

POINTS AND PARAGRAPHS

To each one of us there is given a field in which he may sow good seed or bad. v. 24.

We should distinguish between what comes into our life from God and what comes from Satan. v. 25.

Even Satan has something to teach us. We do well to imitate his watchfulness and perseverance. v. 25.

The good and the evil have always existed in the world, side by side. v. 26.

The Bible solves the problem of the existence of evil by tracing it back to the devil. vs. 27, 28.

Zeal is a good thing, but unless it is mixed with prudence, it may do much harm. v. 29.

We must not expect to find perfection in any human society, not even in the Church of God. v. 30.

The good and the evil which are mingled in their growing time will be separated in their time of maturity. v. 30.

The important question for each of us is "Am I wheat, or tares?" v. 30.

Let us not be discouraged by small beginnings. vs. 31, 32.

Quiet influences are often the strongest. v. 33.

Our religion is meant to influence every part of life. v. 33.

A single earnest Christian in a family may win the whole household to the Saviour. A single fervent disciple may move a congregation or a community. A single champion for Christ, like Luther, may subdue a kingdom. v. 33.

The Romans had a law directed against the injuring of a man by sowing the seed of evil weeds among his grain. It is said that the same form of malice was found in India not many years ago. "See," says a writer who had lived in the land, "that lurking villain watching for the time when his neighbor shall plough his field. He carefully marks the period when the work has been finished, and goes in the night following and casts in what the natives call

pandinella, viz., pig paddy. This being of rapid growth springs up before the good seed, and scatters itself before the other can be reaped, so that the poor owner of the field will be for years before he can get rid of the troublesome weed. But there is another noisome plant which these wretches cast into the ground of those they hate, called *perum pirandi*, which is more destructive to vegetation than any other plant. Has a man purchased a field out of the hands of another, the offended person says, "I will plant the *perum pirandi* in his grounds." Archbishop Trench says he knew in Ireland of an outgoing tenant, who in spite at his eviction, sowed wild oats in the fields which he was leaving.

There is a remarkable similarity between the wheat and the tares, while they are yet in the blade. Thomson in "The Land and the Book" says: "In those parts (of the field) where the grain has headed out, the tares have done the same, and then a child cannot mistake them for wheat or barley, but where both are less developed, the closest scrutiny will often fail to detect them. Even the farmers, who in this country generally weed their fields, do not attempt to separate the one from the other."

From the beginning good and evil have been growing together in the world. In the first family, we have the two brothers, Cain and Abel, in the home of Eli there were Hophni and Phinehas, in the household of David, we find the same mixture, and even in the company of the apostles. The world and the Church to-day illustrate the same fact. God is patient with the evil. We should learn to imitate His patience, whilst all the time seeking to make the wicked around us better.

At the end there will be a separation between the good and the evil. There will be one place for Judas and another place for John. We may not be as bad as Judas or as good as John, but we must be classed either among the enemies or among the friends of Christ. For His enemies the end