

This is a portion of a larger book. In this version, the Bible texts have been modified into modern English, the punctuation improved, headings and emphasis may have been added, and some sentences realigned.

Christ's Object Lessons (The parables)

Chap. 6

Other Lessons from Seed-Sowing

From the work of seed sowing and the growth of the plant from the seed, precious lessons may be taught in the family and the school. Let the children and youth learn to recognize in natural things the working of divine agencies, and they will be enabled to grasp by faith unseen benefits.

As they come to understand the wonderful work of God in supplying the wants of His great family, and how we are to co-operate with Him, they will have more faith in God, and will realize more of His power in their own daily life.

God created the seed, as He created the earth, by His word. By His word He gave it power to grow and multiply. He said, "Let the earth bring forth grass, the herb yielding seed, and the fruit tree yielding fruit after his kind, whose seed is in itself, upon the earth; and it was so. . . : And God saw that it was good." Genesis 1:11, 12.

It is that word which still causes the seed to grow.

Every seed that sends up its green blade to the sunlight declares the wonder-working power of that word uttered by Him who "spoke, and it was"; who "commanded, and it stood fast." Psalm 33:9.

Christ taught His disciples to pray "Give us this day our daily bread." And pointing to the flowers He gave them the assurance, "If God so clothe the grass of the field, . . . shall He not much more clothe you?" Matthew 6:11, 30. Christ is constantly working to answer this prayer, and to make good this assurance. There is an invisible power constantly at work as man's servant to feed and to clothe him. Many agencies our LORD employs to make the seed, apparently thrown away, a living plant. And He supplies in due proportion all that is required to perfect the harvest. In the beautiful words of the psalmist:

“You visit the earth, and water it;
You greatly enrich it;
The river of God is full of water;
You provide them corn when You have so prepared
the earth.
You water her furrows abundantly;
You settle the ridges thereof;
You make it soft with showers;
You bless the springing thereof.
You crown the year with Your goodness;
And Your paths drop fatness.”

Psalm 65:9-11, R.V.

The material world is under God's control. The laws of nature are obeyed by nature. Everything speaks and acts the will of the Creator. Cloud and sunshine, dew and rain, wind and storm, all are under the supervision of God, and yield implicit obedience to His command. It is in obedience to the law of God that the spire of grain bursts through the ground, “first the blade, then the ear, after that the full corn in the ear.” Mark 4:28. These the LORD develops in their proper season *because they do not resist His working*.

And can it be that man, made in the image of God, endowed with reason and speech, shall alone be unappreciative of His gifts and disobedient to His will? Shall rational beings alone cause confusion in our world?

In everything that tends to the sustenance of man is seen the concurrence of divine and human effort. There can be no reaping unless the human hand acts its part in the sowing of the seed. But without the agencies which God provides in giving sunshine and showers, dew and clouds, there would be no increase.

Thus it is in every business pursuit, in every department of study and science.

Thus it is in spiritual things, in the formation of the character, and in every line of Christian work. We have a part to act, but we must have the power of divinity to unite with us, or our efforts will be in vain.

Whenever man accomplishes anything, whether in spiritual or in temporal lines, he should bear in mind that he does it through co-operation with his Maker. There is great necessity for us to realize our dependence on God. Too much confidence is placed in man, too much reliance on human inventions. There is too little confidence in the power which God stands ready to give. “We are laborers together with God.” 1 Corinthians 3:9.

Immeasurably inferior is the part which the human agent sustains; but if he is linked with the divinity of Christ, he can do all things through the strength that Christ imparts.

The gradual development of the plant from the seed is an object lesson in child training. There is “first the blade, then the ear, after that the full corn in the ear.” He who gave this parable created the tiny seed, gave it its vital properties, and ordained the laws that govern its growth.

And the truths which the parable teaches were made a living reality in His own life. In both His physical and His spiritual nature He followed the divine order of growth illustrated by the plant, as He wishes all youth to do. Although He was the Majesty of heaven, the King of glory, He became a babe in Bethlehem, and for a time represented the helpless infant in its mother's care. In childhood He did the works of an obedient child. He spoke and acted with the wisdom of a child and not of a man, honoring His parents and carrying out their wishes in helpful ways, according to the ability of a child.

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But at each stage of His development He was perfect, with the simple, natural grace of a sinless life. The sacred record says of His childhood, “The child grew, and waxed strong in spirit, filled with wisdom; and the grace of God was upon Him.” And of His youth it is recorded, “Jesus increased in wisdom and stature, and in favor with God and man.” Luke 2:40, 52.

The work of parents and teachers is here suggested. They should aim so to cultivate the tendencies of the youth that at each stage of their life they may represent the natural beauty appropriate to that period, unfolding naturally, as do the plants in the garden.

Those children are most attractive who are natural, unaffected. It is not wise to give them special notice, and repeat their clever sayings before them. Vanity should not be encouraged by praising their looks, their words, or their actions. Nor should they be dressed in an expensive or showy manner. This encourages pride in them, and awakens envy in the hearts of their companions.

The little ones should be educated in childlike simplicity. They should be trained to be content with the small, helpful duties and the pleasures and experiences natural to their years. Childhood answers to the blade in the parable, and the blade has a beauty peculiarly its own. The children should

not be forced into a precocious maturity but should retain as long as possible the freshness and grace of their early years.

The little children may be Christians, having an experience in accordance with their years. This is all that God expects of them. They need to be educated in spiritual things; and parents should give them every advantage that they may form characters after the similitude of the character of Christ.

In the laws of God in nature, effect follows cause with unerring certainty. The reaping will testify as to what the sowing has been. The slothful worker is condemned by his work. The harvest bears witness against him.

So in spiritual things: the faithfulness of every worker is measured by the results of his work. The character of his work, whether diligent or slothful, is revealed by the harvest. It is thus that his destiny for eternity is decided.

Every seed sown produces a harvest of its kind. So it is in human life. We all need to sow the seeds of compassion, sympathy, and love; for we shall reap what we sow. Every characteristic of selfishness, self-love, self-esteem, every act of self-indulgence, will bring forth a like harvest. He who lives for self is sowing to the flesh, and of the flesh he will reap corruption.

God destroys no man.

Everyone who is destroyed will have destroyed himself.

Everyone who stifles the admonitions of conscience is sowing the seeds of unbelief, and these will produce a sure harvest. By rejecting the first warning from God, Pharaoh of old sowed the seeds of obstinacy, and he reaped obstinacy. God did not compel him to disbelieve. The seed of unbelief which he sowed produced a harvest of its kind. Thus his resistance continued, until he looked upon his devastated land, upon the cold, dead form of his first-born, and the first-born of all in his house and of all the families in his kingdom, until the waters of the sea closed over his horses and his chariots and his men of war. His history is a fearful illustration of the truth of the words that "whatsoever a man sows, that shall he also reap." Galatians 6:7. Did men but realize this, they would be careful what seed they sow.

As the seed sown produces a harvest, and this in turn is sown, the harvest is multiplied. In our relation to others, this law holds true. Every act, every word, is a seed that will bear fruit. Every deed of thoughtful kindness, of obedience, or of self-denial, will reproduce itself in others, and through them in still others. So every act of envy, malice, or dissension is a seed that will

spring up in a “root of bitterness” (Hebrews 12:15), whereby many shall be defiled. And how much larger number will the “many” poison. Thus the sowing of good and evil goes on for time and for eternity.

Liberality both in spiritual and in temporal things is taught in the lesson of seed sowing. The LORD says, “Blessed are you that sow beside all waters.” Isaiah 32:20. “This I say, He which sows sparingly shall reap also sparingly; and he which sows bountifully shall reap also bountifully.” 2 Corinthians 9:6.

To sow beside *all waters* means a continual imparting of God's gifts. It means giving wherever the cause of God or the needs of humanity demand our aid. This will not tend to poverty. “He which sows bountifully shall reap also bountifully.” The sower multiplies his seed by casting it away. So it is with those who are faithful in distributing God's gifts. By imparting they increase their blessings. God has promised them a sufficiency that they may continue to give. “Give, and it shall be given to you; good measure, pressed down, and shaken together, and running over, shall men give into your bosom.” Luke 6:38.

And more than this is wrapped up in the sowing and the reaping. As we distribute God's temporal blessings, the evidence of our love and sympathy awakens in the receiver gratitude and thanksgiving to God. The soil of the heart is prepared to receive the seeds of spiritual truth. And He who ministers seed to the sower will cause the seed to germinate and bear fruit to eternal life.

By the casting of the grain into the soil, Christ represents the sacrifice of Himself for our redemption. “Except a corn of wheat fall into the ground and die,” He says, “it abides alone; but if it die, it bringeth forth much fruit.” John 12:24. So the death of Christ will result in fruit for the kingdom of God. In accordance with the law of the vegetable kingdom, life will be the result of His death.

And all who would bring forth fruit as workers together with Christ must first fall into the ground and die. The life must be cast into the furrow of the world's need. Self-love, self-interest, must perish. But the law of self-sacrifice is the law of self-preservation. The seed buried in the ground produces fruit, and in turn this is planted. Thus the harvest is multiplied.

The husbandman preserves his grain by casting it away. So in human life, to

give is to live. The life that will be preserved is the life that is freely given in service to God and man. Those who for Christ's sake sacrifice their life in this world, will keep it to life eternal.

The seed dies to spring forth into new life, and in this we are taught the lesson of the resurrection. All who love God will live again in the Eden above. Of the human body laid away to molder in the grave God has said, "It is sown in corruption; it is raised in incorruption: it is sown in dishonor; it is raised in glory: it is sown in weakness; it is raised in power." 1 Corinthians 15:42, 43.

Such are a few of the many lessons taught by nature's living parable of the sower and the seed. As parents and teachers try to teach these lessons, the work should be made practical. Let the children themselves prepare the soil and sow the seed. As they work, the parent or teacher can explain the garden of the heart with the good or bad seed sown there, and that as the garden must be prepared for the natural seed, so the heart must be prepared for the seed of truth. As the seed is cast into the ground, they can teach the lesson of Christ's death; and as the blade springs up, they can teach the lesson of the truth of the resurrection. As the plants grow, the correspondence between the natural and the spiritual sowing may be continued.

The youth should be instructed in a similar way. They should be taught to till the soil. It would be well if there were, connected with every school, lands for cultivation. Such lands should be regarded as God's own schoolroom. The things of nature should be looked upon as a lesson book which His children are to study, and from which they may obtain knowledge as to the culture of the soul.

In tilling the soil, in disciplining and subduing the land, lessons may constantly be learned. No one would think of settling upon a raw piece of land, expecting it at once to yield a harvest. Earnestness, diligence, and persevering labor are to be put forth in treating the soil preparatory to sowing the seed. So it is in the spiritual work in the human heart. Those who would be benefited by the tilling of the soil must go forth with the word of God in their hearts. They will then find the fallow ground of the heart broken by the softening, subduing influence of the Holy Spirit. Unless hard work is bestowed on the soil, it will not yield a harvest. So with the soil of the heart: the Spirit of God must work upon it to refine and discipline it before it can bring forth fruit to the glory of God.

The soil will not produce its riches when worked by impulse. It needs thoughtful, daily attention. It must be plowed often and deep, with a view to

keeping out the weeds that take nourishment from the good seed planted. Thus those who plow and sow prepare for the harvest. None need stand in the field amid the sad wreck of their hopes.

The blessing of the LORD will rest upon those who thus work the land, learning spiritual lessons from nature. In cultivating the soil the worker knows little what treasures will open up before him. While he is not to despise the instruction he may gather from minds that have had an experience, and from the information that intelligent men may impart, he should gather lessons for himself. This is a part of his training. The cultivation of the soil will prove an education to the soul.

He who causes the seed to spring up, who tends it day and night, who gives it power to develop, is the Author of our being, the King of heaven, and He exercises still greater care and interest in behalf of His children. While the human sower is planting the seed to sustain our earthly life, the Divine Sower will plant in the soul the seed that will bring forth fruit to life everlasting.

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