

## All the Children

I suppose if all the children  
Who have lived through the ages long  
Were collected and inspected,  
They would make a wondrous throng  
O the babble of the Babel!  
O the flutter and the fuss!  
To begin with Cain and Abel,  
And to finish up with us.

Think of all the men and women  
Who are now and who have been—  
Every nation since creation  
That this world of ours has seen!  
And of all of them, not any  
But was once a baby small;  
What of children, O how many,  
Who have not grown up at all.

Some have never laughed or spoken,  
Never used their rosy feet;  
Some have even flown to Heaven  
Ere they knew that earth was sweet.  
And, indeed, I wonder whether,  
If we reckon every birth,  
And bring such a flock together,  
There is room for them on earth.

Who will wash their smiling faces?  
Who their saucy ears will box?  
Who will dress them and caress them?  
Who will darn their little socks?  
Where are arms enough to hold them?  
Hands to pat each shining head?  
Who will praise them? Who will scold  
them?  
Who will pack them off to bed?

Little happy Christian children,  
Little savage children, too,  
In all stages of all ages  
That our planet ever knew,  
Little princes and princesses,  
Little beggars wan and faint—  
Some in very handsome dresses,  
Naked some, bedaubed with paint.

Only think of the confusion  
Such a motley crowd would make,  
And the clatter of their chatter,  
And the things that they would break!  
O the babble of the Babel!  
O the flutter and the fuss!  
To begin with Cain and Abel,  
And to finish off with us.

—Selected.

## LESSON NOTES.

## FIRST QUARTER.

STUDIES IN THE GOSPEL ACCORDING TO LUKE.

## LESSON IX.—MARCH 1.

## JESUS THE MESSIAH.

Luke 9. 18-27. Memory verses, 23-26.

Golden Text.—This is my beloved Son: hear him.—Luke 9. 35.

Time.—Summer, A.D. 29, and about nine months before the crucifixion.

Place.—Near to Caesarea Philippi. This city was at the very north of Palestine, twenty-five miles from the Sea of Galilee, and at the foot of Mount Hermon.

## CONNECTING LINKS.

Between the raising of Jairus' daughter, and the lesson of to-day the chief events in the life of Christ were: The cure of two blind men, second visit to Nazareth, the mission of the twelve, death of John the Baptist, feeding of five thousand. His discourse after this miracle caused many of his followers to forsake him (John 6. 66-71). As the opposition grew Jesus left Galilee and went through Tyre and Sidon and other regions. It was during this journey the words of our lesson were spoken.

## DAY BY DAY WORK.

Monday.—Read the Lesson (Luke 9. 18-27). Prepare to tell in your own words the last lesson and this.

Tuesday.—Read of visitors and a voice from heaven (Luke 9. 28-36). Fix in your mind Time, Place, and Connecting Links.

Wednesday.—A description of Jesus written seven hundred years before he was born (Isa. 53). Learn the Golden Text. Read our Sketch of the Lesson.

Thursday.—Read what John thought of Jesus (John 1. 19-28). Learn the Memory Verses. Read the Parallel Passages.

Friday.—Read the Spirit's witness to Jesus (John 1. 29-34). Study the Notes. Answer the Questions.

Saturday.—Read what Jesus said about himself (John 4. 19-26). Study the teachings of the Lesson.

Sunday.—Read Paul's tribute to his Master (2 Tim. 1. 1-12). Sing the Lesson Hymn.

## QUESTIONS.

1. Faith, verses 18-22. —18. What was Jesus in the habit of doing before any great work? Mention instances. Why did he ask the disciples what people thought of him? 19. How was it that none said he was the Messiah? 20. Why did he ask the disciples what they thought? Who answered for the rest? Why did Peter answer? 21. Why did Jesus charge them to tell no one he was Christ? 22. Why must he suffer? What three orders made up the great council? Did he say anything to cheer them?  
2. Faithfulness, verses 23-27. —23. What did Christ mean by our taking up the cross? What must we do after we make this choice? 24. What do we lose if we live for the world? 25. Can the loss be made up? 26. What is it to be ashamed of Jesus? How does Christ's example encourage us? What did Jesus mean by seeing the kingdom of God?

## TEACHINGS OF THE LESSON.

What the world thinks of Christ is often wrong. It is not enough to know what others think of Jesus. Suffering

## KONO SAN.

Kono San is a little Japanese boy about eight years old. He is small and slender for his age, but very active. His eyes are large and black, with a pretty, searching way of looking up and waiting for smiles. He never laughs out loud like the other children, but when anything funny happens his fat, round face shines like a stray sunbeam.

The older boys have a sort of fatherly compassion for Kono San. They always give him the best seat at the children's meetings at our mission on Sunday evenings, so that he can see without difficulty the chart pictures used in making the talks.

He is quiet and obedient in school, and tries very hard to learn. One day during song exercise I found it necessary to correct the children as to sitting or standing properly. After each correction Kono San's little black head was bent backward a few degrees further, till on looking round I discovered him occupying an alarming and dangerous position, with his eyes fixed bravely on the ceiling overhead and his plump, brown hands grasping tightly the bench before him.

Together with the other thirty-five children he sings well. They are learning the song, "I love to tell the story," the first lines of which in Japanese are like this:

"I to mo ka shi ko shi  
Ye su no me gu mi."

Kono San and I have long been the



BADLY MATED.

and glory are linked together. It is harder to remain a Christian than to become one. We ought not to be ashamed of Jesus, nor yet be a shame to him. If one soul is lost there is nothing valuable enough in the universe to redeem it. Jesus will reward those who do and suffer much for him. Compared with Christ's sufferings how light are ours! Compared with the glory he promises how little we do to merit it!

## MISSPENT ENTHUSIASM.

You may see continually girls who have never been taught to do a single useful thing thoroughly; who cannot sew, who cannot cook, who cannot cast an account nor prepare a medicine, whose whole life has been passed either in play or in pride, you will find girls like these, when they are earnest-hearted, cast all their innate passion of religious spirit, which was meant by God to support them through the irksomeness of daily toil, into grievous and vain meditation over the meaning of the great Book, of which no syllable was ever yet to be understood but through a deed; all the instinctive wisdom and mercy of their womanhood made vain, and the glory of their pure consciences warped into fruitless agony concerning questions which the laws of common sense and life would have either solved for them in an instant, or kept out of their way. Give such a girl any true work that will make her active in the dawn and weary at night, with the consciousness that her fellow creatures have indeed been the better for her day, and the powerless sorrow of her enthusiasm will transform itself into a majesty of radiant and beneficent peace.—Ruskin.

best of friends. Only once did he ever venture to impose on my friendship, and that was when he thrust his black, dirty little feet into my empty shoes, which were standing at the door, and strode round the house amid the shouting glee of the other children and the smiling satisfaction of himself. As he came to the window, he bowed very low, and, pointing to his feet, said, with respectful awe:

"Sen si, Go ran na sai!" (Teacher, look!)

My reply, "I ki ma sen!" (You must not!) brought matters to a speedy close. My shoes occupy a high and dry place now on the very top row of the shoe box.

The rows of black buttons on our shoes were a great puzzle to Kono San. He called them beans, and told me all about how his mother cooked beans for dinner, and how they ate them with chopsticks. He thought it very funny that these foreigners drilled little wires into beans and wore them on their footgear.

You know we do not wear our shoes into a Japanese house, but leave them at the door, so Kono San could easily get into mine.—C. Hostetter, in Youth's Advocate.

## THE HEAVENLY HARMONY.

In the year 1641 a traveller, visiting Amsterdam, went up into the tower of St. Nicholas church to note the playing of the marvellous chimes. He found a man away below the bells, with a sort of wooden gloves on his hands, pounding away on a key-board. The nearness of the bells, the clanging of the keys when struck by the wooden gloves, the clatter of the wires made it impossible to hear the music. But in the distance many men paused in their work to listen to the chiming.

It may be that in your watch-tower where you are wearily pouring the music out of your life into the empty lives of the lowly, that the rattling of the keys and the heavy hammers, the twanging of the wires, the very nearness of the work may all conspire to prevent your catching even one strain of the music you are creating; but far out over the eternal sea, the pure melody of your work blends with the song of angels, and is ringing through the corridors of the skies.—Helping Hand.

## BADLY MATED.

Things get pretty badly mixed up in this world. Our picture gives an illustration of this fact. Here we see a slender, dainty, fastidious Italian greyhound, raised only to be a fine lady's parlour pet, linked to a rough-and-tumble water spaniel, who delights to plunge in water so cold that the very thought of it almost throws his delicate companion into chills. And it looks like the hardy spaniel was going to carry the greyhound in for a swim in spite of all protests on his part. The Bible tells Christians not to be "unequally yoked together with unbelievers," which means not to marry those who are not Christians, nor go into partnership with them in any business. A picture may help you to see why such a partnership will not work well.

## ROOSEVELT'S WORDS TO YOUNG MEN.

"If you could speak commandingly to the young men of our city," I asked him one day, "what would you say to them?" "I'd order them to work," said he; "I'd try to develop and work out an ideal of mine—the theory of the duty of the leisure class to the community. I have tried to do it by example, and it is what I have preached; first and foremost, to be American, heart and soul, and to go in with any person, heedless of anything but that person's qualifications. For myself, I'd work as quick beside Pat Dugan as with the last descendant of a patroon; it literally makes no difference to me so long as the work is good and the man is in earnest. One other thing, I'd like to teach the young man of wealth that he who has not got wealth owes his first duty to his family, but he who has means owes his first duty to the state. It is ignoble to try to heap money on money. I would preach the doctrine of work to all, and to the men of wealth the doctrine of unremunerative work."

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