THANKS BE UNTO GOD
FOR GOD SO LOVED THE WORLD,
THAT HE GAVE HIS ONLY
BEGOTTEN SON, THAT WHOSOEVER
BELIEVETH IN HIM SHOULD NOT
PERISH, BUT HAVE EVERLASTING
LIFE. John 3:16.
FOR HIS UNSPEAKABLE GIFT.
II CORINTHIANS 9:15.
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The Story of the Lost Sheep


One day a great crowd of people surrounded Jesus to hear His teachings. "The Pharisees and scribes were grumbling among themselves, saying, 'This man associates with sinners and eats with them.'" So Jesus told them a short story, saying, "What man of you who has a hundred sheep, if he lose one of them, does not leave the ninety and nine in the field, and go after the one which is lost until he find it? And when he hath found it, he layeth it on his shoulders, rejoicing. And when he cometh home, he calleth together his friends and neighbors, saying unto them, 'Rejoice with me; for I have found my sheep which was lost.' I say unto you that likewise shall be in heaven over one sinner that repenteth, more than over ninety and nine good people who need not to repent." (Luke 15:2-7).

By this story we see how the heart of Jesus went out to people who were in the snare of the Devil and needed Him most; yet when some of these religious leaders would see Him talking to such people they were always ready to criticize and try to make others believe that He kept company with sinful people. Many times Jesus got a good chance to talk to some people by being invited to their homes to eat, but the Pharisees would not think of eating with any person who was not religious. Jesus reminded them of all the trouble a shepherd would go to in order to hunt for one straying lamb. When the rest of the flock was in the field, He felt safe in leaving them for a time to hunt for the lost one. For sheep usually stay together unless frightened by something. Jesus always tried to show His disciples that the greatest way to bring lost people to Him is to go after them one by one. Many seem to think that the only way to get results is to get a big crowd together and preach to them. But what about the one's and two's along the way who never go to such large meetings?

Think of the faithful shepherd who will go through the briar bushes and thorns of the wilderness, looking for the one lost sheep! When he finds it, he does not whip it for getting lost, but lovingly takes it in his arms and throws it over his shoulder. He takes it home to put medicine on any cuts it may have received in the bushes, and is so happy because he has found the lost one that he wants all his friends and neighbors to know about it. That was the way Jesus went after lost people, and the way He taught His disciples to seek the lost. We are to go to them in a kindly spirit, even though they may be mean to us, and tell them the story of Jesus and His love.

What greater joy can a Christian find than winning a lost person to Jesus? Many have been made very happy and have called their friends to rejoice with them, because one who was on the way to hell has been saved forever. Yes, Jesus says that the joy over even one sinner saved reaches up to heaven—there is joy in the presence of the angels. Perhaps this refers to Christians who have died and gone on to be with Jesus and the angels. Who knows perhaps some of our dear ones who have gone to heaven know when we too find Jesus. At any rate, we know that there is joy in the heart of Jesus every time we win someone to Him.

Memory Verse:

Rejoice with me, for I have found my sheep which was lost. —Luke 15:7.
Mailing

THE EASTERN BIBLE

FIVE CENTS

We should Believe our Bible

Part Two

Why, we should Believe our Bible

All Scripture is given by inspiration of God, and is profitable for doctrine, for rebuke, for correction, for instruction in righteousness:

"For the word of God is quick, and powerful, and sharper than any two-edged sword, piercing even to the dividing asunder of soul and spirit, and of the joints and marrow, and is a discerner of the thoughts and intents of the heart."—Hebrews 4:12.

The Bible is made up of sixty-six books—fourteen Old Testament books and twenty-seven New Testament books, written by thirty different writers over a period of about fourteen hundred years, from Abraham to John, the author of Revelation. The Old Testament contains the history of the Jewish nation, while the New Testament contains the history of the Church. In Part Two of our Bible we shall read the New Testament.

In Part Two we shall study the lives of Jesus, the apostles, and other Christians, and learn about their experiences and teachings. We shall also learn about the early Church, and how it grew and spread throughout the world.

In Part Two we shall study the New Testament books of Matthew, Mark, Luke, and John, which tell the story of the life and teachings of Jesus Christ. We shall also study the letters of the apostles, which teach us about the Christian life and how to live as Christians.

In Part Two we shall study the lives of Peter, Paul, and other early Christians, and learn about their struggles and triumphs. We shall also learn about the Church councils, which decided important questions of faith and practice.

In Part Two we shall study the Bible as a whole, and see how it all fits together to tell us about the history of the world and the history of God's people. We shall see how the Bible is a record of God's plan for the world, and how it shows us how to live as God's people.

In Part Two we shall study the Bible as a treasure of wisdom, and see how it can help us understand the world and our place in it. We shall see how the Bible is a guide to living a good life, and how it can help us make good decisions.

In Part Two we shall study the Bible as a source of comfort, and see how it can help us when we are sad or lonely. We shall also learn about the power of prayer, and how it can help us connect with God and with each other.

In Part Two we shall study the Bible as a book of history, and see how it can help us understand the world and our place in it. We shall see how the Bible is a record of God's plan for the world, and how it shows us how to live as God's people.

In Part Two we shall study the Bible as a book of guidance, and see how it can help us understand God's will for our lives. We shall also learn about the power of the Holy Spirit, and how it can help us live a good life.

In Part Two we shall study the Bible as a book of faith, and see how it can help us believe in God and in his power to help us. We shall also learn about the power of the Word of God, and how it can help us understand the world and our place in it.

In Part Two we shall study the Bible as a book of love, and see how it can help us understand the love of God and of each other. We shall also learn about the power of the Word of God, and how it can help us understand the world and our place in it.

In Part Two we shall study the Bible as a book of hope, and see how it can help us understand the hope of God and of each other. We shall also learn about the power of the Word of God, and how it can help us understand the world and our place in it.

In Part Two we shall study the Bible as a book of faith, and see how it can help us believe in God and in his power to help us. We shall also learn about the power of the Word of God, and how it can help us understand the world and our place in it.

In Part Two we shall study the Bible as a book of love, and see how it can help us understand the love of God and of each other. We shall also learn about the power of the Word of God, and how it can help us understand the world and our place in it.

In Part Two we shall study the Bible as a book of hope, and see how it can help us understand the hope of God and of each other. We shall also learn about the power of the Word of God, and how it can help us understand the world and our place in it.
The Finding of the Lost Coin


Still trying to show the Pharisees and scribes what little love they had in their hearts for poor lost souls, Jesus went on to tell another short story. “What woman,” He said, “having ten pieces of silver, if she lose one piece, doth not light a candle, and sweep the whole house, and seek and seek until she find it? And when she hath found it, she calleth her friends and her neighbors together, saying, ‘Rejoice with me: for I have found the coin which was lost.’ Likewise, I say unto you, there is joy in the presence of the angels of God over one sinner that repenteth” (Luke 15:8-10).

This is a story that had far deeper meaning in those days than it might have today. In our times, the loss of one small coin might not cause so much excitement, but in those days it had long been the custom of the women to wear what was called a “circle,” a string of silver coins either on their foreheads or around their arms. The circle was a family heirloom. Perhaps a dying mother would leave her circle to her oldest daughter, or if she had no daughter, to some favorite niece. The longer the circle had been passed along from one to another, the more valuable it was thought to be. It was often worn as a symbol of the marriage union, and would be saved to be placed on the bride as she waited for the coming of the groom. It had a mean deeper meaning than a wedding ring today, because it had been passed along from generation to generation, and it lost, it could not be replaced. Many families would feel that the marriage was going to end, and they would in the meantime start looking for a new wife. Some would feel to lose her would be a great loss.

In this story Jesus is giving just a little glimpse of how God feels about poor people who are lost in sin and on the way to hell. But God has only one way to get hold of lost people: He must use those who are already members of His family. He cannot send angels down to win people to Jesus. Therefore when we profess to be Christians, we should ask God to use us in bringing others to Himself. Every boy and girl, man and woman, is far more priceless to God than the coin could be to the Syrian woman. How He longs to use us to bring sinners to repentance! Yes, and what joy there is in the presence of the angels when another lost soul is brought into the family!

Memory Verse:

Luke 15:10 in the presence of the angels of God, even as many as are saved. —61, 14.790.
The Elephant Hunter's Call.

A SERVICE was proceeding in a little hut in Central Africa, when a man entered, a man of lighter complexion than the other Africans present, with yellow, scrawny skin, sunken staring eyes, unkempt hair, terrible to look upon. The service continued, but the preacher could not forget the stranger. He knew by his lighter colour that he was a Ueater为人, a hunter of elephants and other wild animals—something. Some one seemed to tell the missionary that this man was hearing the Gospel for the first time. It was the Holy Spirit whispering to him to preach to this poor savage as if he were the only one present, to tell him of One Who loved him, Who had died for him. Who was even now by his side, ready to listen to his prayer, ready to save him, if he would but ask. "It does not matter what your past life has been," cried the preacher. "No one is too bad. The Lord Jesus can save you—NOW!"

The service ended, and the missionary asked any who wished to accept Christ, to raise their hand. Immediately the stranger's hand was held up. When asked if he wanted to be saved, he cried, "I have accepted Jesus, now. While you were speaking—I asked Him—and He has saved me."

It was true. The wild, lawless hunter, who had been living in darkness greater even than the gloom of his forest home, had found The Light, and he is now witnessing for Christ among his people. But what led him to make this the first journey to that village? He could only tell the missionary that he felt compelled to come; that some power seemed to draw him towards it and on and on. "I lost my friend's sight," each of the other. The good Shepherd! Who knows that when a man passes over the whole area from the cold, dark night to the warm dawn, he has led me home!"

The Ninety and Nine

There were ninety and nine that safely lay
In the shelter of the fold.
One was lost and ten were left away.
Far off from the gates of gold,
Far from the abode of bliss,
Yet with the tender Shepherd's care;
Away from the tender Shepherd's care.

Lord, Thou hast here Thy ninety and nine,
Are they not enough for Thee?
But the Shepherd made answer,
"That one lost has wandered away from me,
And although the road was long and steep,
I go to seek Thy lost one!"
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