

# HOME STUDY LEAFLET.

LESSON 10

DECEMBER 9th, 1894.

4th QUARTER.

## Christ Teaching by Parables. LUKE 8: 4-15.

(Commit to memory verses 11-15.)

GOLDEN TEXT.

DAILY PORTIONS.

"The seed is the Word of God." Luke 8: 11.

(The Selections of the I. B. R. A.)

PROVE THAT

MONDAY—Christ Teaching by Parables. Luke 8: 4-15.

God's Word is precious. Ps. 119: 72.

TUESDAY—Occasion for Parables. Matt. 13: 10-17.

SHORTER CATECHISM.

WEDNESDAY—The Seed. Ps. 19: 7-14.

Quest. 105. *What do we pray for in the fifth petition? In the fifth petition (which is, and forgive us our debts as we forgive our debtors), we pray that God, for Christ's sake, would freely pardon all our sins; which we are the rather encouraged to ask, because by His grace we are enabled from the heart to forgive others.*

THURSDAY—Wayside Hearers. Acts 14: 8-20.

FRIDAY—On Rocky Ground. John 6: 59-66.

SAURDAY—Among Thorns. Mark 10: 17-27.

LESSON HYMNS.

SABBATH—Good Ground. Acts 8: 26-39.

CHILDREN'S HYMNAL, NOS 115, 114, 250, 112.

Remember the Examination for Diplomas on January 26th. Read over the Syllabus carefully and ask your teacher to help you to prepare for it.

## HELPS IN STUDYING.

INTRODUCTORY. The parable of the sower contained in our lesson is the first recorded as spoken by Jesus. It belongs to a group of eight (Matt. 13: 1-53; Mark 4: 1-34; Luke 8: 4-25), and was spoken on the afternoon of the day on which he was accused of being in league with Satan (Lesson 8). Great multitudes pressed around him, and, sitting in a boat, he spoke to the crowds on the sloping hillside on shore. The season was autumn, and, as November is the month of ploughing and sowing in Palestine, very likely Jesus pointed, as he spoke, to some one engaged in sowing his grain near by. Parallel passages Matt. 13: 1-23; Mark 4: 1-20.

LESSON PLAN. I. The Wayside. vs. 4, 9, 10, 5, 11, 12. II. The Rocky Ground. vs. 6, 13. III. The Thorny Ground. vs. 7, 14. IV. The Good Soil. vs. 8, 15.

I. THE WAYSIDE. 4. A parable—The speaker does not pretend that the events described ever really happened, but that they might have occurred. A parable differs from a fable inasmuch as a fable is not possibly true, literally. Both are used to illustrate moral or religious truth. 9. His disciples asked him—when they were alone (Mark 4: 10). Matthew tells us that their first question was, "Why speakest thou unto them in parables?" (13: 10). This is answered in verse 10. 10. The mysteries—the deeper truths which the un instructed and dull-hearted could not understand. Seeing they might not see—Mat-  
thew's version of our Lord's words is that he used parables because "they seeing, see not." They could understand the story in a superficial way, but not its spiritual meaning. Our Saviour wished to conceal the truth from those who would despise it, but disclose it to those who would look and think. 5. A sower went forth—The farmers lived together in villages for mutual society and protection, and went out to their fields around to their work. Wayside—The narrow beaten path across or alongside of the field. The seed is exposed to a double danger, the traveller's foot and the hungry birds. II. The seed is the Word of God—Compare Col. 1: 5, 6; 1 Cor. 3: 6;

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