



AMONG THE BIG TREES.

LESSON NOTES.

FOURTH QUARTER.

STUDIES IN THE LIFE OF JESUS.

LESSON I.—OCTOBER 7.

JESUS DINING WITH A PHARISEE
Luke 14, 1-14. Memory verses, 12-14.

GOLDEN TEXT.

Whosoever exalteth himself shall be abased; and he that humbleth himself shall be exalted.—Luke 14, 11.

OUTLINE.

1. Healing on the Sabbath, v. 1-6.
 2. Humility—A Lesson for the Guests, v. 7-11.
 3. Whom to Invite—A Lesson for the Host, v. 12-14.
- Time.—Winter of A.D. 29-30.
Place.—A Pharisee's house; probably in the vicinity of Bethabara.

LESSON HELPS.

1. "As he went into the house"—During the journey mentioned in Luke 13, 33. "To eat bread"—To dine. The Jews were fond of Sabbath banquets, but their Sabbath food was always cold. Dancing and singing were frequently introduced, and "Sabbath luxury" became a proverbial phrase. "They watched him"—With critical eyes.
2. "There was a certain man before him"—Not one of the guests. "Dropsy" was regarded as an incurable disease.
3. "Is it lawful to heal on the Sabbath day"—Seeing a controversy inevitable, our Lord begins it. People at that time had lost the spirit of the law, but were almost insane in their obedience to the letter of the law.
4. "They held their peace"—"Unable to condemn, unwilling to concede." "He took him"—Jesus took hold of the man who had the dropsy. "Let him go"—Dismissed him.

HOME READINGS.

- M. Jesus dining with a Pharisee.—Luke 14, 1-14.
Tu. Sabbath healing.—Matt. 12, 1-13.
W. Pride condemned.—Matt. 23, 1-12.
Th. Care for the poor.—Isa. 58, 3-12.
F. The lowly place.—Prov. 25, 1-7.
S. There is lifting up.—Job 22, 23-30.
Su. Preferring one another.—Rom. 12, 1-13.

QUESTIONS FOR HOME STUDY.

1. Healing on the Sabbath, v. 1-6.
Who invited Jesus to dinner?
Who were the Pharisees?
Was this a friendly invitation?
For what purpose was Jesus watched?
Who was present besides the guests?
What question did Jesus ask of the lawyers and Pharisees?
What did he mean by "lawful"?
Why did they "hold their peace"?
Did Jesus heal the dropsical man?
How did he "answer" the thought of the lawyers and Pharisees?
Are earthly possessions in these days ever held dearer than human beings?
If not, would any be kept from mission fields through lack of means?
What kind of work is lawful on the Sabbath?
Can you recall other instances of our Lord healing on the Sabbath?
2. Humility—A Lesson for the Guests, v. 7-11.
What selfish action did Jesus notice?
Do people act in that way now?
Is it the position a man fills, or the way he fills it that really exalts him?

What did Christ teach in regard to this?

Is true worth likely to be long overlooked even by men?
Is it ever overlooked by God?

What are the only things really worth striving for?

What warning and promise are given in the Golden Text?

3. Whom to Invite—A Lesson for the Host, v. 12-14.

What did Christ consider true hospitality?

Is there any merit in being kind to those who will recompense us?

Whom did Jesus want to have bidden to feasts?

Why should "the poor, the lame, the maimed, and the blind" be bidden?

Does Jesus mean that friends and neighbours are not to exchange the civilities of social life?

What promise is given to those who follow our Lord's command?

Can the world offer an equal reward?
Does this lesson relate to feasts only, or to all acts of life?

PRACTICAL TEACHINGS.

What do we learn in this lesson concerning—

1. The Sabbath day?
2. Humility?
3. The unfortunate classes?

A CHINESE STORY.

Many years ago there lived in a province of China an officer of justice who used his power in a most unjust and cruel way. No one dared to say a word against him for fear of being killed or tortured. At last a merchant named Hoang summoned up courage to go to the palace of the governor and complain of the tyrant. It was useless. For reasons of his own the governor would not listen, and, furthermore, threatened the merchant with imprisonment if he dared to say anything against the man again.

Hoang left the palace burning with indignation. At the turning of a street he suddenly came upon the cruel man, who was at that very moment dragging a poor old woman to the tribunal. Hoang, overcome with rage and indignation, killed the tyrant, and then went and gave himself up to justice. Of course he was condemned to death as a murderer.

Now, Hoang had several children, the eldest of whom was a boy of fourteen, named Fi Ken.

This boy heard what had happened, and without waiting a second, he rushed off to the emperor's palace and begged to see him. When he was admitted he threw himself at the foot of the throne, and cried:

"Let me die instead of my father. I am the eldest of six children. None of us is old enough or strong enough to work. It is better that one of us should give his life for the blood that has been shed. I offer mine, and you will not refuse it, I know. Let my father live to support our family."

The emperor thought that the boy had been told to speak in this way in hopes of getting Hoang free, and without for one moment meaning to die himself, so he sent him to one of his ministers to get the truth from him, if possible.

"Who suggested that you should offer your life for that of your father?" said the minister.

"No one but He from whom all good things flow."

"But it is an act of folly. You cannot know the value of life."

"Excuse me, I do; but I owe my life to my father, and I only do my duty in sacrificing it for him."

Several more questions were put to the boy, and at last the minister of justice was obliged to go out of the room lest Fi Ken should see how moved he was by his beautiful devotion to his father.

Fi Ken, being left alone, thought that they intended to accept his offer, and when the minister returned he threw himself at his feet and thanked him.

"No, my boy," said the minister, "it is not your condemnation that I bring; it is your father's pardon. He who can train such a noble son cannot be a bad man."

Some time after this the emperor wished to put up a monument in memory of his filial devotion, but Fi Ken prayed of him not to do so, "for," said he, "that monument would recall the condemnation of my father."—Children's Friend.

God will not help the boy who will not help himself.

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