



JAPANESE PATTERN.

Hard Lessons.

BY KATH W. HAMILTON.

Poor, tired little student! His head droops low.

The wearisome history pushed aside, Its kings, and countries, and battles forgot,

While he drifts afar on slumber's soft tide—

Away to the beautiful land of dreams, Where knowledge falls softly like gentle dews,

And the things worth knowing grow low on vines,

In bright rosy blossoms to pick and choose.

A beautiful land where schoolrooms and rules

Have vanished in sunshine and open air,

Where a boy has only to roam at will, And gather up wisdom everywhere;

Where history is charming stories told By voices that whisper in every breeze;

Geography the new places one finds, And dates are the kind that grow on the trees.

"Easy learning here!" drones the sleeping child,

And the father smiles as he draws to his breast

The unconscious form, and with tender care

Bears the little dreamer away to rest.

So, for us all, whose life-lessons are hard,

Will the book slip aside and rest draw near,

So, too, will our Father bear us away,

To live in a land where tangles grow clear.

LESSON NOTES.

FOURTH QUARTER.

STUDIES IN THE LIFE OF JESUS.

LESSON II.—OCTOBER 14.

PARABLE OF THE GREAT SUPPER.

Luke 14. 15-24. Memory verses, 21-24.

GOLDEN TEXT.

Come; for all things are now ready.— Luke 14. 17.

OUTLINE.

1. The Invitation, v. 15-17.

2. The Excuses, v. 18-20.

3. The Rejection, v. 21-24.

Time.—Winter of A.D. 29-30.

Place.—A Pharisee's house.

LESSON HELPS.

15. "And when"—Jesus was dining at the house of a chief Pharisee. (Luke 14. 1.) "One of them"—Some critical guest. "This was, without doubt, one of the rich friends of the Pharisee host, whose remark gave the Saviour occasion for delivering the Parable of the Great Supper."—Lange. "Sat at meat"—Strictly, reclined. "These things"—

Jesus' previous conversation. (Verses 7-14) "In the kingdom of God"—"Either in the future life or the temporal kingdom of the Messiah, the millennial days, which many hoped soon to see."—Sadler.

16. "A certain man"—Symbolizing God. "A great supper"—The privileges of the Gospel. "And bade many"—Primarily, the Jewish nation; secondarily, all humanity. (1) We are all invited guests.

17. "His servant"—The prophets, Christ, and the apostles all seem to be meant, also modern Christian workers.

At supper time "This undoubtedly represents the 'fulness of time' (Gal. 4. 4), when the Messiah came."—Riddle. "Come"—If a sheik, bey, or emir invites, he always sends a servant to call you at the proper time. (2) The feast is still spread.

18. "They all"—"They seem to have been the gentry of the city, which we suppose to be Jerusalem. 'This' 'they' would seem to include the Pharisees, the present hearers of our Lord, and even the self-congratulating individual to whom the parable was addressed."—Whedon. "With one consent"—"From the same motive, in the same spirit. The excuses differ both in matter and in manner, but all of them spring from worldliness in some form."—Riddle.



FARM-HOUSE, JAPAN.

"To make excuse"—Literally, to beg off. "A piece of ground"—"Better, perhaps a farm."—Farrar. "I must needs go"—"To see to its being put under cultivation."—Hall. "Have me excused"—"The very form of expression involves the consciousness that his excuse of necessity was merely an excuse. There is, too, an emphasis on the 'me'—it may be the duty of others to go; I am an exception."—Cambridge Bible.

19. "Five yoke of oxen"—"The number was one which came within the reach of any peasant farmer of modern competence."—Ellicott. "To prove them"—"To try his new oxen in his own work, and got them accustomed to the new master and new set of drivers and new work."—Hall.

20. "I have married a wife"—(See Deut. 24. 5.) "He could not interrupt his wedding feast till the days were over. Nor could he bring his bride to a feast of men; nor could she break over the customs that bound a newly married

woman."—Hall. "I cannot come"—"The man who had the most plausible excuse returned the surliest and most peremptory answer."—Vincent.

23. "The highways and hedges"—"The men thus brought in can hardly be any other than the wanderers of the outlying Gentile world, or the pariahs of social life, on whom even the publicans looked down with scorn."—Plumptre. (3) There is room for the world's greatest sinners. "Compel them"—"Not by force, by persecution, which is contrary to the whole spirit of the Gospel, but by arguments, by persuasion, by the force of love and entreaty, by persistent and untiring efforts, by the attractions of the feast, by the goodness of him who gave it."—Trench.

HOME READINGS.

M. Parable of the Great Supper.—Luke 14. 15-24.

Tu. Wisdom's call.—Prov. 9. 1-10.

W. Invitation despised.—Matt. 22. 1-10.

Th. Refusing to hearken.—Zech. 7. 8-14.

F. Refusers rejected.—Isa. 65. 1-12.

S. Supper of the Lamb.—Rev. 19. 4-9.

Su. Free invitation.—Rev. 22. 8-17.

QUESTIONS FOR HOME STUDY.

1. The Invitation, v. 15-17.

Describe, if you can, how an Eastern feast differs from one in our country.

What would be thought of a man, either in the East or here, who disregarded an invitation to "a great supper"?

What did the guest mean when he spoke of "eating bread" in "the kingdom of God"?

To what did Jesus say "a certain man" invited many?

How did this man repeat the invitation?

What beautiful invitation is given to all by Jesus? Golden Text.

What servants of God have been sent to us, all through our lives, to bid us come to the feast of the Gospel?

2. The Excuses, v. 18-20.

How were the invitations received?

What was the excuse of the first man?

What was the real cause of his neglect? (He was full of pride in his possessions.)

What was the excuse of the second man?

What was the real cause of his neglect? (He was full of life's business.)



RIVER BOAT, JAPAN.

What reason did the third man give for his refusal to come?

What does this represent? (The power of social influence.)

Are similar excuses found to-day?

What special temptations have rich people? busy people? people in society?

What excuse, if any, have you ever sent back to God for not coming to the feast of the Gospel?

3. The Rejection, v. 21-24.

How did "the master of the house" feel when his invitations were slighted?

Whom did he tell his servant to bring to the feast?

Do Christians always welcome to their churches the outcasts from "the streets and lanes" of the big cities?

Who else was brought in to the feast? Do we always welcome the outcasts of the country?

What special temptations beset sick people? wretchedly poor people? despised people? bad people?

What is said about those who were first bidden?

To what nation was the invitation first given?

Is it ever safe to reject God's invitation?

Do many people know when the last opportunity comes?

Having received Christ, is there anything further for us to do?

PRACTICAL TEACHINGS.

Where in this lesson do we learn—

1. That God invites all to come?

2. That men make all sorts of excuses to stay away?

3. That the outcast is welcomed?

4. That even the Most High abides by the decision of each soul?

The man who can afford to get drunk is too rich.

BETTER THAN EVER.

Epworth League Reading Course for 1900-01.

Four splendid books at a bargain price.

Famous English Statesmen. By Sarah K. Bolton. Interesting biographies of Sir Robert Peel, Lord Palmerston, Lord Shaftesbury, Wm. E. Forster, Lord Beaconsfield and Wm. E. Gladstone. Splendidly illustrated. Regular price, \$1.50.

Out with the Old Voyagers. By Horace B. Groser. A graphic account of the early discoveries of Columbus, Cabot, Frobisher, Cartier, Hawkins, etc. It is history put into the most delightful form, and copiously illustrated. Regular price, \$1.25.

The Apostle of the North. The life of Rev. James Evans, our own pioneer missionary among the Indians of the North-West, by Rev. Egerton R. Young. This biography reads like a romance, and is full of interesting information about our missionary work among the Indians. Regular price, \$1.25.

Canadian Citizenship. By John Millar, B.A. Deputy Minister of Education for Ontario. This book is intended to give young people a general outline of the Canadian system of Government. It deals with such questions as the Government of the Empire, of the Dominion, of the Province; Patriotism, etc. Regular price, 60c.

Although the regular retail price of the four books is \$4.80, we will still sell the set at the reduced figure of \$2.00. Postage Paid.

WILLIAM BRIGGS, Methodist Book and Publishing House, Toronto.

C. W. COATES, Montreal. **S. F. HURSTIS,** Halifax.



THE YOMI GATEWAY, NINKO TEMPLE.