

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.

LESSON HYMNS.

SAURDAY—Among Thorns. Mark 10: 17-27.

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

SABBATH—Good Ground. Acts 8: 26-39.

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 the story contained in it is not improbable. A fable could not possibly be 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. 11. The seed is the Word of God—Compare Col. 1: 5, 6; 1 Cor. 3: 6;

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Jas. 1: 21; 1 Pet. 1: 23. Those who sow it are Christ, the apostles, ministers of the gospel, Sabbath school teachers, and all who try to win others to Christ by word or act. The seed is all good; whether it grows or not depends upon the kind of soil it falls into. **12. Those by the wayside are they that hear**—Matthew adds, "but understand it not" (13: 19), do not "take it in," because they are careless and inattentive. **Then cometh the devil**—The "fowls of the air" which he sends are evil thoughts, foolish and light conversation, —everything which diverts our minds when going out of church or Sabbath school, or after serious words have been spoken to us, and makes us forget so easily what we have heard.

II. THE ROCKY GROUND. 6. Upon a rock—Mark says "on stony ground." Where the underlying rock is covered with a thin layer of earth. The rock would become warmed during the day and hasten the sprouting of the grain, while the rainy season lasted, but when the dry weather came it would dry up the moisture all the faster. **13. Receive the Word with joy**—Their emotions are excited but their consciences are not aroused, nor have they any real hatred of sin. **These have no root**—Their hearts are not really changed. They have not given themselves wholly to serve Christ. **In time of temptation**—When anything comes to put their religion to the test they show that they are not willing to sacrifice their pleasure or their gain to the demands of truth and conscience. Ps. 106: 12, 13; Isa. 58: 2.

III. THE THORNY GROUND. 7. Among

- 1—What is a parable? (4)
- 2—Why did Jesus teach in parables? (5)
- 3—Describe the "wayside" hearers. (5)
- 4—Describe the "stony ground" hearers (4)
- 5—Describe the "thorny ground" hearers. (4)
- 6—Describe the "good ground" hearers. (4)

thorns—On soil full of the strong roots of thistles and thorny shrubs. These grew faster than the grain and choked it. The ears were merely chaff. (Jer. 4: 3.) **14. Choked with cares and riches and pleasures**—They have so much to think about, are so eager to get rich, or are so carried away by pleasure-seeking, that they hear no fruit of holiness in their lives, and are no strength to the church of Christ. 1 Tim. 6: 9, 10; 2 Tim. 4: 10; 1 John 2: 15-17; John 15: 6.

IV. THE GOOD GROUND. 8. On good ground—deep, fertile, and free of weeds. **15. An honest and good heart**—a heart like that of Nathanael (John 1: 48), ready to receive the truth in the love of it (Jer. 32: 39). Earnest, simple-minded, humble, teachable people, willing to "receive with meekness the engrafted word." (Jas. 1: 21). **Keep it—hold it fast as a treasure not to be parted with at any price.** Luke 11: 28; John 11: 21; Ps. 119: 11. **Bring forth fruit with patience**—that is with steadfast perseverance in the way of life. Matt. 10: 22; 24: 13; 2 Pet. 1: 5-8. The conclusion of the parable is in the last clause of verse 8. **He that hath ears to hear let him hear**—This was a common expression among the rabbis for calling the attention of their scholars to something important. Christ uses it eight times, Matt. 11: 14, 15; 13: 43; Mark 4: 23; 7: 16 (this one is omitted in the R. V.); Luke 14: 34, 35, and here. Turn up the passages and see what it was that Jesus wished to have remembered in each case. "The parable describes four kinds of Christians: (1) Christians with merely an outward religion; (2) Christians with a shallow religion; (3) Christians with a half religion; (4) Christians with a true religion,"

Name _____

Dear Teacher,—Please excuse my absence from Sabbath School to-day, I cannot come because _____ I have read the "Daily Portions" and answered the questions as well as I could. I have committed to memory _____ verses in addition to the Golden Text, and _____ Questions in the Catechism and have recited them to _____ I was at church _____ I send with this my Weekly Offering of _____ cents.