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1-21 - K. V.

THE SAVIOR'S TEACHINGS

GOOD SEED FOR GOOD GROUND.

Matthew 13:1-9: 18:21-"Wherefore, putting away all fithiness and operfluous of warkalmas receive with markness the engraffed word, which is able to stee your souls" James

SING a boat as a pulpit, our Lord mught a great lessen respecting this method used by the Almighry is the selection of the "little flock" whom he lavites to be members with thrist lesus in the administration of his Millennial Kingdom. The Kingdom message or invitation thin of his Milliander Kingdom. The Kingdom message or invitation is the "seed" which is under consideration in the above parable, which under favorable conditions, perminates and brings forth the required fruitage of character-development. Our Lord was the great Sower of this good seed of the Kingdom, and after him came the specifies. Since then he has used all of his faithful people more or less in this seed sowing.

The fact that most of the "seed" or the Drame message seems wasted is no proof that the message is not good and desirable. This parable shows that the real fault lies in the soil-in the best. If all hours were right the oversage or seed would bring forth much fruit exactables.

The complete dates that not all of the sell is good or suitable; nevertheless,

The parable states that not all or the sell is good or entiable; nevertheless, the intimation is that it is within the power at many to correct and offset the unfavorable conditions in themselves. We are not left to conjecture, for this is one of the few parables which our lead himself interpreted—a fact which many seem not to have noticed.

many seem not to have noticed.

The "seed" is the message of the Kinndom many do not understand it.

On such ears the message is lost for the Adversary is no the afert to take it
away, as symbolized by the birds decorning be exposed "seed by the wayside." Such "wayside" herrors constitute the most numerous class in every congregation of the monthal church. They are merely formalists, "Stony" ground represents neather class of heavers of the Kingdom mes

sage. To them it woulds good, they are interested, but they lack depth of character. They make professions and for a time theorial extraordinarity, but they lack the depth becoming to a character development suitable for the Lerd's use in the work of the K'ingdom, and when the trials and testings Lord's use in the work of the kingdom, and was institute that the barried on the Lingdom on "Cower, beds of case, while others hight to win the princ and said through bloody sens." There is no easy road to the Kingdom. The Muster declares to all who would be of the elect "Bride." "Through much tribulation shall ye enter the Kingdom."

The ground which will produce thorns is rich, and very suitable for the production of proper Christian character, but it is infested with them seed, and the soil cannot successfully produce soin wheat and thoras, hence as the parable shows, the thoras choke out the wheat so that a sufficient crop is not produced. These thorns are not as some have suggested, sensual vices and criminal appetites. Hearts in which sensually don mays have no ear what ever for the Kingdom message, and are not mentioned in the parable, which refers only to those who are no longer willing sinners, but who are walking outwardly in the way of righteensness. The Master's word is, "He that receiveth the seed among thomes is he that beareth the word, and the cares of this world and the descriptioness of riches above the word and he becometh unfruitful." There are many noble people retrevented also by this portion of the parable. There are many who, if freed from the spirit of the world, from its ambitions and wealth and industries its love of the good things of this life would be very fruitful in righteousness. When we took about us and see th thrift and energy of many people of civilized lands, we say to curseives, projectly, if these fives were really inraed into the way of the Lord and were riof these earthly encumbrances, what grand, noble characters they would make However, their strength their energy is absorbed by worldly uffairs and cares, and they do not bring forth the fruitings decumeded as the necessary qualification for the higher honors of a purce with Christ in his Klingdom. The Master's message to such is, You cannot give your time and strength and Influence to worldly matters and at the same time make your "calling and election sure" to a place with me in my Kingdom. Wheever would be my disciple, let him take up his cross and follow me. Where 1 am there shall my

"Herein is my Pather glorified that ye hear much fruit," said our Master. In this parable the good ground varies in my productiveness—thirty, sixty and an hundred fold. The larger the returns, the greater will be the Father's pleasure and the Saviors giory. Nor is the statement me extreme one, as some might suppose. The new "mittele wheat" some times produces more than two hundred grains from one. This parable seems to imply that the responsibility for the fruitfulness of the heart and life and character depends on Those in whom the traits will be the point abundant will be such as grasf the invitation most intelligence and carnestly. The that heareth the word and understranted of and whose heart is in a condition of nealty to God and who frees himself from nindrances and worldly amortions and espirations and the the Apostic Paul, can say. "This one thing I do," will surely guid the

vient that we have your source or good colerations in respect to it; it is additionally necessary, as the Master says, that we should concentred the Kingdom message, honce the need of bode study Inde _ id to ple runsider it vers wise and proper that several years of study by devoice, to preparation for the few years of earther line. How may is spoin, then, should be considered proper for our preparation for the control line and Kingdom theseings? The time and spent, and the harvest of that's, skyly or a hundred fold illustrates the degree and lotensity of our curnestness. The receives in the Kingdom will also be proportionate. "As star different from star in glory, so small it to in the resur-rection of the dead." Varying degrees of glory in the Kingdom will be main fested, jut none will be acceptable to the Father who shall not have brought forth fruitage in good measure.

FROM THE DEPTHS

'Now. Johnny," gentleman who had kindly consented to teach the class, "what does this fascinating story of Jonah show in dimples, blotteness, skin or

'It reaches us." said Johnny, that you cannot keep a good man

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all druggists. Don't make any mistak but remember the name, Swamp-Root

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