, sends us a true story," says the Children's Missionary Friend.

"A very pretty incident has just come to my knowledge in connection with a box recently packed at Princess Anne, Maryland, for China. A little girl was asked if she could not spare a doll. 'Oh, yes,' she said. 'But, Janette, you must not give one you don't care for, as that would be no sacrifice,' some one said. After much thought she brought her most prized, best-loved doll, her companion of all times, saying, 'Send this to the little Chinese girl who never had a doll.' She kissed her favorite tenderly, and just before the box was finished, took such an affectionate farewell that it brought tears to the eyes of those standing near, the parting was so pathetic. She is still saddened at the separation from her loved companion, but glad that some little one in a far off land will have so much pleasure. Her wee brother gladly put in the box his best top and choicest picture book. These children are now the happy possessors of mite boxes, dropping in their offerings for the benefit of the orphanage."

Dear Cousin Joy,—You look so happy in your "Cesey Corner" that I thought I would give you one more letter to read. I have taken the Palm Branch since 1896, and I do not think I could do without it. I have belonged to the Rays of Light Mission Band for five years and love it very dearly.

I hurt my ankle and have it done up in plaster Paris, and can only walk by aid of a crutch. Still I manage to hobble to Mission Band. At our next meeting we are going to dress some dolls to give to children who never had any; don't you think that will be nice?

I think I have found the answer to the first and last puzzles for December. The answer to the first is, Joseph Neeshima; and the other is: A Merry Christ-

mas. I do not know how to work out charades, but wish I did. I will send a puzzle soon.

From your loving cousin,  
Amherst, N. S.

SADIE BEATTIE

Sorry that the printer could not find room for Cousin Sadie's letter last time. Hope her ankle is quite well now. She was a brave girl to go to Mission Band then. Yes, it is nice to give dolls to children who never had any, and bread, too. "The Bread of Life"—that is what Jesus called Himself.

Dear Cousin Joy,—I belong to the "Sun-beam Mission Band; I take the Palm Branch, and think it a splendid paper. I think I have found the answer to the puzzle in November. It is Onesiphorus.

I will enclose a puzzle, which, if you think worth publishing, you may do so.

Your loving cousin,  
Tweed, Ont.

CORA OSTERHOUT,

Dear Cousin Joy,—I hope you have had a very merry Christmas. Santa Claus brought me a sled, two mouth organs and four books. I have been a member of the Mission Band ever since it started. My biggest sister is four. Her name is Joyce. She is a member of the Mission Band, too. I must close my letter now.

From your friend,  
Moose Jaw, N. W. T.

GEORGE ANNABLE.

[Yes, Cousin Joy had a very nice Christmas. Thanks to all the Cousins for good wishes.]

Dear Cousin Joy,—We sent our quarterly report to Mission Band Cor. Secretary for the 1st quarter of this year, and were glad to be able to report five new members. We think the answers to puzzles in January Palm Branch, are: 1st.—Miss Lottie Deacon. 2nd.—Pundita Ramabai. 3rd.—Love one another. We enjoy the Palm Branch just as much as ever. Wishing you a happy New Year, I remain,

Your loving cousin,  
Delta, Ont.

LORNE PIERCE.

#### PUZZLES FOR JANUARY.

A snake its prey does often 1, 2, 9, 7, 4,  
And very soon it comes to 2, 3, 7, 4.  
One often likes a bit of 2, 9, 4,  
Nor do we object to roasted 8, 9, 4, 5,  
On either one would make a 4, 6, 9, 8,  
And one's worst hunger soon would 2, 6, 3, 8.  
This is a fact I dare go 5, 9, 10, 8,  
Now I'll 4, 3, 7, 1, 2, on down since lonely 8, 3, 11, 6,  
To reach the house to escape the 7, 3, 10, 11.

Where Britain's banners are unfurled  
In this our day throughout the world,  
My whole is spoken more and more  
Especially since the start of war.

Tweed.

CORA OSTERHOUT.

I am composed of 9 letters.  
My 3, 2, 1, is an animal.  
My 7, 6, 4, 8, 9, 5, is fruit.  
My whole is a verse in the Bible.

Richibucto.

BERTA McBRATH.

## WHAT THE BELLS SAY,

"O why do you ring, sweet chiming bells,  
O why do you ring to-day?"  
"We ring because once more the light  
Shines on a New Year glad and bright,  
And the old year's gone away."

"But why are you glad the old year's gone?  
O bells, tell why you are glad!"  
"Because the world begins again,  
Turns a fresh page without a stain,  
And repents what's wrong and sad."

"And will the old world grow good, O bells,  
While it hears the news you ring?"  
"The world moves slow, but if all will try  
There will come a glad day, by and by,  
When the earth for joy shall sing."

"And what can I do this year, sweet bells,  
To make it, of all, the best?"  
"Brimfull of love keep one little heart,  
Let two little hands do their small part,  
And leave to God the rest."

C. M. Friend.

L. A. S.

## THE FRISBIES' GIFT.

(Concluded.)

The Frisbie quartette burst out laughing; very foolish of them, no doubt, and very foolish of Bryce and his father to join in.

"We'd like to have you come to our Christmas tree this afternoon," said Tom, when he could stop laughing. "We don't know your name, but we're the Frisbies."

Bryce, pale with excitement, looked up into his father's face; would he say yes?

"Bryce will be very happy to accept your kind invitation," said Mr Palmer.

"That's jolly!" said Tom, clapping his hands; "We'll come over for him."

"I'll try to be a gentleman, papa," said Bryce, as he bade his father good-bye, a little later when a host of Frisbies came to escort him to the tree.

"No, no," said his father, greatly to his astonishment; "just be a noisy boy for once; I'm sure they won't mind."

Before the fun was over, Bryce did throw away a little of his quiet, gentlemanly shyness, and romped in true Frisbie fashion; but for a time the strangeness of it all made him rather more demure than his wont.

"May I trouble you," he said to Mrs. Frisbie, whose heart went out to the motherless child, "may I trouble you to read those words over the tree? I can read in books, but those are very queer letters."

"Those are words that my children love very dearly," answered Mrs. Frisbie: "Unto us a child is born. They love to think of our dear Master, you know, as a child who belongs to them."

"I'm afraid I don't understand," said Bryce. "Do you have it there every year?"

"Yes; every birthday of Christ."

"I wish we had it in our house," said Bryce; "I mean I wish we had a child there who belonged to us;"

And then Bryce heard from Mrs. Frisbie the good news he had never understood before, that "unto" him too this Child Jesus had come; he need not be lonely again in the great house.

No very costly presents came off the pretty tree for the Frisbie children; but before they took anything they told Bryce he must take his choice of all the things.

"Well," he said, hesitating, "if it's not impolite, I want those words in the green letters. I would like to have them in my room."

Bryce felt a richer boy that night when he went home than he had ever been before. He had heard of God's "unspeakable gift," and felt that he was a sharer in it.

"You knew about it, didn't you papa?" he asked.

"I suppose you thought I knew. Please tell me more."

A long, long talk followed, and at its close the father said, "Bryce, I have forgotten the Child Jesus, and disobeyed him. Shall you and I begin together and try to be like him?"

"He belongs to us," Bryce answered softly.—[Ex.]

## THE OLD, OLD STORY.

FOR TWO CHILDREN.

Question. Tell me what happened one fair, glad night,  
Back in the Bible story?

Answer. Some shepherds watched in the soft starlight,  
Lest the little lambs should take affright,  
And there they saw a wonderful sight,—  
An angel came down in glory.

Q. What were the words the angel said,—  
The angel who came in glory?

A. "O shepherds," he sang, "be not afraid,  
I come not to harm, but to bring you aid;  
On me a glad, glad message is laid—  
To all men belong the story.

"A manger," he said, "that night should hold  
A Saviour of mercies manifold,  
Who, though he wore not purple or gold,  
Was Christ the Lord of glory."

Q. And do the people all know it now?  
Do they love the Lord of glory?

A. Some love him well, but others bow  
To idol gods; for they know not how  
The angel came with the shining brow,  
And told his wonderful story.

Q. How can it be they have never heard  
Of the angel and his story?

A. Because earth's children who love the Lord  
Have felt content their hearts were stored,  
And have not labored to spread the word:  
These know not the Lord of glory.

Q. How can we help all men to know  
Of the blessed Lord of glory?

A. We can feel the burden of their woe;  
We can give to them, if we cannot go;  
If we may not reap, we can always sow;  
We can send them the gospel story.—[Ex.]

## LEAVES FROM THE BRANCHES.

## Toronto Branch.

Dear Editor:—The Central Workers Mission Band, of Central Church, Toronto, are doing good work. We meet twice a month, our average attendance, 36. The children can tell most of our missionaries, and how to get to the missions, as we have maps, drawn by a member. Every other meeting the girls sew and the boys cut pictures to make scrap books for less fortunate little ones. Now and then the children bring an apple and a potato, filling a basket with each; they are then taken to our Deaconess' Home. The last meeting before Christmas each member brought a pound of something for distribution, and sent many garments and dolls also to the Deaconess' Home.

Yours truly,

ADELAIDE LEE,  
Cor.-Secty Mission Band.

## Bay of Quinte Branch.

The Circles and Bands of this Branch are making favorable progress. The year opened with two new Mission Bands; one organized at Brighton by Miss Annie Wilson, the other at Pickering, by Miss Maud Lambly.

LAKEFIELD.—The new Cor. Sec. of Cheerful Workers, Miss Mary McCamus, reports an impetus to their work by an address given by Miss Munroe, returned missionary from Japan. This Band is particularly interested in the country we study, because they support "little Gracie," a girl in a school there. A box of clothing is being prepared for one of the Indian Missions.

TWEED.—The president of Sunbeam Mission Band reports the Band more alive than last year. The members entertained their friends in the Sunday-school rooms on 14th inst.

PICTOU.—The secretary of Nellie Hart Mission Circle reports a re-election of officers, and the aim of the members to gather \$25.00, as last year, by membership fees, Easter thank-offering and gratis givings, as well as to increase the membership and interest in missionary work by study.

BAND SECRETARY.

## London Branch.

Mrs. Crews, M. B. Cor. Sec. writes:—

A Mission Band has been organized at Anderson. It is in the Exeter District of the London Branch. They have commenced with a membership of seventeen, and bright prospects for a number more. They have chosen as a name "The Twentieth Century 'Thanksgiving' Band. A big name, but they say they are going to try to do big things for Christ. They are canvassing for "Palm Branch" subscribers, and expect soon to send in their list. The following officers have been appointed:

President, Miss Louie Lane.

Cor.-Sec., Miss Minnie Hodge.

## Nova Scotia and Newfoundland Branch

• AMHERST—Our "Rays of Light" have three new members this quarter. One-third of our time we devote to sewing as we meet with each other every other Friday.

CANSO.—The "Cunningham" Band reports an increase of three members. In connection with our work we are collecting stamps and making scrap albums.

RITCEY'S COVE, Lunenburg Co.—From the "Blackmore" Band comes the intelligence that they have just had their public meeting. The amount raised was \$3.70. The increase in our membership is ten.

YARMOUTH.—The "Happy Thought" Band reports an increase in membership of eleven members; while the "Earnest Gleaners" report ten new members.

PARRSBORO.—The "Grace Methodist" Band has two meetings in the month. The first, our regular missionary one, while the second is that of our sewing circle, which is in connection with our Band.

BERMUDA.—Yesterday, we heard from the "Lone Star" Band. They have an average attendance of ten at their regular meetings.  
124 Tower Hill, Halifax. A. M. B.

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

The reports for first quarter are generally encouraging, but many Bands and a few Circles must think that "December 15th" means any time in January, or, perhaps, no time.

Better late than never. Please send them.

Upper Sackville.—The Maple Leaf Mission Band was organized December 15th, with sixteen members. President, Mrs. E. A. Wheaton.

Cor. Sec.—Miss Jennie Fawcett.

FREDERICTON.—The X. L. Mission Band held a public meeting on the evening of Dec. 29th. An address by the president, Edith Davis; original papers on our Indian work, by Alberta Jamieson, Queenie Edgecombe and Beatrice Miner, and on Japan, by Gertrude Coulthard; a Bible reading by Minnie McComb, and appropriate music and recitations, in which all members took part, made up an interesting and profitable programme. The musical part of the programme was in charge of Edna Coburn, the Band pianist. The meeting was good, also the collection.

E. E. C.

BATHURST.—The "Try Again" Mission Band roll has been broken, for the first time, by death, and Freddie Harrison, son of our esteemed president, went home to Jesus Oct. 16th. On account of this, and continued illness, no Christmas service will be given, but we hope to have a public missionary evening in January.

MAUD DOBSON,  
Cor. Sec.