



JAPANESE ORPHANS.

WONDER which one of the faces in the group of Orphanage children presented here will be of most interest to the boys and girls who read the Palm Branch? To us who have known them as they have been taken one by one into the Home during the past four years, each one has a special interest and each face suggests its own history, but to those who see them for the first time sitting so solemnly in straight rows in the picture, they will perhaps look "all alike" as several people have said to me on looking at the photograph. To a Japanese child, having a photograph taken is a very serious and important affair, and they invariably settle their countenances into the utmost gravity, so that it is seldom that one gets a natural picture unless taken as a snap shot. They are not always as grave as they look here however, but are as bright and happy a set of children as you will find in Japan, or America either, I might say



But I have promised to introduce them to the Palm

Branch readers today, so let me begin with the Matron, Okumura San, whom you will notice at once, standing in the middle of the row at the back. We consider ourselves especially blessed in having such a good mother for our large family, for Okumura San is really like a mother to them all. She is a Christian woman, well educated and refined in manners, but was left a widow a number of years ago and became very poor so that she was obliged to become a servant in order to support even her two boys after giving away her two little girls. The boys whom you see sitting one at either end of the same row are her sons, now fifteen and seven teen years of age, are fine, manly boys who have become Christians and been baptised, and are quite the elder brothers of our family. The eldest is no longer in the Orphanage, having successfully passed the entrance examinations to the Normal School where he will be supported by the Government during his three years course, returning part of the amount after he becomes a teacher. He thought at one time he would like to become a minister, but being rather slow of speech

THE PALM BRANCH.

he decided he would make a better school teacher, but he says: "I mean to teach Christianity wherever I go just the same as if I were a preacher." It will take no little courage to remain true to this resolve, for Christianity is hated and opposed in the Normal Schools and among the teachers everywhere, but we are praying that our Junjaro San may have strength above his own, given him to keep him true to his Master and make him a real Missionary in his school life.

Only two others of our group are boys, the two at the left of the Matron as you face the picture, and one of these will have a special interest for you as he is "Herbie Bellamy's boy," of whom you heard last month—he is the middle boy of the group of three at the left of the back row, and his name is Naotoka San. He was left an orphan entirely without relatives or friends and was the first one to be thrown on the care of the ladies of our Society nearly two years before the Orphanage was opened. He is a quiet, studious boy, and has also at his own request been baptized, as have also the eldest two girls, the one at the right of the Matron, and the one in the dark dress at the right end of the second row. This last named girl, Tsuda San, is now in the Tokyo School taking the course which will fit her to become a teacher or Bible Woman we hope, and the one sitting next to her is to be sent into Tokyo this year to continue her studies in the same way, she having proved herself exceptionally bright and fond of study, taking the first six years of the ordinary school course in three years and usually leading her class, though she could not read a word when she was taken into the Orphanage four years ago.

The little curly haired girl sitting next to this one is also proving herself an exceptionally bright, attractive child, as are also the three little ones sitting in the centre of the front row. The smallest one in the front is little O Mika San, who has had all her school and half of her other expenses paid for her by a little boy in America, just her own age, who saves up and earns pennies for that purpose, sending them into the Missionary Society as soon as he can get a dollar together, and it is surprising how soon a dollar can be made out of the pennies that are so easily spent for candy and such things every year by most little boys and girls. Every dollar sent in this way turns into two Japanese dollars when it reaches Japan, and then it brings as much food and clothing as four dollars would for you, for it takes only twenty of our dollars to support a child a whole year in either Japan or China.

But I am making my introduction too long and must stop now, only let me tell you just one thing more, and that is about O Teru San, the little girl who sits in the centre of the front row. She was just six years old when we took her, and her mother was about to sell her to become a little slave girl. Her two older sisters had been already

sold for five and six dollars, and O Teru San being so young was to be sold for *one dollar*. Her father was dying and her mother was too poor to provide food for her five children so she felt obliged to sell them although she did not wish to do so, and gladly gave the little one to us when we heard of the case and offered to take her. At least half of the girls in this group have been saved from just such a fate by our Orphanage, and think what a different future is in store for them growing up as they are now in a Christian household and learning to know and love the true God—our God.

M. A. VEAZEY.

OUT OF TOUCH.

BY JEAN H. WATSON.

Only a smile, yes, only a smile,
That a woman overburdened with grief
Expected from you. 'T would have given relief
For her heart ached sore the while;
But weary and cheerless she went away,
Because as it happened, that very day
You were "out of touch" with your Lord.

Only a word, yes, only a word,
That the Spirit's small voice whispered "Speak,"
But the workers passed onward, unblest and weak,
Whom you were meant to have stirred
To courage, devotion and love anew,
Because when the message came to you,
You were "out of touch" with your Lord.

Only a note, yes, only a note,
For a friend in a distant land;
The Spirit said "Write" but then you had planned
Some different work, and you thought
It mattered little, you did not know
'T would have saved a soul from sin and woe;
You were "out of touch" with your Lord.

Only a song, yes, only a song,
That the Spirit said "Sing tonight—
Thy voice is thy Master's by purchased right;"
But you thought "Mid this motley throng
I care not to sing of the City of Gold"—
And the heart that your words might have reached
grew cold;
You were "out of touch" with your Lord.

Only a day, yes, only a day!
But, Oh, can you guess my friend,
Where the influence reaches and where it will end
Of the hours that you frittered away?
The Master's command is "Abide In Me"—
And fruitless and vain will your service be,
If "out of touch" with your Lord.

FIELD STUDY FOR MARCH.

JAPAN AND COREA.

LYING off the eastern shore of Asia are four large islands and several small ones grouped together in the form of a new moon. These islands comprise the Empire of Japan, and for twenty-five hundred years no other nation has subdued this resolute people who have succeeded in keeping all foreign powers excluded from their country which they call Nippon or Source of Light.

It was the ancient belief of this people that Japan was made by the gods who made it their residence, they also believed that the Emperor, or Mikado, was descended from the gods.

The present Emperor claims direct descent from the first Mikado, a royal line which has never been broken for centuries.

To these loyal people their sea-girt islands represented 'The World' and their Mikado was the embodiment of all power—They never dreamed of anything superior to Japan. The population is estimated to be over 40,000,000. The natives, as a rule, are small in stature—with black hair and eyes. Their natural disposition is gentle and kind.

The climate is damp and foreigners find it very debilitating. As Japan is surrounded by the Ocean the summer heat is tempered, while the warmer currents from the Indian Ocean washing the Eastern shore moderate the severity of the winter. In many parts of the Island the scenery is very beautiful, varied by mountains and valleys which are everywhere covered with luxuriant growth of flowers and fruit. The humidity of the atmosphere accounts for this wonderful fertility.

But in 1549 a power above the Mikado gained an entrance into Japan. Francis Xavier, a zealous Jesuit priest, went in the name of Christ his Master, to claim this fair land and to Christianize its people. For a time this mission was successful and at least one Mikado became a convert to Christianity. But on account of the political intrigues of the foreign priests the Japanese determined to expel every Romanist from their land, saying "Romanism is but another name for rebellion—it must go." The Japanese knew no distinctions of Christianity, and to them the Cross became a symbol of all that is evil. For four hundred years every foreigner landing in Japan was compelled to place his foot upon a Cross, (kept upon the shore for the purpose), in token that he would not attempt to make converts to Christianity.

When in 1864 Commodore Perry forced an entrance into Japan he found a flourishing nation, whose people were self complacent, and patriotic, and who showed a decided preference for being left alone.

The Japanese are a progressive people, and finding that other nations were more advanced than themselves, they lost no time in securing such advantages as would

place them on a footing with any foreigners. The railroad, telegraph and telephone have all been utilized, and modern scholarship of all countries has been pressed in to their system of higher education.

Why does this advanced civilization need Christianity? Because Japanese hearts are sinful, and they know nothing of a Savior, nor of a Heaven. Above all, our King Immanuel claims this favored land with its millions of redeemed souls for His own possession, and this is why His message must be sent to Japan.

A missionary is a messenger. From our loyal Methodist Church of Canada, many missionaries have gone to this distant field, and there are now in Japan fifteen devoted Christian ladies, representatives of our Woman's Missionary Society. They have gone to carry the message entrusted to every disciple. *Matt. 28-18-20.*

COREA.

Corea is a peninsula of Asia, west of Japan. A chain of mountains extend through the entire length of the peninsula. The population is estimated to be over 13,000,000. Vegetable products are varied and abundant.

The social condition of the people has been of a low grade, education and religion being matters of supreme indifference to the masses. Ancient superstitions are losing their hold upon the people and Christianity is being favorably received. Medical missions have been particularly successful, and evangelistic work has been blessed by God to the conversion of many.

Lauenburg.

C. A. H.

QUESTIONS FOR MARCH.

Will you give us the Geographical situation and form of Japan?

What have the Japanese done for twenty-five hundred years?

What do they call their country, and what does it mean?

What was their ancient belief?

What is said of the present Emperor?

How loyal to their country and Emperor were these people?

What is the population of Japan? Will you describe the natives?

What is said of the climate? Of the scenery?

In what year was an entrance gained into Japan?

Who was the man and what was his object? What success had he?

What set the Japanese against the Romanists?

What is said of the Cross? What were foreigners compelled to do?

What did Commodore Perry find in 1854?

What is the character of the people of Japan?

How do they stand in regard to modern improvements and scholarship?

Why does this advanced civilization need Christianity?

What is another name for missionary?

What has our Methodist Church done for Japan?

How many of our W. M. S. ladies are there now?

To whom was the message in Matt. 28-18-20 given? What is the message?

COREA.

Please give the Geographical outlines of Corea?

What is said of the population? Products?

What has been the social condition of the people?

How is it now?

What two Branches of Missionary work have been specially successful?

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

MARCH, 1898.

THE latest news from Japan is very encouraging as well as interesting. What do you think our Ladies in Azabu are doing? Why, they are teaching the Policemen! by personal request, of course. That is a grand idea from many points of view. Who so need to learn the principles of love and mercy as those who are pledged to carry out the laws! We would that the policemen of all countries could be taught to serve under the gentle rule of our Prince of Peace. Well, these men are not only anxious to study English, but also the Bible.

There is a class of twenty, and they come twice a week. Miss Blackmore says: "The men are so eager to learn and manifest so much interest in the Bible lessons that it is refreshing to teach them." One of them has expressed before them all a desire to know more of Christianity. Miss Blackmore speaks well of the Japanese policemen in general; the members of this class now greet them on the streets as special friends.

Miss Alcorn writes from Shizuoka about work in Shimada. Ten years ago the opposition was so great that a house could not be rented for Christian work. But one of the pupils of the Shizuoka school, returning to her home in Shimada, received permission of her father (one of the first men in the town) to have a woman's meeting in her own house, which was the beginning of work there. After a time the old opposition returned and Miss Cunningham was advised that it was unsafe to go. She went, however, (such is the spirit of our devoted missionaries) and continued the children's meeting, with an attendance, sometimes, of one hundred. Meantime one of the leading men was converted and he asked to have his wife taught Christianity. Miss Cunningham, with an interpreter, went to the house. The good work is going on—slow but sure. While the children are being told a Bible story they listen attentively, but there is a restless crowd of

men and women in the background who press forward to receive papers when the children receive theirs. Then twenty or thirty big boys come to hear the foreigners speak English, and a Gospel story is told them—so the good seed is sown.

Miss Alcorn says: "I cannot describe the hopelessness that came over me when for the first time I sat face to face with a soul who knew nothing of God! My whole heart goes out for that baptism of power, without which we are unable to lead one soul to Him." Let us pray more for these faithful missionaries.

Miss Robertson writes most hopefully of the Kofu school, but of the language as "such a barrier" to personal contact with the pupils. Miss Hargraves writes of the establishment of the Nagano Branch, and regular work started there.

We have no work, as yet, in Corea. The first convert was baptized in 1886, and the first church formed in 1887 with ten members. There are now six Protestant societies, and sixty-seven missionaries, men and women. In 1884 Dr. Allen, a Presbyterian medical missionary, opened the way for missions, two years after the treaty with the United States. There is a hospital there in charge of a missionary physician. Before the opening of Corea a Scotch missionary translated the New Testament and circulated it through the country with other Christian literature. Now the whole Bible is being translated.

There is good work being done in the New Hebrides by Rev. Fred. J. Paton, son of Dr. John G. Paton. The particulars are very interesting, if we only had space for them. He was the first white child born on the island on which his devoted father labored so faithfully. He was sent home from the Islands at the age of six for his education,—won college honors and prizes—and has now devoted his young life to Foreign Mission Work.

ERRATUM.—In February number, in Field Study, N. F. L. Methodist Orphanage, for the ages of the girls there 15 to 17, read 7 to 15.

"He must reign till He hath put all enemies under His feet."

We wait thy triumph, Saviour King;
 Long ages have prepared thy way;
 Now all abroad thy banner fling,
 Set time's great battle in array.

Thy hosts are marshalled to the field:
 "The Cross! the Cross!" the battle
 call;
 The old grim towers of darkness yield
 And soon shall totter to their fall.

On mountain tops the watch fires
 glow,
 Where scattered wide the watchmen
 stand;
 Voice echoes voice, and onward flow
 The joyful shouts from land to land.

RAY PALMER.

A BLESSED OPPORTUNITY.

God gave me something very sweet to be my own this day,
A precious opportunity, a word for Christ to say,
A soul that my desire might reach, a work to do for Him;
And now I thank him for this grace ere yet the light grows dim.

I did not seek this blessed thing; it came a rare surprise,
Flooding my heart with dearest joy, as, lifting wistful eyes,
Heaven's light upon a kindling face shone plain and clear and
mine,

And there an-unseen third, I felt, was waiting—One divine.

So in this twilight hour I knelt, and pour my grateful thought
In song and prayer to Jesus for the gifts this day hath brought.
Sure never service is so sweet, nor life has so much zest,
As when He bids me speak for Him, and then He does the rest.

—MARGARET SANOSTER.

I'LL TELL JESUS ABOUT IT.

IN a country village there lived a little girl named
Blanche. Although only six years of age, she was a
member of the Mission Band and was very much inter-
ested in the Mission Work, and would often make
plans and talk about what she would do some day; how
she would make nice quilts and aprons, etc., and send
them to the children who did not have homes and some
one to provide for them as she had.

Blanche was a very good child, but like most children
had her faults—she had one fault and that was a serious
one—she could not govern her temper, and it often
caused her trouble, as you will soon see. One evening
as Blanche was playing with her papa after tea she got
angry because papa held her hands so she could not get
away, and began to cry; her papa talked to her and told
her he was only playing, but the more he talked the louder
she cried, until her papa left the room. Then her mam-
ma, who was sitting near, began talking to her, and said:
"You love to play with papa, why do you get angry?
You were very naughty to do so." Little Blanche replied:
"I was angry, but what can I do now?" "Well," the
mother replied, "do what you think is right." "Well,"
said Blanche, "I guess I'll tell Jesus about it." So away
she went to her own room in the darkness to tell Jesus
about it, and returned in a few moments smiling through
her tears, as she asked her mamma, "Where is papa?
I want to tell him I am sorry I was so naughty, and that
I will try and not do it again." The mother then asked:
"Did you tell Jesus about it?" "Yes," said Blanche,
"I knelt down and said, 'Jesus, I am sorry I was so
naughty tonight. Will you forgive me?' and something
said to me, 'Blanche, tell papa you are sorry and ask
him to forgive you and it will be all right,'" and she was
as happy as possible in a few moments after she told

papa. Now I would advise any little girl or boy who
reads this to try it. When you have been naughty just
tell Jesus and He will tell you what will make it right.
Jesus wants all his little workers to be at their best for
Him, and to become more and more like Him each day
—then when you reach manhood and womanhood you
will be missionaries indeed.

Written for PALM BRANCH by request.

M. D.

A FLOATING TESTAMENT.

IN the year 1854 some English war-ships came into the
harbor of Nagasaki, Japan. As this was before
there was a treaty with England, the people were
greatly alarmed. A force of troops was sent out to watch
the harbor under a commander whose name was Wakasa.

One day when Wakasa was out in a boat he saw a
small object floating in the water in the wake of a vessel
which was just leaving the harbor. He sent his servants
to bring it to him, and they found it was a foreign book
which none of them could read. Wakasa found out,
however, that it was an English Testament, and that
some people believed it contained news of God. He also
heard that at Shanghai this same book printed in Chinese
could be bought. He sent for a copy, and with four
others, one of whom was his brother, Ayabe, began to
study it.

A little later he heard of Mr Verbeck, a missionary
in Nagasaki, who was a teacher of this book, and sent his
brother to him for advice and help.

Year after year went by, but finally in 1866 Wakasa,
his brother, and one other man named Motono, came
to Mr. Verbeck and were baptized. Wakasa was a man
of high rank, but he became a devoted Christian. He
said to the missionary, "I cannot tell you my feelings
when for the first time in my life I read the account of
the character and work of Jesus Christ."

Time passed on, and one Sabbath in 1880, two ladies,
one of whom was evidently of high rank, and the other
her servant, came into a mission church in Nagasaki.
Rev. Mr. Pooth, the preacher, met them after the service,
and behold! the lady was Wakasa's daughter, who was
married and living in the city. She and her old nurse
were Christians, and had learned the Lord's Prayer and
a few scripture texts. They were baptized, and the old
nurse returned to her home. A Sunday-school and finally
a church grew out of her labors.

Wakasa's daughter and her husband became useful
Christians, and so the good work spread which started
with the English Testament found in the water.



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

DEAR COUSINS:—You all know that next month's "PALM BRANCH" will be our Easter Paper, and then it will be too late to remind you of the Thank-offering you are asked to make at that time, so we do it now. This offering is to go towards the building of the Jennie Ford Home, in Chentu, China. How delightful it will be, bye and bye, to think that your little acts of self-denial (for that is what it will mean to many of you) will have helped to build a nice, comfortable, Christian home for little Ida and Annie, whom you know, and many other little children who, like them, have been thrown out on the street to die!

Do you ask why this offering is to be called a *Thank-offering*? Cousin Joy will answer this question by asking two or three more, which, if you think for a little, you will be able to answer yourselves. When you were a little baby girl were you thrown out on the street to die? Has your baby sister been treated so? Why not? What has made the difference? How can you best thank God for your happy life in a Christian land?

So none of you have yet guessed Cousin Joy's Charade in February number—and she thought she had made it so easy! Charades are generally made up of syllables, but this one is made up of whole words. When she tells you that the first word is *Crashy* perhaps you will be able to guess the rest.

DEAR COUSIN JOY:—I am a member of the Mission Band and take the PALM BRANCH. I like it very much and am very much interested in the Puzzle department. I think I have the answers to January puzzles.

For the first—Mayflower; second—New Year's Day; third—Remember the Sabbath Day. I hope that they are correct and that I may have the chance of answering some more.

Your loving cousin,
Cape Wolfe, P. E. I. HETTIE L. FISH

DEAR COUSIN JOY:—I am a member of the Mayflower Mission Band, at Bloomfield. I take the PALM

BRANCH, and think it is worth taking. I have tried to get another member but without success. So I will close.

Your loving cousin,
Bloomfield, Car. Co., N. B. ORA L. MCCLARY.
Try again Cousin Ora.

DEAR COUSIN JOY:—I take great pleasure in writing to you as this is the first year I have taken this little paper, the PALM BRANCH. I will be fourteen years old next Monday. I take great delight in reading this little paper. I have been trying the puzzles in the January number, and I think the answer for the second one is "New Year's Day." I must not write too much, but I have made a little puzzle of my own and if you will you may put it in the paper.

Aultsville, Ontario J. E. FRASER.

DEAR COUSIN JOY:—This is the first time I have claimed you as a cousin. I am secretary of the Cheerful Givers Mission Band. I think I have found the answer to the first two January puzzles. First—Mayflower; second—New Year's Day.

Yours lovingly,
Uxbridge, Ont. CORA BESWICK.

P. S.—I have made a puzzle which if you think it worth publishing you may.

Try again Cousin Cora. Your puzzle is not correct. You say there are only 11 letters, and that makes it all wrong, because there are 12. You left the 2nd letter out altogether.

DEAR COUSIN JOY:—Since writing to your "Cozy Corner" last, I have been away in Pennsylvania. I have now come back to live awhile with Mrs. Gee. I have a tithing box and every time I get any money I put a tenth of it in. I hope to get quite a lot of money for the poor heathen. I do not know how to puzzle out a charade, but the answers to the two others are, 1 "Day-spring," 2 "Loyal Workers' Mission Band."

Your loving Cousin,
Springhill. BERRY FOSTER.

Glad to welcome you back Cousin Berry, and to hear from you again.

PUZZLES FOR MARCH.

I am composed of 12 letters.
3, 2, 5, is what working men receive.
12, 7, 2, 3, is something used to make clean.
1, 2, 0, 12, 10, 8, means a small cable.
0, 10, 10, 4, means to maintain or guard.
12, 4, 10, 2, 0, is what we do every day.
7, 11, is a conjunction.
My whole is the name of a Mission Band in P. E. Island.
Summerside. PANSY MORRIS.

I am composed of 13 letters.
My 2, 3, 4, is part of the body.
My 13, 12, 7, is a pronoun.
My 5, 0, 1, is a kind of fish.
My 8, 9, 10, means evil.
My 11 is a consonant.
My whole is the name of a friend in New Brunswick.
Aultsville, Ont. J. E. FRASER.

I am composed of 10 letters.
My 7, 10, 4, 8, is a brave man.
My 1, 3, 0, 10, is free from danger.
My 2, 5, 0, is a boy's toy.
My whole is the name of a Mission Band in P. E. I.
HETTIE FISH.

A LITTLE CHILD SHALL LEAD THEM.

WHILE the intense heat of the summer pervaded the city of New York, Mr. and Mrs. Morton, accompanied by their sons and daughters, moved to a country village named Zuam. This village had a large beach extending quite a distance along the shore which was a great source of enjoyment to the visitors, who came every summer to enjoy the cooling sea breezes. Everything in and around Zuam was very beautiful and withal enjoyable. The occupation of the people was principally farming, with a few exceptions of minor importance.

The Mortons moved to the seaside mostly for the sake of their daughter Bessie's health, who at this time was only five years old and seemed to be failing fast. Mr. and Mrs. Morton were followers of the Lord Jesus and had their children trained in the nurture and admonition of the Lord, little Bessie being indeed one of Jesus' little lambs. The Mortons boarded at a private residence. Among the many who boarded at the big hotel were Bessie's two aunts and an uncle who was a Colonel in the army, but now a cripple, and her grandfather. To these relatives she was much endeared, especially to the Colonel, whom she called her soldier. She was to them all as a little angel upon earth. Little Bessie tried by her daily life to show that she loved Jesus. The Colonel did not yet love the Lord, not even allowing anyone to mention the name of God to him, or his wife to read the Bible in his presence. He was very kind and lovable, but had no regard whatever for the Christian religion.

Bessie Morton was a great favorite with her playmates, because of her unselfish and truthful disposition. Every person in the village, old and young, regarded her as the best little girl they had ever met, much to the joy of her parents.

Among the children who with their parents were lodging near to the Mortons was a little girl called Mamie Stone. All the children were afraid to play with her on account of her being very cross and always taking their playthings. Bessie was not afraid of her and played with her continually. One day she slapped Bessie on the face, which sent her home to her parents crying very bitterly. When asked why she did not return the slap, she replied that it would not be Christ-like. Bessie waited until the following Sunday when they went to Sunday School; none of the little girls would sit by Mamie, so she began to cry. Bessie then went and sat by her, took her round the neck and said she would forgive her. By and by Mamie Stone lost all her crossness and became very good and kind.

During this time the Colonel had been taken sick and Bessie had not had the privilege of seeing him for several days. One lovely morning she was sent over to the Colonel's house with some fresh fruit. Her Aunt placed a little chair by the Colonel's bed so she could sit by him and talk to him. She sat still and watched his trembling hands, as he ate the fruit, for some time; and then whispered softly, to her Aunt, "If he dies he'll go to Heaven, cause he's so very brave and good, Won't he? He couldn't be so brave and good if he didn't love Jesus very much," she added, as she looked into her Aunt's face. "I suppose" she went on, "that's the reason he's so patient too. Oh, I know he must love Jesus very much and don't you think Jesus took care of him so he could love him more yet?" These words seemed to go straight to the brave man's heart, which had been shut against God, for he said to his wife, "I wish you would take her away." The next Sunday morning her Aunt crossed over to where Mr. and Mrs. Morton were staying, and asked Bessie to come and keep the Colonel's company as she was going to church. Bessie went and took her seat by his bed, asking as she did so what she could do for him, as she was his little nurse. "Well" he replied, "talk to me a little." Bessie repeated to him a hymn that her mother had taught her. Over and over again he asked her to repeat it until its truths found a lodging in his stern heart.

Jesus, Shepherd of the sheep,
Pity my unsettled soul,
Guide, and nourish me and keep,
Till thy love shall make me whole.
Give me perfect soundness, give,
Make me steadfastly believe.

She then went on to say how Jesus was our Shepherd, and he was one of his sheep, and she and her sister the little lambs, and that all he had to do was to trust in Jesus as his Savior. Here the conversation was ended. Good night had to be said and they parted. Bessie, dear little unconscious preacher, had said more in the Colonel's presence in one night than he had allowed his wife to say for years. Next morning he told his wife that the light of God had entered his heart, that he had resolved to trust God. Thus was the life of one child made a great blessing in that village, among her playmates and relatives and even among the workmen of the village was her influence felt. Dear children let your light shine, for it is a shining light, if not hid, "A little child shall lead them."

LIZZIE M. RITCEY.
Ritcey's Cove.

N. S.

LEAVES FROM THE BRANCHES.

Manitoba and North West Branch.

A letter from the Secretary of the Mission Circle of Grace Church, Winnipeg, shows that the young ladies of which it is composed, are still, as they have ever been since the time their Circle was organized, earnest and efficient workers. They support a girl in the Kanazawa Orphanage, Japan, and early in October, had raised over sixty dollars. In September they sent to a Missionary near Norway House, a box of clothing valued at thirty dollars. They aim to keep in view both home and foreign work, and during the early months of winter, found time to make a number of nice warm garments to be distributed among the poor of their own city at Christmas time.

The Prairie Cleaners Mission Band, of Zion Church, Winnipeg, is our Banner Band, and though we are not in possession of information respecting the exact amount raised during the first half of the present year, (our Miss. Year ends April 30th), the Secretary writes in a cheerful tone, of plans for work, and of a waking up to greater interest on the part of the members. This Band also supports a girl and is doing a good work. We believe that an earnest desire to serve the Master, by doing something to bring light to those who live in the dark parts of the earth, is the prevailing motive, in the heart of each willing worker.

Will report for other Bands at some future time.

EMMA SCOTT.

Br. Cor. Sec.

HAMILTON BRANCH.

Judging from the First Quarter's reports, the Circles and Bands of the Hamilton Conference Branch are in good working condition. The average attendance is excellent in all reports, a large number of new members are being added and meetings held regularly throughout. A number of Circles were reported as being busily engaged on Christmas boxes, quilts, clothing, etc., for the Indian and other mission fields. One Circle reported a large number of PALM BRANCH subscribers, and a great deal of help and pleasure derived from the same. A number of Circles and Bands situated in country circuits report having meetings on Sunday evenings, where they would otherwise have no service, hereby securing a larger attendance and a more wide spread influence. One Circle, which was organized in October, '97, reports already 47 members and in a scattered country circuit too.

J. M. MCGEARY.

140 Park Ave. Brantford.

Miss. B. Cor. Sec.

BAY OF QUINTE BRANCH.

We are pleased to report a Mission Band, organized at Millbrook, by Miss S. L. Therin, Corresponding Secretary, Miss Pearl Burnham; also, one organized in the village of Frankford, "Busy Bees" with a membership of twenty, by Miss Hendrick; Corresponding Secretary, Miss Beaty.

M. G. HAWLEY.

NOVA SCOTIA BAND NOTES.

Edith Doane, V. P., "Little Helpers" Band, Barrington, writes: "Our Band of which Miss Hattie Jost was once President is still going on. We have lately had a new President appointed, and now have twelve members from eight to sixteen years of age, four of whom have joined this year. A while ago we were each given five cents with which to earn as much as we could, and our next meeting is to be an experience meeting to which we are to bring our money, and tell how we earned it. We intend to give an entertainment sometime this winter to try and raise money. We have not yet decided whether we shall support the little Indian girl this year or not."

Ida R. Dorey, Secretary, Oxford Street Circle, Halifax West, writes: "Our meetings have not been as well attended as they were last year when we met from house to house, but we hope for better things in the future. As we have no Band we allow the younger girls to become members. Our consecration service in January was very helpful. We have adopted the Watch Tower, and hope soon to have it in good working order. We are preparing for an Apron Sale to be held in March.

"Little Harbour. "Harbor Bell" Mission Band has been working for two years. We take the PALM BRANCH, and like it so much we look forward with delight to its coming. We have just sent a quilt and a few other things to the Secretary of the "Supply Committee to do with as they think best."

"Burpee" Band, Crousetown, reports two new members this quarter and an average attendance of fifteen.

MARCIA B. BRAINE,

124 Tower Road, Halifax.

Miss. B. Sec'y.

N. B. and P. E. I. BRANCH.

Miss Maude E. Hannah, Corresponding Secretary of Star Mission Circle, writes: On Nov. 16th a Parlor Concert was held by Star Mission Circle of Exmouth St. Church, at the residence of Mrs. Baxter, Princess Street.

A Christmas service was also held on Dec. 28th, in the vestry of the church. An especially good program was provided at the latter entertainment, and the audience was large and appreciative. The proceeds of both concerts go to increase the annual financial standing of the Circle.

St. John, N. B.