

The preaching of the W of G has a different effect upon various people who hear it. There are some who hear the W of G and rejoice because it teaches them the will of G and gives them the promise of his grace. On the other hand there are many who hear the same, but simply close their heart hard-heartedly against it.

Yet in spite of the fact that the W of G is rejected by thousands of people today, and it has been so at all times, ~~yet~~ we may rightly say that it is the W of G which has established and maintained the greatest and most influential institution the world has ever known, namely, the Christian Church. ~~And~~ the Scr teach us plainly that if it were not for the true Xtians, G would have destroyed the world long ago.

If we look back into the history of the world, we will find that many individuals, yes even nations have perished because they opposed the W of G., while there were others who have risen to greatness because they have accepted it. Think for example of the Jewish nation. In spite of the fact that the Sav was born in their midst and that he lived and walked among them, yet they would not, as a nation, accept him as the Messiah, and therefore would not accept his Word. What was the result? They were destroyed, never again to be united as a nation. What a dreadful curse for rejecting the W of G. And we need only to go back a few years into a period of history which is known to all of us. Why was it that Germany in the last war suffered such dreadful defeat? If you will look into the religious life of the nation as a whole at that time, you will become astonished at the infidelity and the rationalism which was rampant at that time. O, they had begun to forsake the God of their ~~ancestors~~ <sup>ancestors</sup> and rejected the W of G, thus bringing upon themselves the curse of G. And, fr, how is it in our own fair country today? Has not rationalism crept into even so many of our so-called Christian churches? May the good L preserve this nation from such dreadful fall, which is the inevitable result of opposition to the W of G.

The T which presents itself for our prayerful meditation today gives us opportunity to study the result of the W of G upon the hearts of men. I do therefore invite your attention to the discussion of *the parable of*

#### THE SEED AND THE SOILS.

Let us follow the Lord's own line of thought in this passage, and dwell,

1. On: The presentation of the parable.
2. The interpretation of the parable.
3. The application of the parable.

T.4-8. Christ had performed many miracles and had preached many powerful sermons. In a short time his fame had spread ~~throughout~~ <sup>throughout</sup> the country and the Ev. tells us that people were flocking to him from every city, most of them, of course coming out of sheer curiosity. On this occasion the multitudes pressed on him so hard that he was forced to get into a small boat and row a short distance into the sea in order to be able to speak to the multitudes. He would always take the opportunity of preaching sin and salv to such who had gathered about him. He spoke to them frequently about the mysteries of the kingdom of G, doing so especially thru parables. ~~Out~~ T is one of these.

The story which our T brings is clear and easily understood by every one. The Sav is picturing a farmer sowing his seed upon his field. In those days all of this work was done by ~~hand~~ <sup>hand</sup> and we may picture to ourselves a farmer walking back and forth upon his field, scattering seed, as the swing of his arm keeps time with each plodding step.

And the LJ used this particular example for a special purpose. Every one realized the importance of sowing seed. As in our time, so then too agriculture was one of the main, or we may even say the important occupation. We may erect large buildings, may run airplanes and railroads over the length and breadth of our country, we may educate the nations, but all of these occupations would ultimately cease, if we would stop sowing seed.

Notice that the LJ goes into minute details in his parable. The seed which the man was sowing was good seed. It had the power to germinate, grow and yield a harvest. But it must also have good soil in order to do this. However, the soil is not all so good. Some of the ground was hard and solid, having been trodden down by people who made it into a road, or path. This was a peculiar condition found in Palestine, that ~~people would~~ the paths between towns and hamlets followed the nearest way and easiest slopes of the hills, without any regard for the grainfields. So it might happen that a grain field would be divided into several sections by paths. Now X says that some seed would naturally fall upon these paths, but the birds would eat most of the good kernels, while the rest would be trodden into the ground.

There is also another kind of soil upon which the seed falls. The layer of earth is very shallow, having a rocky base. Naturally, when the seed would fall thereon, it would quickly sprout and grow, but as soon as the hot and dry weather would set in, it would wither and dry, because of the lack of sufficient moisture. Other seed fell upon apparently good ground, but in tilling the soil, the roots of the weeds and vines had not been removed, and as soon as the seed began to grow, the weeds would choke them out, thus preventing a harvest. Surely with these existing conditions the sower would become discouraged and quit, but he knows that there is some good ground, in which the seed will spring up, grow, and mature and finally bring forth a good harvest. Encouraged by this fact he continues his duties until all the seed has been cast into the ground. After many days, the time of harvest comes, and the husbandman sends out his servants to gather in the abundant harvest which was the result of the good seed in the good ground. You ask, what does par mean? L gives own explanation.

II.

v.11-1b. The sower, of course, is G himself. He has worked out the plan of salv for mankind, and he earnestly wishes to raise a large harvest of saved souls. The seed as our T tells us is the W of G itself. It is the W as spoken by the LJ himself, or as it was proclaimed by the tongue and pen of these heroic men of G who spoke as the were moved by the HG. The W as we find it today in the book of books, is still the seed from which grows the harvest to be gathered into Gods garner, heaven. How sad that many people today, even such who are in the realm of Christianity, do not think that Gds W is still adequate to fulfill the great task of saving souls, for which the L has given it to us. Many claim that they must have a direct call thru revelation or even try to put themselves into the place of Gds W, by trying to save themselves by their meager, outward acts and good works. But in spite of this fact, the W of G cannot be broken, it is and will remain the only saving power, the seed from which G will reap his harvest for eternity. But, like seed, the W must be sown.

This good seed, the W of G is sown in various manners. It is sown by the reading and use of your Bible in the home and in your private devotion. It is sown thru preaching and teaching the HS. It is sown by the administration of the Lds Sacraments. It is sown when parents teach their children the statutes of G and teach them how to pray. It is sown by leading a pious xtian life. It is sown by distributing such literature which will bring one to faith in XJ.

And now, what happens when this good seed, the W of G is sown? We may learn this from the lesson taught in our T. Some falls by the wayside. That is, it falls upon hearts which have been hardened by sin, and have thus become wholly indifferent to the Will of G. When the W of G falls upon their ears, they either willfully reject it outright, or Satan will offer some diversion or distraction which will keep the W from making a lasting impression. (2) On other instances the W falls on shallow soil. At first the hearers seem eager to receive it, they make wonderful promises, and at first take an active part in all church affairs, in short, to use the sectarian expression, they have "gotten religion". As the seed in the ground, it quickly sprung up, but soon died out again. So with these people also. As soon as they believe that they will have to sacrifice something for G, or as soon as it seems that persecution sets in, or even as when seen as they must defend their convictions, alas, they wither and die, and deny X. In a short time they change from a brave, boasting Peter, to a cowardly, denying Simon.



Again some seed falls among thorns. Such people today at first seem glad to have received the W and to be in possession of sp blessings. All seems to be well with them. Soon, however, they begin to become secure, they begin to expose themselves to evil influences, and seek associations with the enemies of X and his W. Just at this time then the affections of the flesh which have, like weeds, not been wholly rooted up, begin to grow and thrive. Worldly ambitions and sinful pleasures begin to take up more and more time and interest. Sp life begins to grow weak, Bible reading, prayer, church-going, begins to decrease and finally ceases, and before they realize the fact, they are sp dead. Thus it has been at all times, and is also today, even, sorry to say, with some who were formerly faithful members of our congregation. One need only to look over the list of such who have ~~been~~ <sup>pledged</sup> loyalty to X at his altar in confirmation, and we will see the truth of the statement. Indeed, a depressing condition.

Our T finally refers us to another class of people. There are still some who hear the W of G in whose heart the seed finds permanent lodging. They hear the W of G, receive it in their heart and make their heart its dwelling place thruout their life. Thru faith they have become entirely new creatures in X, and they consecrate their entire life to the service of G and their neighbor. And what is the result? Our T tells us that they bring forth fruits of faith. Some 30, some 60 and some 100 fold. In short, they bring forth fruits well pleasing to G and remain faithful unto the end. And on the last great day, the day of the harvest, when the wheat will be separated from the chaff, they will be found among them who will be gathered in the palace of the King of Glory, whom they have served thruout their life. O, xtian fr, will you be a-mong them?

Let us also ~~ask~~ <sup>ask</sup> what the Lds purpose was in relating this par.

### III.

v.8. Wherever X went, he found such people of whom he spoke in ~~the~~ <sup>our</sup> par. It was therefore high time that those who were listening to him on this occasion to glance into the mirror of the law and see there their own reflection. How were they receiving the W? What kind of hearers were they? And let us ask ourselves this question also. What sort of hearer of the W am I? Do I belong to the class of the wayside hearers? Do I stubbornly refuse to accept X and his W just because it does not appeal to my reason and intelligence? Am I so foolish as to set my wisdom, which is so insufficient, above the knowledge of G who knows all things? Am I permitting Satan to grasp away the lessons which I have learned from his W or ~~Sun~~, so that I cannot put it to practise on Mon?

Or am I perhaps a member of the group, compared to the shallow soil? Is my faith constant, or am I one of those who becomes so easily warmed and stirred up by the appeals of the W of G by just that soon lose all interest again?

Or do I permit the temptations, and desires of my flesh rule my sp life, so that they finally crowd out and suffocate my sp life, faith? O let us not permit the cares of this life, or anything else come between ourselves and our G. And if we are guilty of any of these sins, seek refuge today with your G, lest he ~~call you into eternity~~ <sup>call you into eternity</sup>, and in your impenitent and unbelieving state you be lost. May it be said of us all that we are such who have received Gas W, and keep it in our heart until the final harvest of joy in heaven.

xx: Only when our ears are stopped to the distracting noises of the world round about us, will we be able to absorb and hear the quiet voice of the Gos.

AMEN.

*Such were also present at this time.*