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Sale of Town Lot.
By virtue of the power contained in a certain agreement executed by George Hart and wife to J. W. King, and recorded in the office of the Register of Deeds for Franklin county book 156, page 471, I will, on Monday, the 30th day of June, 1910, at the hour of twelve o'clock, noon, sell at public auction at the court house door in Louisburg, N. C. to the highest bidder for cash, a certain lot or parcel of land situated in the County of Franklin, State of North Carolina, and in the town of Louisburg, on the River road, bounded as follows, to-wit: On the north by the lot of G. W. Ford, on the East by the Colored Cemetery lot on the South by the River road and on the West by the lot of Henry Portis, and containing one half an acre, more or less. This the 19th day of May, 1910.
W. W. King, Trustee
W. H. Yarbrough, Jr., Att'y.

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THE SUNDAY SCHOOL.
Lesson XII.—Second Quarter,
For June 19, 1910.
THE INTERNATIONAL SERIES.
Text of the Lesson, Matt. xiii, 1-9, 18-23—Memory Verse, 23—Golden Text, Jas. i, 21—Commentary Prepared by Rev. D. M. Stearns.

We step back quite a bit in the order of events to take up this and the next two lessons on the "Mysteries of the Kingdom," but perhaps it does not matter much how we step if only we step into the light and keep step with our blessed Lord in His thoughts and purposes. Although verses 10 to 17 are not included in our lesson we must look at them, as there we find the reason why He taught in parables. The rulers having determined to kill Him (xii, 14) our lesson chapter opens with the statement that the same day He went out of the house and sat by the seaside. A simple statement of a fact, but very suggestive of another fact—that He was about to go out from the house of Israel and begin to gather from the sea of nations another people during this age—who will reign with Him in the next or kingdom age (Matt. xxiii, 37-39; Acts xv, 14-18).

When the disciples asked Him why He taught in parables, His reply was, "Because it is given unto you to know the mysteries of the kingdom of heaven, but to them it is not given." And then he quoted from Isa. vi the prophecy concerning this blindness. The kingdom of God, or of heaven, is no mystery, for it was plainly revealed in all the Old Testament. The sufferings and glory of the Messiah were fully revealed, but that there should be a long period between the sufferings and the glory, that the kingdom would be at hand and then postponed for a whole age, this was not revealed until by the Lord in these parables, and later to and by Paul. A concordance will enable any one to see that the word "mystery" is used of God in Christ, Christ in His people, the blindness of Israel, the resurrection of the just, the development of iniquity, the end of this age. This whole age between the rejection of Christ and His coming again in glory is the time of the mysteries of the kingdom which our Lord sets forth in these seven parables of this chapter. Mark and Luke each give the first one—the parable of the sower—the understanding of which seems all important, for our Lord said when asked for its significance, "Know ye not this parable? And how, then, will ye know all parables?" (Mark iv.)

From our next lesson we learn that the field is the world (verse 38), and we must bear in mind that it is a world lying in the wicked one and that he is the god of it. It is an evil age and ever growing worse as far as the fear of God is concerned (I John v, 19; II Cor. iv, 4; Gal. i, 4; Rom. xii, 1, 2; II Tim. iii, 1-5). Alongside of unparalleled progress on many lines there is unparalleled iniquity, unbelief, rejection of the Bible as the word of God and of the deity of Christ and of His atonement for sin. We are nowhere taught to expect any improvement in these matters during this age, but we are faithfully to sow the seed of the word of God everywhere and expect just what we are taught in this parable. Some set their hearts on certain results and say we must have this or that, we must have fifty or a hundred conversions, we must have a revival, the town must be taken for God, etc. Happier are those who are in harmony with the Lord and who rest on His assurance that His word will accomplish that which He pleases (Isa. lv, 11). It is incorruptible seed, the word of life, and He has promised to watch over it (I Pet. i, 23; Acts v, 20; Jer. i, 12, R. V.). The hearts of men are the soil, and some are beaten so hard by the going to and fro of the things of this life that the seed can scarce find entrance, and the devil is always watching to catch it away lest they should believe and be saved. Other hearts are hard within, rocky hearts, but with enough soft soil to receive the seed. Such appear to enjoy the word; they say it does them good they receive it gladly, but they are easily offended, cannot stand any persecution.

In others the soil is good enough to grow thorns and the seed does find a lodging, and it grows, but the thorn grows so fast that there is no fruit. The cares and pleasures of this life, the deceitfulness of riches, the lusts of other things, choke the word, and no fruit is brought to perfection. In the first two kinds of soil there is no indication of salvation. I am inclined to believe that this third kind of soil indicates a possibility of salvation, but saved as by fire (I Cor. iii, 14, 15). The fourth kind of soil is good by the grace of God. There is an honest reception of the truth. They hear it and understand it and keep it and bring forth fruit with patience, even to thirty, sixty or a hundred fold: "All through this age this is what we are to expect and only this. It is ours to sow the seed, the pure seed of the word of God, everywhere and at all times, with confidence in Him that He will accomplish His pleasure by it, always. Blessed is that servant who has his Lord when He cometh shall be so doing. Who can estimate the honor of being a laborer with God? Who would not say, "Here am I, send me!" But we must be sure that we preach only the preaching which He bids us, that we carry only His message.

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