

**The Brotherhood of Man.**

BY REV. JULIUS BRIGGS.

I'm a brother to my brethren, wheresoever they are found; let me wander anywhither, all this peopled world around;

Whatsoever may be their colour, whatsoever may be their clime, if there be the seal of human, there is kinship for all time.

I'm a brother to the noble, I'm a brother to the King, though I boast not birth patrician, nor of royal lineage sing.

I am equally a brother to the poorest in the land, let the man be honest-hearted, I will take him by the hand.

Have not all one common Father? Hath not each a human soul? Is there not a path for each one to the same most blessed goal?

I'm a brother to the old man, with his crown of silver hair, and the young man's aspirations as a brother I can share.

With the lettered and unlettered I have kinship ever true; with a man, whate'er his worship, be he Christian or Jew.

Yea, to men of no religion, steeped in vice and charged with crime, to the outcast and the fallen I am brother all the time.

Let me be indeed a brother, living an unselfish life, helping men to face the struggle, aiding them amid the strife;

Present where the need is deepest, and where heaviest the strain, healing heart-break, scattering sorrow, bringing sweet relief from pain.

Social brotherhood to strengthen, social claims to recognize, patriot-hearts must set in motion all the kindest charities;

Wrongs redressing, rights securing, turning darkness into day, setting free the captive thousands from oppression's iron sway.

Shedding sunshine in the pathway by the sons of freedom trod, as they march to life immortal in the presence of their God.

**AN ESKIMO VILLAGE.**

I FEAR not many of us would care to live in an Eskimo village. The huts are built of large stones in the shape of a dome; from the entrance you go down into the house instead of up. Inside of this "igloo" as it is called, things are by no means pleasant. The height barely permits one to sit upright. A stone platform is the nearest approach to a bed, but it also answers the purpose of sofa and chairs. The temperature in these habitations is something dreadful—not from cold, but from heat. Arctic travellers always find the Eskimos very hospitable, and a stranger is taken into the hut at once as one of the family.

**LESSON NOTES.**

**FIRST QUARTER.**

LESSONS FROM THE LIFE OF OUR LORD.

A. D. 29.] **LESSON X.** [Mar. 10.]

**THE RICH YOUNG RULER.**

Mark 10. 17-27. Memory verses, 21-22.

**GOLDEN TEXT.**

Seek ye first the kingdom of God.—Matt. 6. 33.

**OUTLINE.**

1. The Terms of the Inheritance, v. 17-21.
2. The Inheritance Rejected, v. 22-27.

TIME.—A. D. 29.

PLACE.—Perea, east of the Jordan.

RULERS.—Same as before.

**HOME READINGS.**

- M. The rich young ruler.—Mark 10. 17-27.
- Tu. Hindrance to riches.—Matt. 6. 19-24.
- W. Temptation of Riches.—1 Tim. 6. 9-19.
- Th. How to follow Christ.—Matt. 16. 24-28.
- F. Heirs of eternal life.—Titus 3. 1-8.
- S. Foolish trust.—Luke 12. 13-21.
- Su. What to seek first.—Luke 12. 22-31.

**QUESTIONS FOR HOME STUDY.**

1. *The Terms of the Inheritance*, v. 17-21. Whom did Jesus declare to be heirs of the kingdom of God? Verses 13-15. What question was asked about eternal life? Who was the questioner? Luke 18. 18. What conduct shows his earnestness? What did Jesus say about goodness? What about the man's knowledge of the law?

"All these have I kept." 4. What did Jesus then command him? To sell all and follow him. 5. How did he receive this? He went away sad. 6. Who did Jesus say find it hard to enter God's kingdom? Those who trust in riches. 7. What is the Golden Text? "Seek ye first the kingdom of God."

DOCTRINAL SUGGESTION.—The omnipotence of God.

**EDUCATION IN CHINA.**

WHEN the little fellow enters the school-room for the first time, and has made his obeisance to Confucius, the patron saint of education, and to his teacher, he takes as his first book what is called in English the "Three Character Classic," a sort of Chinese doggerel, arranged in lines of three characters each.

His first duty is to commit all this to memory, and to learn to read and to write

education of the Chinese boy, and is imposed to fit him to guide the affairs of a great nation.

He comes out of school knowing nothing of any of the sciences; nothing of geography, except that heaven is round, and the earth square, with China in the centre; nothing of astronomy, except that a comet is a sure forerunner of calamity, and that an eclipse is caused by an attempt made by a dog to eat up the sun or moon; nothing of other nations beyond a vague idea that there are hordes of wandering, uncivilized vagabonds across the seas, who live in wretchedness and barbarism, unblesed by the light and glory of China, and spared in pity by the Emperor, and nothing of religion beyond a tissue of the most absurd and childish superstitions. Such is a fair summary of the education of a Chinese boy.

**All's Well.**

BY R. M.

WHEN the night is dark and dreary,  
When the seething billows swell,  
The Captain's voice rings loud and clearly,  
"Never mind for All's well!"

So when on life's troubled waters,  
In our little human bark,  
Waves of trial and of trouble  
Roll upon us in the dark.

God, the Captain of our vessel,  
Cries from out the seething swell,  
"Never fear, my little sailors,  
I am here and All's well."

LITTLE children, bright and fair,  
Blest with every needful care,  
Always bear this thing in mind,  
God commands us to be kind.



ESKIMO VILLAGE.

- What was the ruler's reply? How did Jesus regard the young man? What only did the man lack? What was he bidden to do? What does the Golden Text bid us to do?

2. *The Inheritance Rejected*, v. 22-27. How was the ruler affected by Jesus's words? What did Jesus say to the disciples? What did the disciples think of this saying? What then did Jesus say to them? What is easier than for a rich man to get to heaven?

- How did the disciples receive this saying? What did they ask one another? What was Jesus reply to their question? What is the real danger from riches? 1 Tim. 6. 9. What service is impossible? Matt. 6. 24. What question did Peter ask? Verse 28; Matt. 19. 27. What was Jesus' answer? Verses 29-31.

**TEACHINGS OF THE LESSON.**

- Where in this lesson are we taught—
1. What is our greatest need?
  2. What is our highest duty?
  3. What is our most serious hindrance?

**THE LESSON CATECHISM.**

1. What did a young man ask Christ? How to find eternal life. 2. What did Jesus tell him to do? To keep the commandments. 3. What did the young man say to this?

each character in it. It contains a smattering of Chinese history, moral precepts, and wise sayings. He commits each day's portion to memory by shouting it out, character by character, at the top of his voice. If he keeps quiet he gets a whipping. A thoroughly studious boy will almost raise the roof of the school-house with his shouts.

When he has "backed" all this book—recited it with his back turned to the teacher—he is given his second, which is "The Hundred Family Names." This contains absolutely no sense at all, but is merely a list, also arranged in a sort of rhyme, of the hundred allowable surnames in China. When he has committed all these to memory, and can read and write each separate character, he is put into the "Classics of Confucius."

These form really the chief substance of all Chinese education.

When it is known that they were written at least five hundred years before Christ, their fitness for forming the entire education of all classes in a nation of four hundred millions of people may easily be judged. They contain much pure morality, much idolatrous teaching, a little Chinese history and geography, and many pages the meaning of which the ablest scholar of the present day utterly fails to discover.

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