

Sabbath School.

BIBLE LESSONS.

Adapted from Peabody's Bible Notes.

FOURTH QUARTER.

Lesson X. Dec. 8. Luke 8: 4-15.

CHRIST TEACHING BY PARABLES.

GOLDEN TEXT.

"The seed is the Word of God."—

Luke 8: 11.

THE LESSON includes the whole group of parables recorded in Matt. 13: 1-53; Mark 4: 1-34; Luke 8: 4-25.

THE GROUP of Eight Parables spoken at this time (seven in Matt. and one other in Mark) were concerning the kingdom of heaven in various aspects, and should be read and studied as a group, in order to obtain a view of the drift and burden of Jesus' teaching at this time.

PLACE.—On the shore of the Sea of Galilee, near Capernaum.

PARABLE ACCOUNTS of the whole parable (Matt. 13: 1-53; Mark 4: 1-34; Luke 8: 4-25).

THE INTERPRETATION.—V. 4. (1) This parable is spoken by many others was spoken in the afternoon of a very busy day, as recorded in Lesson VIII., and followed by a voyage across the sea of Galilee, the same evening, in which Jesus was so weary that he slept calmly amidst a terrible tempest. (2) "Much people were gathered together," from all the surrounding country to see and hear the now famous teacher. They included every variety of character represented in the parable spoken. (3) There were apparently great expectations aroused that the Messiah had come, and would show himself in the way they had conceived that he should come, as a great king bringing outward deliverance to the nation. Their expectations needed both correction and encouragement.

THE INSTRUMENTALITIES.

I. THE SOWER.—V. 5. "A sower went out to sow." Whosoever sows the word of God in the hearts of the people is represented by the sower in the parable. Hence the sower designates:

First, Jesus Christ, who came to sow the good seed in this evil world.

Second, The Apostles who scattered it over the world.

Third, All who go forth to preach or to teach, in public or in private, the truths of the word of God.

Fourth, All whose holy example illustrates and impresses those truths.

NOTE (1) that the sower "goes out" to sow. The farmer then, as now, lived in a village as a protection against robbers, and went forth to the open fields when they were ready to sow. Thus Jesus came forth from heaven to sow the good seed on earth. So the Apostles went forth over all the world. So we must go forth, with a purpose to find the field, seeking for opportunities to sow the good seed, and not waiting for the field to come to us.

(2) Again, the sower sows in the proper season, most of all in the spring-time. Late sowings of most seeds are far less effectual.

(3) But the sower also sows at all times when there is an opportunity. "In the morning sow thy seed, and at evening withhold not thy hand."

(4) He sows abundantly.

(5) He is very careful to sow only good seed.

(6) He sows by his life, by his words, by his character, by his personal, unconscious influence by his deeds.

II. THE SEED.—Vs. 12, 15. "To sow his seed." That is, the word of God (Luke 8: 11), the spiritual truths which God has revealed to men in various ways, but especially by his Son Jesus Christ.

NOTE that God gives us only the seeds of the truth, the seeds of his kingdom, the seeds of holy joy and heavenly character, together with all the help we need for their growth and culture.

III. THE SOIL.—The soil for the good seed is the heart of man, including his memory, mind and will. The seed cannot grow without soil, but the life in the seed, not in the soil. The results depend largely on the kind of soil in which the seed is sown, and the preparation made for the receiving the seed.

"The illustration cannot touch at all points. It takes no account of the fact that the condition of the spiritual soil may be altered by divine grace; that the trampled ground can become soft, the rocky ground deep, and the thorns be rooted out."

Therefore do not can excuse himself for being bad soil for the good seed. He can go to God and receive a better nature, and be changed into fruitful soil.

IV. THE CARE.—For a good harvest it is absolutely necessary to have three things—the best seed, the best soil, and the best care. If any one of these fail, the harvest is lessened or destroyed. God furnishes the good seed without measure. The question of the harvest therefore, depends on us, as to the kind of hearts that receive the good seed, and the care we bestow upon it.

FOUR KINDS OF HEARERS.

I. THE WAYSIDE HEARERS.—Vs. 5, 12. "Those in whom is no result from the sowing." "And as he sowed, some fell by the way side." The grain-finders are rarely found, though the landmarks are definite and plain. There are little paths leading through the hills and valleys, some being the highways along which the horsemen ride and asses carry their burdens. It was along such a way as this—a foot or so in width—that the seed fell which the birds of the air immediately devoured. "It is of exactly the same soil as the rest, but many passengers have trodden it hard."

THE INTERPRETATION. 12. "Those by the way side, are they that hear?" but "understand it not" (Matt. 13: 19). They do not take it into their hearts and life, because they are preoccupied with other things. Sin has so hardened the heart, worldly pleasures and desires have so dulled the conscience that God's truth makes no impression, more than a passing dream, or a pleasant song, to be heard and forgotten. Notice especially that the path has been made hard by external pressure.

Indigestion is stubborn, but E. B. C. overcomes it.

Evil habits, profanity, unclean thoughts have tramped it solid. "Then cometh the devil," represented by the fowls. The term includes all the agencies of sin, and some immediate, as Satan's (Mark), before there is any opportunity for the seed to germinate. "And taketh away the word out of their hearts." The devil uses various means for this—evil thoughts, selfish interests, doubts, criticisms in the teacher's manner, thoughts of pleasure or work suggested during prayer or amid the most solemn appeals, neglect to obey the truth heard, which leads to the loss of the truth. "Less they should believe and be saved." Satan's greatest anxiety for men is lest they should be saved.

EXAMPLES. Pharaoh and Festus are Scripture examples of wayward hearers.

NOTE. The wicked one cannot take away the good seed a less we let him. He cannot destroy the seed if the soil is good. Some seeds are certain to fall, but some also are sure to produce good fruit (Ecc. 1: 6).

II. THE ROCKY-GROUND HEARERS.—Vs. 6, 13. "Those in whom at first there is a promise of harvest, brilliant, but short-lived." "And some fell upon a rock." Covered with a thin superficial coating of mould. The rocks of Palestine are typically limestone. There are a great many flat stretches covered with an inch or so of soil. Seed on such soil sprang up sooner than the rest, because the dry, underlying rock drew the heat of the sun, and warmed the soil into earlier life.

THE INTERPRETATION. 13. "Are they, which, when they hear, rejoice with joy?" Their emotions are touched, but the word does not reach their moral nature, and their will and character are unchanged. They are moved by the winds of popular excitement or enthusiasm, but this is no real life. "These have no root." The word has not taken hold of their deeper nature. They had new emotions, but not a new heart. "And in time of temptation fall away." By affliction, or by persecution, or by evil companions, or their own appetites. So long as they are in the popular current, and there is nothing to test their principles, they appear all right. But as soon as any real test comes they fall away. And this is the reason why God, in his degrees, and temptations, and persecutions, in order that we may know in time whether we are true disciples or not.

III. THE THORNY-GROUND HEARERS.—Vs. 7, 14. "Those who give still false promises and large hopes. They have made a profession of religion, and assumed the outward forms of spiritual life." "And some fell among thorns," etc. Where the soil was good, but was preoccupied by roots and seeds, it was not available for the sowing of a great many more thorny plants in Palestine than in America, and the farmers love the wheat-fields. The farmers have a habit of going out before these thorns go to seed, and gathering them with a sickle.

THE INTERPRETATION. 14. "Are choked with cares of this life." Anxieties about worldly success; too unremitting attention to the labors of daily life; the desire for worldly goods and honors; the being absorbed in things which are right in themselves, but in the degree, but should be subordinated to higher purposes. "And riches." The deceitfulness of riches (Mark)—riches which deceive by giving the impression that they are able to bestow what they cannot give. It is not the riches that make men unfruitful, but the longing for riches whether they are attained or not, the trust in riches, the over-valuing of them, the pride and self-confidence which they are apt to engender. "And pleasures of this life." "The lust of the eye, and the pride of life." Even pleasures which are right in themselves may become too absorbing, may occupy too much attention, and thus choke the word. They keep us from helping the poor, visiting the sick, encouraging the disheartened, leading the young to Christ. The wheat and the thorns are having a great struggle in our lives. "And bring no fruit to perfection." They bear few of the fruits of the Spirit; and those they do bear are weak, imperfect, and small. The soil was good, the seed was good, but the thorns rendered these ineffectual.

IV. THE FRUITFUL HEARERS.—Vs. 8, 15. "And other fell on good ground." There is much good ground in the field, but it is not cultivated, or wayside plants, but the good soil greatly varied in quality. "And bear fruit a hundred fold." This represents the highest degree of fruitfulness. Other seeds only bore sixty or thirty fold (Mark), but all bore good fruit. "The return," says Trench, "of an hundred for one is not unheard of in the East, though always mentioned as something extraordinary." At Geneva, in 1855, I got from an adjoining field a single ear of spike of barley containing 370 grains.

THE INTERPRETATION. 15. "Are they, which in an honest and good heart, which take the truth and welcome it, that put away prejudice and selfishness, and desire to know and obey the word of God." "Having heard the word, keep it," etc., "hold it fast," not allowing it to be snatched away by the devil, nor dried up with the first heat of temptation, nor choked by more cherished purposes, and habits of life. "And bring forth fruit." The fruits of the Spirit (Gal. 5: 22), the fruits required by the sermon on the Mount, and by the description of the judgment in Matthew 25, the fruits which belong to the kingdom of Heaven, and will make this world like heaven. "With patience." Persevering earnestness in conquering all enemies that would destroy the good seed, and in cultivating and cherishing the growing harvest. There can be no harvest without these things.

NOTE (1) that the harvest is of the same kind as the seed. We now had seeds of thistles, thorns, up-strees, and up-strees. There is no escaping this law. And it helps us to understand why good men do not always receive so much of this world's riches as some bad men do. Good men sow seeds of character, of usefulness, of love, of spiritual joy, and they reap what they sow, and so much of other and worldly blessings

E. B. C. the Household Remedy for Stomach Troubles.

as are consistent with these, and naturally flow from them.

NOTE (2) that the harvest, both of good and of evil, is vastly larger than the amount of seed sown.

NOTE (3) that some harvests are soon matured; others are a long time in growing and ripening. Some ripen in a few weeks; it is years before others bear fruit.

WHAT JESUS SAID IN PARABLES.

"And his disciples asked him," when he was alone (Mark), either at some interval in his teaching, or more probably there is here introduced the explanation which is given later in the day.

"And he said, Unto you it is given to know," because you are seeking the truth; and have so yielded yourselves to the truth that you are willing to receive it. Your hearts are good soil. You have been prepared to see and to understand. "The mystery of the kingdom of God." Not my tedious things, hard to understand, but the inner meaning that has been hitherto undiscovered, unperceived, but is now revealed to those who are able to understand and willing to use it right. Every parable set some truth in a new light, filled it with new meaning, transfigured it with heaven's own glory, and thus made it an inspiration and help to higher living. "But to others it is given in parables, that they may hear, and yet understand not, and yet shall not be converted." "For their hearts are hardened, and their eyes are blinded, and their ears are closed, and they will not see, and they will not hear, and they will not understand, and they will not be converted." "For their hearts are hardened, and their eyes are blinded, and their ears are closed, and they will not see, and they will not hear, and they will not understand, and they will not be converted."

Kindly address all communications for this column to Rev. G. O. Gates, St. John, N. B.

Prayer Meeting Topics for Dec. 8-9.

E. B. C. U. Topic—'Fellowship of the Good.'—1 P. 22.

C. Endeavor Topic—'True wisdom—getting it, using it.'—Jas. 3: 13-18.

The students of the S. L. C. will, we hope, make it a point to so prepare their lessons that when examination time comes there will not need be any very special endeavors put forth. To be thus ready—always ready, be sure that each previous lesson is carefully reviewed, and then let there be a monthly review as well.

It seems a little early to be talking about 'exams,' that are yet months in the future, but our attention was directed to this by the tidings a visitor from New York State brought us. Without intending to alarm, he quietly intimates that the young Baptists of some city churches of that State have already said that the Banner shall not go a third time to Amherst, N. S.

The young Baptists of three Maritime Provinces are also. The winning Banner of '93-'94 was not a lament—but the Maritime Baptists. Will we not see to it that in '95, if it is to be taken, New York or any other State will have to put forth a more determined effort than has yet been made across the border!

BROOKLYN, New York has some 600 students in the S. L. C. Course. Rochester young Baptists are enthusiastically studying.

We should like to know from our Association's secretaries how many classes have been organized and what is especially noteworthy in respect to the work.

Lectures.

The lecture course in connection with the studies ought not to be lost sight of. In some places it will be possible for leaders to arrange with pastors, teachers and others, so that without anyone being specially burdened each class may have the benefit of the six lectures. When this is not done prepare the pastor to be so enthusiastic that he will undertake to give the course himself. Any way you choose the best way of course, but in some way see that the lectures are not given in the ordinary way.

ANNEAPOLIS, P. E. I.—We have just closed a series of meetings at this place. Quite a number of young people have been brought into the church, so we have organized a B. Y. P. U. We have started with fifty members. We are anxious to have those young soldiers drilled for service. Over a month ago we organized a very promising B. Y. P. U. at Avonport, N. S. I feel sure that we would all be pleased to hear a report from the work. J. A. MARPLE, Nov. 13.

LOWER CANADA, N. B.—Our B. Y. P. U. has been organized a little over three months. We are much encouraged both by increase of numbers and by the noblest instruction of our pastor, Rev. C. H. Martell. Great hopes are entertained that it may prove a success, and that much valuable knowledge may be gleaned from God's Word. COR. SEC.

The Abbigenes.

A title given in the 13th century to one or more religious sects in the South of France. They were zealous opponents of the Church of Rome. There were some peculiar doctrines that characterized them. Some have supposed them the same as the Waldenses, but these appeared later. Then in the beliefs of the Waldenses there was no dualism or anything connected with Oriental Emanations. It seems remarkable that for different reasons opposing theologians should wish to class them with the Waldenses. The Romaniist maintains they were the same, so that the Waldenses should be responsible for the errors of the Abbigenes; and certain Protestant writers would have them the same to show the Abbigenes free from the errors charged against them.

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