

TELL JESUS.

Little ones are often sorry
For the naughty things they do;
Troubles reach us all, and worry
Little hearts and big ones, too.
Then tell Jesus,
That's the best thing we can do.

Let's tell Jesus all our trouble,
Tell him we are sorry, too;
Every happiness he'll double,
Help us to be good and true,
And forgive us;
Yes, oh! yes, and love us, too.

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Happy Days.

TORONTO, NOVEMBER 19, 1904.

THE BABY.

The poet Tupper has said, "A babe in a house is a well-spring of delight." Truer words were never uttered; there is something that appeals to all that is best in our natures in the guilelessness, and innocence, and winning ways of childhood. Small wonder that the loving Saviour took them in his arms and blessed them. He must have a cold, hard heart who does not love the little children. Their angels do always behold the face of our Father who is in heaven.

Our cut is a very clever example of engraving. See how plainly the baby's face and the nurse's fingers show through the veil, and how delicately the embroidery is shown.

The whole world is preserved in being for the sake of the righteous men in it. One good Christian may save a whole neighborhood, and ten may redeem a city.

HOLD UP THE LIGHT.

Hold up the light, as you see others around you in the store, the school, the family, falling into peril. One word of warning may be enough. If not, throw yourself, soul and body, into the attempt. The light in the lighthouse on the Scotch coast got out of order and would not revolve. The keeper stood by it, making it turn with his hand, until he was completely tired out.

Then he called another man, and so all night the light was kept on the move.

"If it doesn't turn," said the trusting keeper, "there may be a hundred ships that will mistake it for another, and go to wreck."

"Ye are the light of the world."
Give no uncertain flicker.

BURNING JUDAS.

It was holy week in the queer old Mexican city. Every day Nellie saw many people go into the church across the square or plaza. Every evening the priests and monks carried great wax images of Jesus and of the virgin and saints through the streets. When they passed the people lay flat down on the ground, praying to the images. On Friday all the Spanish ladies, and even the little girls, were dressed in black in memory of the death of Jesus.

At night Nellie went with papa and mamma to the church. It was very dark. A few candles were burning, and before the altar lay an image of the dead Christ, and people were kneeling before it, crying and praying. Nellie was glad to come away when papa and mamma were ready. When she went out early Saturday morning what a change she found! In every street queer images were hanging from trees or from ropes stretched from house to house. She thought they looked like scarecrows trimmed with firecrackers, but her papa told her they were meant for images of Judas. She wanted to know what they were for, but her papa told her to wait and see.

The morning was hot, and she was glad to go home and take her nap. When she awoke the bells were ringing for twelve o'clock. Then all at once, fiz! pop! bang! all over the city there was such a noise. It was as bad as three Dominion Days. She ran to the window and saw men, women and children shouting and laughing. Then papa came to the window too and said: "Well, little girl, this is what they call burning Judas. Isn't this a queer ending to holy week."

Was this too a part of their worship? was this the way they kept the day between the death of Jesus and the morning when he arose?

Mamma knew what her little girl was thinking of. When all was still she gave her an open Bible, and Nellie spelled out

the verse in Isaiah xxix. 13: "Wherefore the Lord said, Forasmuch as this people draw near me with their mouth, and with their lips do honor me, but have removed their heart far from me, and their faith toward me is taught by the precept of men."

THE ESKIMO MOTHER.

The seal is the chief food, clothing, and wealth supply of the Eskimo. The seals' skins provides them with their luxuries from richer lands. They wear sealskin, and eat seals' flesh.

The Eskimo man builds a hut-like shelter of blocks of ice and snow near the water where the seals come up to breathe and play. In that shelter he sits hours after hour, spear in hand, until he hears the snort and cry of the seal, when he springs up and gives it a deadly blow.

Occasionally, a bear is killed, and there is great joy in the igloo. Whales are also killed, and a feast of whales' blubber is a treat.

An Eskimo igloo is a large hut. Around the inside is a high shelf or platform, and the floor is covered with hard snow, for seat and sleeping place. There is never heat enough in the igloo to thaw it, and it is covered with seal and bear and deerskins, and with feathered robes. A small oil lamp supplies light. The entrance to the igloo is so small that every one enters crawling on hands and knees.

The Eskimo are a cheerful, kindly, and hospitable folk, easily made happy, and ready to learn. Many of them have a decided taste for carving and make wonderful images and ornaments of bone and ivory.

A boat, a sledge, a few reindeer, a pack of dogs, and an igloo make an Eskimo very rich man.

THE BEST WAY.

The basket of blocks was on the ground, and three little faces were very cross. "It's too heavy for me," said Jimmy.

"Well, you're big as I am, 'cause we're twins," said Nellie.

"I won't carry it!" said the little cousin, with a pout.

Mother looked and saw the trouble.

"One day I saw a picture of three little birds," she said. "They wanted a log stick carried somewhere, but it was too large for any one of them to carry. What do you think they did?"

"We don't know," said the twins. "They all took hold of it together," said mother, "and then they could fly with it."

The children laughed and looked at each other; then they all took hold of the basket together, and found it was very easy to carry.

FAMILY HIS

BY RUFUS

Can and Will are close
Who never trust to
Can is the child of E
And Will the child

Can't and Won't are c
They are always on
For Can't is son of N
And Won't is son of

In choosing your cou
Select both Will an
But turn aside from C
If you would be a n

LESSON N

FOURTH QU

STUDIES IN THE OLD T
ELIJAH TO I

LESSON IX.—NOV

WORLD'S TEMPERAN
28. 1-13. Mem

GOLDEN T

They also have erred t
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Isa. 28. 7.

THE LESSON

In the very middle o
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to the tribe of Ephraim.
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two tribes were the s
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when he was dying, ble
all his brethren, and Ep
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grew rich and satisfied
alleys" and vineyards,
with themselves, forgo
new about these people
were drunkards and he
could soon punish them
erance and sin. So he t
of his own city, Jerusa
speaking, to take a warn
shment God is about to
neighbors in Ephraim.
his warning, make fun

Whom shall he ter
surely not us! We are
hat he should tell us the
nd again—"precept un
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saiah, will God answer
icked men who refus
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destroy the drunkards
hey will not hear God's
which has been to them