



GLIMPSE OF CHIUSENJA LAKE.

LESSON NOTES.

FOURTH QUARTER.
STUDIES IN THE LIFE OF JESUS.

LESSON III.—OCTOBER 21.

THE LOST SHEEP AND LOST COIN.

Luke 15. 1-10. Memory verses, 4-7.

GOLDEN TEXT.

There is joy in the presence of the angels of God over one sinner that repenteth.—Luke 15. 10.

OUTLINE.

1. Two Sorts of Sinners, v. 1, 2.
 2. The Lost Sheep, v. 3-6.
 3. The Lost Coin, v. 8, 9.
 4. The Joy in Heaven, v. 7, 10.
- Time.—The winter of A.D. 29-30.
Place.—Perea.

LESSON HELPS

2. "The Pharisees and scribes"—This would seem to imply that our Lord was in some populous town, where numbers of these classes were to be found.—Whedon. "Murmured"—"The murmuring of a number among themselves, which for that reason became also plainly audible to others."—Lange. "Receiveth"—"Cordially, affectionately."—Clarke. "As followers"—Whedon. "Eateth"—Though their very touch was considered unclean. "There are certain sects still in Palestine and Syria who will buy and sell with you, but not eat with you, drink with you, nor pray with you. They are often the dirtiest of the dirty, but they hold your clean touch defilement."—Hall.

4. "What man"—"There is not a single one of you who accuse me here who does not exactly like me in similar circumstances."—Godet. "A hundred"—A favourite number of comparison. "Sheep"—"Some see in the lost sheep the whole human race, and in the ninety-nine the angels, as though mankind were but a hundredth part of God's flock."—Farrar. "And go"—"In Palestine, at any moment, sheep are liable to be swept away by some mountain torrent, or carried off by hill robbers, or torn by wolves. At any moment their protector may have to save them by personal hazard."—Robertson. "Until he find it"—There are unfathomable depths of love in this phrase. (1) We are all lost sheep.

6. "Home"—The church. "His friends and neighbours"—All Christian workers.

7. "I say"—"Who know. (John 1. 51.)"—Farrar. "In heaven"—(See verse 10.) "One"—Whatever his rank or quality. (2) God values men as individuals. "Repenteth"—Confesses and turns from his sin. "More"—Not that God does not rejoice in the righteous. But the rescue of the sinner from his danger fills heaven with rapturous joy. "Ninety and nine"—All of God's true church.

8. "What woman"—Typifying the church, or the Holy Spirit. "The last

story would impress itself upon men familiar with shepherd life; this upon women familiar with home life."—Cowles. "Ten pieces"—"Each represented a day's wages, and may be roughly rendered shilling. These small silver coins were worn by women as a sort of ornamental fringe round the forehead. The loss might therefore seem less trying than that of a sheep, but in this case it is a tenth (not a hundredth) part of what the woman possesses."—Cambridge Bible. "Light a candle"—"Most



JAPANESE MODE OF DINING.

of the native houses are without glass windows, and are very dark when shut up. Often the windows are small, and sometimes kept shut, as a rule depending on the door for light; they are dark places.—Hall. "And sweep"—A broom being no less necessary than a candle. "Business, cares, pleasures, overlay the soul. The Spirit, by providence, by losses, by bereavements, by sickness, sweeps them away."—Taylor. "The house"—The world. "And seek"—"The proclous metal knows not its own value."—Whedon.

9. "Her friends," etc.—(See verse 6.) "I had lost"—"A sheep strays of itself, but a piece of money could only be lost by a certain negligence on the part of such as should have kept it."—Trench.

10. "Joy"—"The Te Deums of heaven over the victories of grace." (3) We are not out of the sight of heaven. Our tears of penitence start the harps of gladness there.

HOME READINGS.

- M. The lost sheep and lost coin.—Luke 15. 1-10.
- Tu. Seeking the lost.—Ezek. 34. 11-16.
- W. Sinners sought.—Mark 2. 13-17.
- Th. Lost and saved.—Tit. 3. 1-8.
- F. The dead quickened.—Eph. 2. 1-10.
- S. Joy of the saved.—1 Tim. 1. 12-17.
- Su. Joy in heaven.—Rev. 7. 9-17.

QUESTIONS FOR HOME STUDY.

1. Two Sorts of Sinners, v. 1, 2.
 - What sort of people gathered about Jesus?
 - Who were the publicans, and what did people generally think of them?
 - Who were the Pharisees? Who were the scribes?
 - What fault did they find with Jesus? Whom did Jesus come to save?

- What did he teach by eating with publicans and sinners?
- Why were they most ready to receive him?
- Are any too lowly or too vile for his gracious love and pardon?
- 2. The Lost Sheep, v. 3-6
 - To what did Jesus compare himself?
 - What would people think of a shepherd who did not seek his lost sheep?
 - Could God's straying ones be of less importance?
 - How long did the shepherd of this parable search for his lost sheep?
 - What did he do when he had found it?
 - What did his say to his friends and his neighbours?
 - From all this what do we learn of the reason Jesus associated with sinners?
- 3. The Lost Coin, v. 8, 9.
 - How did Jesus further illustrate his treatment of sinners?
 - For what purpose do women in the East often use "pieces of silver"?
 - In what spirit did the woman seek the lost coin?
 - How long did she seek it?
 - Who are represented by this coin?
 - What did the woman say to her friends and neighbours?
- 4. The Joy in Heaven, v. 7, 10.
 - What occurs in heaven when a sinner on earth repents?
 - Is it in your power or mine to bring "joy in heaven"?
 - Have we ever done so?
 - Will any earthly pleasure recompense us for not doing so?
 - Are there really any "just persons, which need no repentance"?

PRACTICAL TEACHINGS.

Where in this lesson do we learn—

1. That our Lord is no respecter of persons?
2. That our Lord seeks lost souls?
3. That all heaven rejoices over saved souls?

WHEN THE BIRDS GET UP.

An ornithologist, having investigated the question of the hour at which, in summer, the commonest small birds wake and sing, states that the greenfinch is the earliest riser, as it pipes as early

as half-past one in the morning. The blackcap begins at half-past two. It is nearly four o'clock, and the sun is well above the horizon, before the first real songster appears in the person of a blackbird. He is heard half an hour before the thrush, and the chirp of the robin begins about the same length of time before that of the wren. Finally, the house sparrow and the tomtit occupy the last place on the list. The investigation has altogether ruined the lark's reputation for early rising. That much-celebrated bird is a sluggard, as it does not rise until long after the chaffinches, linnets, and a number of hedgerow birds have been up and about.—The Home Journal.

First Citizen—"Is it true that the pension list is to be attacked?"
Second Citizen—"I believe so. Steps are to be taken to prevent the further increase in the number of the survivors of the civil war."

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