

most disreputable classes of society? Point out that the three peerless parables of this chapter are Christ's answer to this charge. Discuss the following points in the two parables which form to-day's Lesson:

1. *The Lost*, vs. 4, 8. Question the class as to what the lost sheep and the lost coin symbolize. In what sense are sinning souls lost? They have wandered out of the way. Ask for New Testament passages in which human life is represented in this way. (See Matt. 18:11; 2 Cor. 4:3.) In what sense is the world without Christ a lost world? Lead the class to understand that we must have a right conception of what the world is without God before we can take that interest in missionary work which we ought to take, and help them to see that this right conception can be gained from the Bible and confirmed by the testimony of missionaries everywhere.

2. *God's Love for the Lost*. How is this illustrated in these two parables? Note that this is love which seeks and finds and cares for. Some one has said that for the seeking soul there is free welcome and abundant grace, but there is something almost greater in the seeking Saviour. Does God ever give up seeking to save sinners? Help the scholars to realize that this is one of the most appealing revelations of God's love ever made, and tell them how Mr. Moody asked Mr. Sankey to stand on the corner-stone of a new church and sing the hymn, *The Ninety and Nine*, in the hope that this church would be one whose mission would be to seek lost ones. Emphasize the truth, that all mission work is a manifestation of the seeking love of God, that the missionary goes everywhere to say to the lost world what Edward Irving said to the dying laddie, "God loves you."

3. *Joy over the Salvation of Lost Ones*. Note that this joy manifested itself first in the heart of Christ, then in the hearts of those who are in sympathy with what Christ is doing in the world,—the friends and neighbors of the parables—then in heaven, vs. 7, 10. It means a good deal more than the world dreams of to save a lost soul, to bring a wandering child back to God. Impress upon the scholars that this is the greatest work in the world.

For Teachers of the Boys and Girls

Point out that this fifteenth chapter of Luke contains three of our blessed Lord's most precious parables, *The Lost Sheep*, *The Lost Coin*, and *The Prodigal Son*. The first two of these are found in the Lesson for to-day. The Lesson is a very plain and simple one, and it will be a delightful task to bring out wonderful teaching. The following outline may be followed:

1. *How the parables came to be spoken*, vs. 1-3. V. 1 tells us, that, as Jesus was in a certain place, all the "publicans and sinners" of that place flocked to hear Him. Bring out who these two classes were, and how they were looked upon amongst the Jews (see *Lesson Explained*). Question about the "Pharisees" and "scribes," bringing out who these were and what were their characteristics. Discuss their "murmuring" or complaining against Jesus for being so intimate with people who were so generally despised. Be sure that the scholars understand what a "parable" is.

2. *The parable of the Lost Sheep*, vs. 4-7. Bring out the wonderful series of pictures suggested in vs. 4-6:—the shepherd, with a hundred sheep, missing one of them at night; the leaving of the ninety and nine in the "wilderness,"—not a desert or dangerous place, but some safe place in the pasturing grounds where the flock had been kept; the search after the lost sheep, with all its dangers and difficulties; the shepherd carrying the sheep, when it was found, home on his shoulders; and the joyful feast with his friends and neighbors.

Now (v. 7) the joy of the shepherd over the lost sheep when it is found and brought home has its counterpart in heaven. The heart of God overflows with joy when a sinner repents and is saved. Contrast the way in which God regards sinners with the way in which the Pharisees and scribes looked upon them.

3. *The parable of the Lost Coin*, vs. 8-10. Bring out vividly the second series of pictures in vs. 8, 9:—the woman with her ten pieces of silver, perhaps a string worn as an ornament round the head; the losing of one piece on the earthen floor of the house