

There is so much for us to get of wisdom and truth and goodness that we should always keep getting. Our education will never be completed until we know all we can know, and are all we have the power and opportunity to be. That will be a long while yet, will it not? Going to school and learning from books are very necessary, but these are a small part of our education. The real school days will come when we have to practice what we have learned. Examination day is not the only test of knowledge. When we are called to go out into busy life and do what we have been taught, our real test will come. So let us seek a full all-round culture. Educate your body that it may be healthy and strong, and that you may wisely use all your powers, and never abuse yourself. Educate your minds that you may know and be able to appreciate all that is beautiful and good and true in all the world. Educate your manners that you may always be a gentleman or lady to everyone and everywhere. Educate your morals that you may always love that which is pure and good, and despise everything that is bad. Educate your talents that you may use them for God and your neighbor, and so grow into a beautiful and all-round character as the "plants" grow, or be built up into a beautiful, strong, and well-polished "palace," such as our text speaks of. Always remember that the knowledge of God's word and will is the true foundation of wisdom and that we may be wise in the things of the world and yet very foolish toward God and duty. (Read Prov. 2, 1-6.) Religion and true education go together. "The fear of the Lord is the beginning of wisdom." The most highly educated scholars have been the most humble Christians. Christ is still "the truth," and only "the truth shall make you free." Never think that you are a sign of great knowledge, or the light of faith or prayer or Sabbath-keeping, or worship. The wise men of all times have been those who came seeking Jesus. (Matt. 2, 1, 2.)

Aug. 7th.—"Seeing God in nature." Ps. 145, 10. (Lesson, Matt. 6, 24-34.)

Nature speaks to us of God. Christ was ever in lively sympathy with nature. He saw in the flowers and birds evidences of the loving Father's care, and taught us the lessons of trust and gratitude. The "works" of God are manifold. The "heavens," "firmament," "earth," "sea," "day," "night," "mountains," "hills," "valleys," "fields," are all said to show forth his goodness. The "thunder," "rain," "lightning," "snow," "frost," "hall," "cold," "heat," all speak of him. In short, the Bible speaks of God as speaking to man in and by all created things. God the almighty Creator uses all he has made to teach man. Lessons of his power, majesty, glory, goodness, care, are all before us as we study his works. The doctrine of an all-wise and almighty Creator should be made very clear to-day. The argument of design may be illustrated by the use of a watch, e.g.:

1. The watch does not exist of itself. It was made by somebody. So the universe.
2. The watch was made by somebody who knew what he wanted. He did not make it just by chance. So the universe.
3. The watch was made by somebody who knew how to make what he wanted. Every part of the watch is properly related to every other part; case, face, hands, wheels, springs, levers, jewels, etc., all have their place. So with the universe.
4. The watch was made for a purpose. So with the worlds. And as the watch fulfills its purpose does it glorify the

maker. In this manner many great lessons may be easily brought home to the young minds. And as the watchmaker is greater than the watch, so is God of the universe. (Isa. 40, 25, 26.)

It is sad that so many take the blessings of the natural world, and never think of God as the giver. Our grace at meals should remind us regularly of our indebtedness to God. "Give us this day our daily bread," teaches us to thank the universe on him. "Forget not all his benefits" should be our continual aim in our own hearts. It is sad, too, that many misuse the bounties of the natural world. God has given us all these benefits to use for our true and lasting good, not merely for present enjoyment or gratification. Let us never abuse even a flower, or a little bird; but see in all these the proof of God's kindness and care.

Aug. 14th.—"Lessons from the harvest." Ps. 65, 11-13. (Lesson, Deut. 11, 8-17.)

The harvest is pre-eminently a time of ingathering. Hence, it is a time of rejoicing, and is so referred to in the Word of God. Harvest usually began in Palestine about the beginning of April, and ended in June. In some elevated parts of the country it was later. It began with barley, and its first fruits were taken to the temple in Passover week. The wheat harvest came next, and its first fruits were offered at Pentecost, which was originally appointed as a simple thanksgiving for the harvest, which, you see, was gathered between Passover and Pentecost.

1. The harvest teaches us of God's bounty. He is recognized as the giver in our topic text. All we have is of him and by his mercy. Let us never forget this. Man may labor and plan, but God gives the increase. The seed may be sown, but unless the rains fall and the sun shines the growth will be fruitless. So we are called to thanksgiving.

2. Harvest also teaches us of the good results of human labor. While man's work without God's blessing comes to nothing, so God can do nothing for man without man's help. The harvest is the result of co-operation. Man doing his best and God's blessing upon it all. If we never plough and sow we need not expect to reap. Solomon draws a very pitiful picture of a lazy man's field in Prov. 24, 30-34. Paul says that "he that will not work neither shall he eat." We need not work neither shall we get God's bounties, but God needs our hearty co-operation before he can give us the best that the earth can produce.

3. The harvest teaches also that "whatsoever a man soweth that shall he also reap." We gather sheaves of wheat where corn does not grow. Corn does not grow on stalks, nor oats from barley. So men sow their fields in view of the reaping time. All fields look alike after they are sown, but the growing grain soon shows its true character, and there is no mistake when the reapers are set to work. So with our life. Take care of the sowing, and the reaping will be a time of gladness and joy; or sow evil seed and the harvest will be sorrow and regret.

In the parable of the sower, Christ uses the harvest as a figure of the end of the world when all shall be cut down, either to be treasured in the eternal store-house of God or to be cast out as worthless chaff. What we shall be then depends on what we are now. Where we shall be then depends on our present relations to truth, purity, and righteousness. Let us sow good seed, cultivate it well, and await with glad hearts the happy harvest home of heaven, when we shall come again with rejoicing, bringing our sheaves with us.

## Toronto College of Music

In affiliation with the University of Toronto.

12-14 Pembroke Street.

F. H. TORRINGTON, Mus. Doc., Musical Director.

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