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Vol. XIX.

TORONTO, DECEMBER 16, 1899.

No. 50.

#### Christmas at BetLlehem. BY R. W. X.

O Bethlehem, keep the Christmastide, For the glad first one was thine, Though thou didst not see, that quiet

Though thou didst not see, that quentified, the abine!
Interview of the see that quentified the see that the self of the see that the s

All the world in darkness lay shadowed,
In sin and sorrow, and blight,
And the longing yess of the wisest
Could not pierce the heavy night.
Hearts ached, but there was no
healing;
Volces cride, but no answer fell,
The grave and the cradic were
hopeless,
And no hand could the gloom
dippel

Then suddenly out of the blackness Flashed a glory of heavenly light.
Until every band valley
Was bath the radiance

hright Sweet music filled all the heavens, And thus the glad anthem rang. "Oh! glory to God in the highest, On earth, good will to man

"The king of all worlds is your

Father, And from his fair home above Its greatest treasure has sent you
In proof of his endless love."
Adoring over were uplifted,
While the angels downward Adorina While

While the angels downward smiled;
They sought the gift of the Father,
And they found—a little child!

That was the Christmas blessing That gladdened all the earth, That banished the clouds and sad-

ness,
And gave to our life its worth.
And since that day all childhood
Is a sacred and holy thing,
Because of the Light of Bethlehem,
Because of Christ the King.

#### A LOG FOR THE YULE FIRE.

The ancient name for Christmas is Yule. It is said in Old England is Yule. It is said in Old England the most jubilant feature of Christmas Eve was the burning of the yule log. A great log was hailed from the woods and laid on the hearth of the wide-mouthed chimney, and what jolly flames went racing and roaring up toward the

It is said that those passing the It is said that those passing and fame-lighted windows would raise their hats, for they knew the yule log meant the burning up of un-kindness and dissension.

If any chilled wanderer were out in the road and you saw him, wouldn't you bring him and warm him up with the fire you had replenished.

"No wood," do you-cry? "And no-body-to-warm ?" Let-us see. There are some things that make excellent fuel

for a yule fire, and maybe we can furnish

them.
Tough old roots are good for a Christmus fire, and one such is an Old Johe.
Away back, we won't say how many or
few years, there was some unpleasantness of feeling between you and some friend or neighbour. You felt grieved, and of telling between you and some intend or neighbour. You felt grieved, and have never been willing to give it up. ? It is an ancient spite, and the old-une friend knows you cherish it, and is un-

happy in the thought of its continuance. Why not dig that old root up, bring it to the yule fire, and burn it up? Let Why not dig that you do not tup? Lest to the yule fire, and burn it up? Lest it go to sakes. The fire from it will warm up the heart of an-old acquaintance, and we dare say it will warm you up. We never make another feel tetter by any such forgiveness but that we make a very genial warmth in our own ands.

ouis. In this work of grubbing round for an In this work of grubbing round for an old root we may find something else. A lot of curiosities may turn up at the end of our grubbing hoe, and not so rery old may thoy be either. How we may carry some one who is more fortunate in life's possessions or life a honours! The

What a warming we shall get our-selves!

#### CHRISTMAS IS COMING.

There is no need to study the almanac in order to be made awars of the fact that Christmas is coming. Everybody knows it instinctively, for-when a friend approaches there is something in his or an approaches there is something in his 
e. A proximity white communicate itself to 
end is, and if Father Christmas is not our 
yold friend, who is 'Besides, there are bust 
enry, of visible signs. Is there not a keen 
te in coldness in the air ? Is not the ground 
The overed with snow? Has not everybody Has not every body

plans for the successful production of a charade, or the happy performance of bilind man's buff? Is not everybody concerned about the satisfactory disposal of hoily and decorations? And are not all the little ours eager to prove that their feet have grown, and that they must their rect have grown, and that they must have larger stockings, both on that ac-count and siso in case Santa Claus should visit them ?

visit them.?

Ven't is quite ordent that Christmas

Len't is quite ordent that great

The adults are preparing little surprise
for the children, and the children hast
been hoarding their pennies that they
may prepare aurprises for their elders,
and we are all going to be together as

far as possible, and vexting differ
ences are to be forgiven and die
guiten, and care is going to be put

tuniese, and we are drawing so

eloue to one another that love shair

grow warmer and lath strugged

close to one another that love shair grow warmer and faith stronger while we sing in harmony the young shrill voices and the quarer ing old ones— Giory to God in the highest, and on earth prace to men of good will



though it was the nighthough it was the rings though it was thristmas for a lissow was falling feat, as Herman, the charcoal-burner, drew his cloak tigher around him, and the wind whistled fiercely through the trees of the Black Forest. If had been to carry a-load to the castle near by, and was hurrying-home to his little hut. Aithough he worked the worked work had been to carry a-load to the castle near his little hut. Aithough he worked the work work had been to be the work of the work had been to be the sound he groped about and found a little child, acantily clothed, shivering and sobbing by little! In the storm Gluomy and outd was the nigh-

cioined, snivering and sobbing by itself in the storm Why, little one, have they left thee here all aione to face the cruci blast ?

blast?"
The child-answered nothing, but looked up piteously into the face of the charcoal-burner.
"Well, I cannot leave thee her.

Thou wouldst be dead before ta .

morning."
So saying, Herman raised the child in his arms, wrapped it in his clock, and warmed the could hands in his bosom. When he arrived at his his, he put the child down and tapped at the door, which was immediately thrown open, and the childran rushed to meet him. "Here, wife, is a guest for our Christmas Evo supper, said he, leading in the little one.

And welcome he is, said the

leading in the little one.

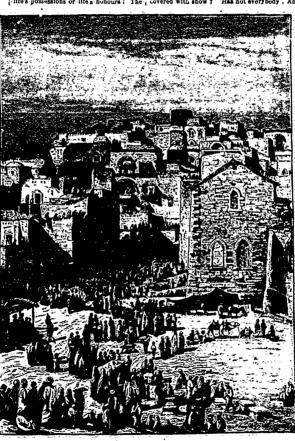
And welcome he is, said the
wife. Now let him come and
warm himself by the fire.

The children all pressed round to

me and gaze at the little new

Thoir father had cut them one of Their father had cut them one of the pretices intile fire, in the forest so, although the cottage was a sman, and poor, they had a beau fur christmas tree, which the showed their nitte guess bank a balls of bright coloured paper, gilded accorns and red berries which they had gathered from

under the snow as the state of from the snow as the snow to support the snow the snow to support the snow the s



CHRISTMAS AT BETHLEHEM.

lucky in this world are sure to arouse the eny of some of the unitacky, and un-kind-things may be said. Here is some-thing for the yule-fire. Give it-to the flames quick.

unhappiness may be occasioned Then unhappiness may be occasioned by a greed for honours and an unwillluguess to honour somebody else. It is a source of discomfort to some people, this disposition to grab for position, for an empty chair, rather than let another have it. More wood hero for the yule for the property of the propert have it.

Come, good friends, we want this Christcome, good triends, we want this Christ-mas the biggest, joilliest fire of yule logs eyer kindled! Ha! ha! how they flame and crack and laugh and roar! What a warming we will give somebody!

bought a new pair of skates, or dusted the old ones? and is not the frozen surface of every pond as gay as a fair?

And then only to pass through the streets is to see the preparations for Christmas. Are not the shops like pictures? I stere not pienty of good street for the person or the mind, for the house or the household? Table insurfaces and books, dolls and dresses, embroidery and emblazonments. furs and fairtes. Seese knows what beside, all proclaim in unmistakable terms the swod news that, have, extruck volces
Christmas is-coming. Besides, are not,
the children nome frem-school and the proceeding out the children nome frem-school and the proceeding of the company of the children nome frem-school and the proceeding of the company o The next morning, as Herman passed by the place where he had found the fair child, he saw a cluster of lovely white flowers, with dark green loaves, looking as though the snow itself had plossomed. Herman plucked some anarea, with the control that plossomes and the state of the

#### OUR PERIODICALS:

The best, the chespest, the most entertaining, the nost popular.

nos pest, the chespest, the most entertaining, the most popular. The provider of the provider

WILLIAM BRIGOS, Methodist Book and Publishing House, Toronto.

C. W. COATEN, S. P. Histarie, 2176 RL Catherine St., Wee'eyan Book Room Montreal, Haufax, N.S. Pleasant Hours:

A PAPER FOR OUR YOUNG FOLK Rey, W. H. Withrow, D.D., Editor.

TORONTO, DECEMBER 16, 1899.

An announcement was made on page 196-of Pleasant-Hours, for December 9, with reference to schools needing help from the Sunday-school Ald Fund. was inserted by mistake. All such applications should be sent to the Roy.

A. C. Crows, who, as Secretary of the Sunday-school Board, makes all Sunday-school Board, makes all Sunday-school.

#### THE BEGINNING OF CHRISTMAS. BY EDNA TURPIN.

Hundreds of years before 'he birth-ofChrist men kepi feast days in honour of
the birthdays of-dear and revered ones.
It is no wonder that it came-into-the
hearts of Christ's followers to set apart a
day to celebrate their lord's coming
to-carth. But what day should it be?
for-all exact knowledge of his birth date
was lost very early Historic probability
pointed to some day in spring—the twentieth or twenty-first of April, or the
wentieth of May. The oriental Christians wanted, for various reasons, to
celebrate a day in January, but Rome
favoured the twenty-fifth of December,
and Rome ruled the world, so it, is the
twenty-fifth of December so celebrate
though the day was no formally fraed on
by
Hungt all heathen proofe that
late December, in honour of their sun
god. Up to this time of year-the days
were getting, shorter, the nights longer,
the world more and more dismal as sun
rays came wacker and fainter to it, but
alt-at once the sun seemed to stay his
recession, and then, turning in his

the world more and more dismal as sun rays came weaker and fainter to it, but all at once the sun seemed to stay his recession, ano then, turning in his course, brought life and light back to the seemed of the sun recession, which was a fainter of the sun received by the sun of the sun rays of the sun of Rishteousness, especially as when their eather. Heather meighbours were bury feasing, they were more secure from interruption.

Gradually old customs were adopted—as hanging garlands and wreaths, decorating trees and giving presents. The church fathers protested against these heathen rites," and the protest was raised again and again—as in Purlian England and by our New England fore-fathers—but in vals. For my part, I think we are happier and better for keeping the glad human side of the holiday but it was devoted it merely to our selfath but it was to the old heather over the second to the second t

#### Madge's Letter. BY MRS. EVA W MALONE.

Dear Santa, I know you are bizzy; An '80-I have 'cluded to-rite, To tell you jest what I want. zackly, Sose that you will get it all-rite.

Now-Ned-sez that Santa can't hozzer With readin's letter from me; n when they go up in the chimbly, Old Santa won't never one see.

But boys don't know much about Santa. Or-trewly they-wouldn't-talk so,
For when I-tell you that I want things
I get-em, an that's what I know.

In course, I mus' have a new dolly, For this one is rooined, you see; She went off to nussin' the soljers, An' got her leg-shot in the nee.

An', then, of you pleeze, while you're fixin',

fixin',
Jes' put in a cradic an' bed,
With sweet-little covers to fit-'em,
An' pillers for dear dolly's head.

An' a beuro an' dresser for Dolly; For our things is all jes' so tall. That dolly mos' stretches 'er neck off, A-tryin' to primp for a call.

An'then, ef you'll bring me a braisslet, An' ef you can spare it, a ring; An' oshuns-an'-oshuns of candy, Why-that's all I'll ask-you to bring.

For mamma sez some little childern Don't never have good times like me, O won't you pleeze hunt 'em up, Santa, An' make 'em as glad as can be?

But of you-don't have enuff munny, Sech milyans of stockin's to fill, I know that my papa will help you, Ef only you'll send 'im the bill. Yoro-little frend, Mage.

#### CHRISTMAS AND ITS MEMORIES.

BY THE EDITOR.

IN THE EDITOR.

What heart does not beat faster at the thought of Christmasido? What tender recollections, Joyous or pathetic, it is the control of control o

of God.
Our genial-hearted Augio-Saxon ances-

of the stope, something of the rathernood of the control of the co

and patron friend of children throughout the world.

the world.

Christmas has ever been a favourite theme with the poets. But no singer has ever presented such a noble-tribute to the incarnate Lord as Milton, in his Hymn on the Nativity."

Nor war nor battle sound Was heard the world around: The idle spear and shield were high

uphung,
The hooked-charlot-stood
Unstained by hostile blood.

castained by nostile blood.

The trumpet spake not to the armed throng;
And kings sat still with awful eye,
As if they surely know their sovereign
Lord was nigh.

The helmed cherublm, And sworded scraphim,
Are seen in glittering ranks with
wings displayed;
Harping in loud and solemn choir,

narping in loud-and solem choir,
With unexpressive notes to heaven's
new born heir;
And all around the courtly stable
Bright harnessed angels sit in order
serviceable."

Many of the simple carols which from time immemorial have been sung on Christmas Eve are of remarkable beauty, and often have a quaint and infantile expression that renders them singularly attractive. Some that for centuries have floated out upon the midnight air, mingling with the sweet langling of the Christmas belis, still linger in quiet villages in England, France and Germany. The following will serve as familiar examples in our own language. One of the most common, the air of which is very sweet and simple, is this:

"God rest ye, merry gentlemen!
Let nothing you dismay,
For Jesus Christ, our Saviour,
Was born upon this day,
To savo us all from Satan's thrall,
When we were gone astray.
Ob, tidings! glad tidings!
For Jesus Christ, our Saviour,
Was born on Christmas Bay.

"In Bethlehem-in Jewry,
This blessed Babe was born,
And laid within a manger, nd laid within a manger, Upon this happy morn, nd this disguise, the mother wise, Did nothing take in scorn— Oh, tidings! glad tidings! For Jesus Christ, our Saviour, Was born on Christmas Day."

Still more ancient was this, whose ten-der pathos made it a universal favourite . " As Joseph-was a-walking, he heard-an

angel sing:

'This night shall be born our heavenly
King; King; He neither-shall-be born in housen nor

in hall, Nor in the place of Paradise, but in an ox's stall,

'He neither shall be clothed in purple nor in pall, But all in fair linen, as were bables all, Ilo neither shall be rocked in silver nor in gold,

But in a wooden cradle that rocks upon the mould.

Then be ye glad, good people, this night of all the year,
And light up all your candles, his star it shineth near;
And all in earth and heaven our Christmas carol sing:
Good will and peace and glory,' and all the belis shall-ring."

The following has a quaint balled fe-frain that lingers pleasantly upon the ear, like the ringing of the Christmas

chimes . "I saw three ships come sailing in, On Christmas Day, on Xmas Day, I saw three ships come sailing in, On Xmas Day in the morning.

And what was in those ships all three ? On Xmas Day, on Xmas Day; Our Saviour, Christ, and his Ladio, On Xmas Day in the morning.

And all the bells on earth shall ring, On Xmas Day, on Xmas Day; And all the angels in heaven shall sing, On Xmas Day in the morning.

Then let us all resolve amain, On Xmas Day on Xmas Day; Then let us all resolve amain, On Xmas Day in the morning"

The ecclesiastical origin of many of these carols is seen in the Latin regrain which many of them possess. The fol-lowing is still a favourite:

"When Christ was born of Mary free, In Bethlehem; in that fair citie,

Angels sang there with mirth and giee. In Excelsis Gloria,"

One of the oldest-carols is that familiar one entitled, "Christus Natus:Est." It ran-something in this manner:

The cock-croweth-Christus Natus Est.

The raven asked—Quando. (When ?)
The crow replied—Has nocte. (Th The ox cryeth-Ubl? Ubl.? (Where?)

The sheep bleateth-Bethlehem! Beth-

lehem.
A voice from heaven sounded—Gloria
in Excelsis Deo.
One of the most beautiful and musical
of all is the following monkish rhyme,
whose Latin refrain rings like the clash
of Christiana chimes:

Christ-was born-on Christmas Day:

Christ was born on Christmas Day;
Wreathe the holy, twine the bay.
Christus natus hodle,
The Babe, the Son, the Holy-One of
Mary;
He is born to set us free,
He is born our Lord to be,
Ex Maria Virgine,
The God, the Lord, by all-adored forever

ever Drawing to this holy-morn, Very, very early, Christ was born.

But the sweetest of all were the carols that were sung by the clear, glad voices of children from door-to door-in the vii-

Here we come a-wassailing,
Among the leaves so green'
Here we come a-wandering,
So fair to be seen.
Love and Joy-come to you,
And to your wassail, too,
And God keep you and send you
A Happy New Year too.

We are not daily-beggars, That beg from door to door; But we are neighbours children, Whom you have seen before.
God bless the master of this house,
God-bless the mistress, too,
And all the little children
That round your table go."

As rude and simple as a nursery rhyme, the old song has still power to sit a thousand tender recollections in our hearts. There is a light and tripping movement: in the following that sets it-self to music like a lark's song:

"Carol, carol, Christians,
Carol-joyfully,
Carol for the coming
Of Christ's Nativity;
And pray a gladsome Christians,
For all good Christian men;
Carol, carol, Christians,
For Christians comes again.

"Carol, carol, Christians;
Like the Magi, now,
You must lade your easkets,
With a grateful vow;
Ye-must have sweet incense,
Myrrh and finest gold,
At our Christmas altar,
Humbly to unfold."

Through the ages this ministry of soing has not been unavailing. In an era of violence and rapine and blood, ruic hearts were touched to tenderness, and the exercise of genuic charities was cultivated by its hallowed infinence. Not is the returning season without its lessons of practical beneficence to us. Its first evangel was that of peace on-earth and good will to men. Lat soils estranged be once more kint together. Let use manifest our good will by good deeds, let us commemorate God's great gifter us by remomerate God's great gifter on the contract of the contract

#### What Distressed Her-

I love a young lass of summers scarce five. Whose bounty has kept many creatures alive.

alive.

The last private collection that graced her play-pen.

Was and a goose and an old checking hen.

Shoe - just in from her pets with eyelids quite red.

Explaining to "manma" the old goose is dead,

As a she sols, "The sheep stepped on it so with its head."

#### A Christmas Carol. BY ANNIE TRUMBULL BLOSSON.

When are you going, my li de children, Soft-cycd Zillah and brown-faced Seth, Little David with check so ruddy, Dark-haired, slender Elizabeth ?

What are the burdens you carry with you, Polsed on the head and swung in the hand?

What is the song from your red lips ring ing.

What h your errand, you little band ?

Sirs, as you know we are Hebrew children,

I am Zillah and this is Seth, Here is David, our little brother, And this our sister, Elizabeth.

Our father's sheep are on yonder hillside.

He cares for us and he watches them, We left our home in the early morning, And go our way into Bethlehem.

Surely you know that the blessed baby, Greeted by angels with songs of Joy, Is lying there with his gentle mother, And we are going to see the boy.

"Here in our baskets are gifts we bring him,

All to lay at his little feet; Amber honey our bees have gathered, Milk from our goats so white and sweet,

"Cakes of our figs, and grapes that are

purple, Olives plucked from our own old trees, Savoury herbs, and fragrant spices, All we bring him on bended knees.

" See, this is wool so soft and so fleecy, Purple dyes that a king might wear Skins of the goat, and the ram, and the badger,

All for the baby that's sleeping there.

"Here are shells from the Red Sea brought us,

Here are feathers all bright and gay; Tell us, good sirs, had ever a baby Fairer gifts than we bring to-day?

"Seth gives his dove, though he loves it dearly:

David these shells for the holy boy; Elizabeth wove him this pretty basket, But I have only this little toy,-

"Two sticks of olive wood, carved by my father.

One standing up and one crossing itgo:

We have little to offer, we poor little children,

But we give all we can, and we sing as we go."

Singing they went with their simple treasures.

Sweet rang their voices o'er valley and hill;

"Glory, oh, glory, to God in the highest, Peace on earth, and to men good-will."

Still they went singing, these Hebrew

children, Soft-eyed Zillah and brown-faced Seth, Little David with cheek so ruddy, Dark-haired, slender Elizabeth.

## PURSES.

BY REV. T. P. HOLLING, B.A.

" He that carneth wages, carneth wages to put it into a bag with holes."—Haggai 1. 6.

"Make for yourselves purses which wax not old."—Luke 12. 33.
Every boy and girl knows what a purse is used for—to contain money and other valuables. You have noticed that purses are generally made of leather. We get the word from the Greek, "byrsa," a skin, which indicates that ancient purses were made of material that would hold the coins securely. We never think of buy-ing a purse unless we expect to put something in it, and we are always foolish whenever we buy a purse of poor ma-terial. Leather wears well, and is convenient for the purpose.

Haggai told the Jews who had returned from the captivity that because they had forgotten God and were neglecting his house, to take care of their own, that God had withdrawn success from them, and instead of good crops, everything was dried up. "Ye have sown much, was dried up. "Ye have sown much, and bring in little; ye cat, but ye have not enough; ye drink, but ye are not filled with drink; ; clothe you, but there is none warm; and he that carneth wages, earneth wages to put it into a hag with holes." Nothing satisfied them-everything went as fast as it came—there was a hole in the bag.

make purses that would not wax old, purses that would not wear out easily I want to tell the boys and girls to-lay about some kinds of purses to make. You like to make things for your class, dont you?

1. Make a total abstinence purse. remember very well how I came to find out what money is. When a very small boy I was one day passing a public-house in England. I picked up out of the mud some little shining round things, such as I had not seen before. I toddled home to show them to mother, who told me I had found some money. Somebody who had been to that public-house, or what we call in Canada an hotel, had not a total abstinence purse. He had his hard-corned money in a bag with holes. Some of it rolled into the land lord's till. Some of it rolled into the highway.

In very many cases, men who do not carry this purse lose all they have of money, comfort, character, and hope of heaven. Some people will advise you to carry a moderation purse. Have a lit-tic hole to the bag that you can open and close jo hen "ou like. The danger of this kind of a purse is that the hole keeps getting bigger until it cannot be mended. The poor, hopeless drunkards who have lost purse and everything used to carry the moderate drinker's purse with a little hole in it.

Doesn't it seem foolish for Canada to have & hole in her pocket-book, out of which many thousands of dollars are being lost, and yet she passes laws to keep the hole right there. Why do you think she does this? Because a few fut brewers and liquor sellers drop an occasional coin into the bag. Ask your father if he has anything to do with allowing this. I am sure your mother hasn't. They won't allow her to say at the polls what thinks about it she thinks about it.

Dear young friends, whatever the big people may do, be sure you carry the purse of total abstinence. You will be wealthler in pocket, in influence, in character, in helpfulness, and in all that is good.

2. Make a purse for your thoughts. In Isaiah 30. 8, you rend, "Now go, and note it in a book." We call a purse for the thoughts, a journal. This word comes from the Latin diurnalis—a diurnalia—a day-book or diary. If you are in doubts as to whether you ought to do this, let me remind you that many, if not all, great men in literature, science, art, morals, keep a journal.
Charles Dickens, when a lad, recorded

in a journal fresh places seen and persons met—and if you have read any of his books, you will understand how usehe must have found the purse, in

which he kept his thoughts as a lad.
The journal of John Wesley is an instance of how much good a man can do, not only to himself, but to others, by keeping a journal. In the same connection, let me say, keep a scrap-book. It is a purse worth having.

A schoolboy once asked his father to buy him an encyclopaedia.
"Make one of your own," was the re-

"What do you mean, papa?" "I have done it, and you can," said the father.

"Let me see it," asked the boy. The father showed him his scrap-books, and illustrated what he meant by a reference to several topics.

Some of the brightest thoughts of the greatest men first appear in newspapers and magazines. A well-kept, properly indexed scrap-book is a good purse in which these may be kept for future re-

ference. The journal and the scrap-book are the friends of the memory, and often form a good stock-in-trade for future usefulness.

Young people's memories are not always as retentive as they ought to be, and therefore, in addition to these helps I have spoken of, you must cultivate your memory. Memory is the purse of the mind. A little girl thought it was the mind. A little girl thought it was the opposite. "What is memory?" asked her teacher. "Please, sir, it is the thing we forget with." Many of the shortcomings, both at

home and school, much of the sorrow and difficulty of young lives, arises from those two words, "I forgot." A memory with holes in it may be repaired and strengthened by exercise, give complete attention to what you read or hear. Day dreaming is the enemy of a good memory. Try to write do n as much as you can think of after reading or listening.

Get good poetry off by heart. These, together with keeping your nearts and minds pure, will help you to make a mind-purse free from holes.

Since writing about memory, I have turned to my scrap-book to see if it will Jesus told the Jews that if they wanted help me, and there I have found the fol- will not wax old. to have treasures safely kept they must 1 lowing, by quaint Tom Fuller.

"Soundly infix in thy mind what thou desirest to remember. What wonder is it if agulation of business tear that out of my head which was rather tacked than fastened. "Overburden not thy memory to make

so faithful servant a slave Memory 1s like a purse, if it be overfull that it canpot shut, all will drop out of it. heed of a gluttonous curlosity to feed on many things lest the greediness of the appetite of thy memory spoil the diges tion thereof.

tion thereof.

Booli not thy memory by thine own jealousy, nor make it bad by suspecting it. How canst thou find that true which thou wilt not trust.

Marshall thy notions into a hand some method. One will carry twice more weight trussed and packed up into bandles, than when it lies untoward, diapping, hauging about his shoulder.

Adventure rot all thy learning in one testom, but divide it between the mem

bottom, but divide it between the momory and the note-books. He who carries all his learning about him in his head will utterly be beggared and bankrupt, if a violent discase, a merciless thief, should rob him and strip him."

3. I have yet to mention the most im portant purse of all -a purse which the Saviour says will not wax old. Listen what he says:

"Sell that ye have, and give alms, provide yourselves bags which wax not old, a treasure in the heavens that faileth not, where no thief approacheth, neither moth corrupteth, for where your treasure is, there will your heart be also."

The best purse of all is s, treasure in

heaven, and our treasures in heaven will largely depend on what we have done for others on earth. To the rich young ruler Jesus said, "Sell all that thou hast, and give to the poor, and thou shall have treasure in heaven."

The same thought is in this text. "Sell that ye have and give almsprovide yourselves bags which wax not old—a treasure in the heavens." What Christ meant was that by helping others they would be making over-new purses. What they gave on earth they would get in heaven.

This applies to everything we have. It

applies to our money.

Every year George Moore wrote these words in his pocket-book:

"What I spent I had;
What I saved I lost;
What I gave I have."
A university student was walking one day with his kindly professor, when they naw by a gate a coat and a pair of old shoes, which belonged to a poor man

working in the field.

"Let us his his shoes," said the student, "and watch to see his perplexity

when he cannot find them."
"My deer friend," said the professor,
"we must never amuse ourselves at the
expense of the poor. But you are rich,
and may give yourself a much greater
pleasure. Put a crown piece, if you
have them, in each shoe, and then we
will hide ourselves."

He did so and then they watched he-

He did so, and then they watched behind the bush. Presently out came the poor man. He put on his coat, then threw off one field boot and thrust his foot into a shoe, when something hard hurt his toe. He turned up the shoe and shook out the crown piece. He picked it up, looked ut it again and and shook out the crown plece. again, then he looked about on all sides to see who had done it, but could see no one, while all the time four carnest cyes were staring at him from behind the

When the second shoe produced an other crown piece, his astonishment was very great, and his feelings quite over-came him. "Who can have done this?" so, because he could see no one, he knelt down in the grass and thanked God, tell ing him about his sick wife and needy children, and how poor he was,

A great, great joy came into the stu dent's heart, and tears ran down his face, while the professor said to him, "Now, are you not better pleased than if you had played your intended trick ?

"You have taught me a lesson I shall never forget. I feel now the truth of the words which I never before under stood, "It is more blessed to give than to receive."

Did not the student make for himself a purse that day? Are you making a purse that will not wax old of-

"Little deeds of k'ndness, Little words of love.

A purse of gold is perishable, and the best purse we can procure will one day let out all we ever owned, but doing good to others will bring a reward that will romain forever. Time cannot wear a hole into his purse, and God counts and treasures up for us in heaven everything we have tacrificed for others' welfare.

Boys and girls, make such a purse as Give, and it shall be given unto you,

good measure, pressed down and shaken together, and running over, shall men put into your leases. For with the exict measure that ye more within it shall be measured to you scain." Maniton, Man

Neighbours of the Christ Night. BY NORA AR HIBALD PHITH.

Deep in the shelter of the cave, The ass with drauping head Stood weary in the shallow, where lits master's hand had led. About the manger oxen lay, Bending a wild-eyed gaze Upon the little new bern Babe, Half worship, half amaze High in the roof the doves were set, And coold there, soft and mild.

Yet not so sweet as, in the hay, The Mother to her Child The gentle cows breathed fragrant breath To keep Babe Jeaus warm,

While loud and clear, o'er hill and date. The cocks crowed, "Christ is born "Out in the fields, beneath the stars, The young lambs steeping lay.

And dreamed that in the manger slept Another, white as they

These were thy neighbours, Christmas child:

To thea their love was given, For in thy baby face there shone The wonder-light of heaven.

# Books for the Children

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### Babe Jesus.

BY GRORGE MACDONALD.

Saho Jesus lay in Mary's lap; The sun shone on his hair; And this was how she saw, may hap, The crown already there

Sleep on, my little king. I or she sang Bad Herod dares not come Before the sleeping, hely thing The wild winds would be dumb

I kins thy hands, I kiss thy feet, My child so long desired Thy hands shall never be soiled, my Bweet,

Thy feet shall nover be tired.

For thou art the king of men, my son, Thy crown I see it plain; And men shall worship thee, every one, And cry, Glory ! Amen.

natio Jesus opened his eyes so wide! And Mary looked on her Lord, And Mary stilled her song and sighed, Babe Josus seld nover a word.

## The state of the s LESSON NOTES.

FOURTH QUARTER. STUDIES IN THE OLD TESTAMENT.

LESSON XIII.—DECEMBER 24. CHRIST'S COMING FORETOLD. Memory verses, 6, 7. Ind. 9. 2-7. GOLDEN TEXT.

Unto you is born this day in the city of David a Saviour, which is Christ the Lord.-Luko 2, 11.

#### OUTLINE.

- 1. The Light of the World, v. 2-5.
- 2. The Son of God, v. 6.
- 3. The Kingdom of Peace, v. 7.

Time.-Probably between B.C. 760 and 700

Place. - Jerusalem.

#### LESSON HELPS.

The prophecy of Isaiah is sometimes called a fifth gospel, because of its recalled a fifth gospel, because of its remarkable predictions concerning the coming of the Messiah. The four gospels are the best exposition of some of his prophecies. His style is forceful and poetic and rises into great sublimity. The book is twofold in its matter, (1) prophetical and (2) historical.

2. "The people that walked in darkness"—Darkness is a figurative word for affliction, as we now say, "My sorrow was dark and heavy." The land suffered much under the first Assyrian invasion.

much under the first Assyrian invasion. (specially the country around the Sea of Galilee (verse 1), and it was this part of the land which enjoyed the first preachthe land which enjoyed the first preaching of Christ, and where he wrought many of his mighty miracles. Have seen a great light '—Prophetic of Christ, who testified of himself, "I am the Light of the world." The latter half of the verse repeats the thought of the first half in different words; a case of what is called appendix which is frequent in called parallelism, which is frequent in

Hebrew poetry.
3. "Not increased the joy"—Some manuscripts omit the word "not," and make the thought just the opposite. With the presence of the "great light" comes added population. "Joy in harvest "-There is toll to gain a harvest, there is uncertainty from drought whether the harvest will follow the toll. "When they divide the spoil "-After the

4 The yoke of his burden "-Which he bore, as the patient animal bears the yoke. "The rod of his oppressor." A rod is the symbol of authority and also an instrument to punish. As in the day of Midian Judges 7, 22.

5. This shall be with burning "-Ancient nations were wont when victorious to gather the armour of the slain and of the captives and offer it in flames to the god who was thought to be the giver of victory. But this passage is also a prophecy of peace, weapons of war shall destroyed

be destroyed.

6 A remarkable prophecy given ccaturies before Christ came among men. "A child is born."—Christ was the Babe of Bethlehem. "Unto us a Son is given."—The Son of God, the Son of man. "Behold my beloved Son, in whom I am well pleased." "The government shall be upon his shoulder."—The shoulder bears the burden. It may mean that which shows authority, the sceptre which was carried on the shoulder; the sword which hung suspended from it. Each of the titles in this verse deserves study, expressive of a marvellous nature, of wisdom, of power, of eternal duration, and of prosperity, because "Prince of Peace."

The verse points to Jesus the Messiah.
7. "Of the increase of his government"



-Christ's kingdom is (1) spiritual, (2) growing, (3) enduring, and (4) just.

Jesus is the Son of David, and the successor to a throne greater than that of the warrior poet. May we be his willing wholets.

3. The Kingdom of Peace, v. 7.

Whose rule would this continuing in what spirit would the king ruled?

Who would bring about this resulted. subjects.

#### HOME READINGS.

- M. Christ's coming foretold.—Isa, 9, 17.
- Tu. Prince of Peace.—Isa. 11. 1-10.
  W. The Lord our righteousness.—Jer.
- Th. Good tidings.—Isa. 40. 1-11.

  A blessed reign.—Psalm 72. 1-17.
- A prophet.-Acts 3. 18-26.
- Su. Testified beforehand.-1 Peter 1. 1-12.
- QUESTIONS FOR HOME STUDY. 1. The Light of the World, v. 2-5.
- What people saw a great light?
  Upon whom had the light shined?
  Who is the Light of the world? John
- How far has this light shined? John
- 1. 9. Of what increase without gain are we
- What was the measure of joy? What was the occasion of joy? What features usually mark a battle? How would this battle be won?

What is John's description of the leader? Rev. 19. 11-16.

2. The Son of God, v. 6.

Who first told of the birth of this Son? Luke 2, 10, 11,

In what city was he borr? Luke 2. 4. What does the prophet say of this Son as ruler?

By what names should he be known?

Whose rule would this continue? In what spirit would the kingdom be

Who would bring about this result?

PRACTICAL TEACHINGS.

- Where in this lesson are we taught-
- That Jesus is the Light of the world?
   That Jesus is the Son of God?
   That Jesus is the Prince of Peace?

Since the Prince of Peace is God's dear gift to us, what shall we give to him? This crown in the picture is to remind



happy Christmas time does any one go about to beat you and make you give presents to people? Oh, no. Gifts are for love's sake. We give because we love to do it. When you go home please go by yourself a few minutes and think out what you really mean to give Jesus.



CHRISTMAS BELLS.

BY ANNA PIERVONT SIVITER.

Long, long ago in Bethlehem, The children waked at morn, And little dreamed that in the night The dear Christ-child was born.

They did not know an angel choir Above their heads had sung; They did not hear the words of joy. That through the skies had rung.

But all the little children Who hear the church bells ring To-night o'er all the land, shall know The message that they bring.

And as the angels sang it So the children sing again: Great glos be to God on high, On earth good-will to men.

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