

universe. Every circumstance of your daily life has been carefully weighed by infinite love and wisdom combined. "All things work together for good to them that love God." Shall we not believe that, and thank our God for every trial just as truly as for every blessing? This is rooting into the love of God. It is a wonderful secret, though so simple.

Dr. Whyte speaks of God's providential dealings with us in this way: "We are all in the very heat of the furnace, and under the very graving iron, and in the very refining fire that our prefigured and predestinated character needs. Your life and its trials would not suit the necessities of my moral character, and you would lose your soul beyond redemption if you exchanged lots with me. \* \* \* As Butler says, there is a providential disposition of things around every one of us, and it is as exactly suited to the flaws and excesses, the faults and corruptions of our character, as if Providence had had no other life to make a disposition of things for but one, and that one our own. Have you discovered that in your life? Have you acknowledged to God that you have at last discovered the true key to your life? Have you given Him the satisfaction to know that He is not making His providential dispositions around a stock or a stone, but that he has one under His hand who understands His hand, and responds to it, and rises up to meet it and salute it?"

This is rooting into the love of God. It fills the life with sunshine and the heart with joy. It not only turns blessings into love-tokens; and it leads into such sweet and close fellowship with our Lord that we be "able to comprehend the breadth and length and depth and height of His love which passeth knowledge." Apart from this daily, hourly rooting—apart from the trustful, grateful fellowship into which it leads—we are unable to comprehend it; the chain is broken as far as we are concerned, and the cup of spiritual joy we had begun to drink waxes tasteless and empty. Thus we become Ephesian Christians who have left our first love and fallen from our first works. Thus we become failures instead of conquerors.

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### Do Something for the Truth.

You cannot set the world right, or the times, but you can do something for the truth; and all you can do will certainly tell if the work you do is for the Master, who gives you your share, and so the burden of responsibility is lifted off. Go to the man who is carving a stone for a building; ask him where that stone is going, to what part of the temple, and how is he going to get it into place, and what does he do? He points you to the builder's plan. This is one stone of many. So when men shall ask where and how is your little achievement going into God's plan, point them to your Master, who keeps the plans, and then go on doing your little service as faithfully as if the whole temple were yours to build.—Phillips Brooks.

If you don't love to go to church, go till you learn to love it. If you dislike to give to the church, give until you enjoy it. If you are not interested in reading the Bible, make a study of it until it becomes pleasant. If you do not enjoy praying, talk with God confidently until you love to commune with him.—Golden Rule.

God allows no toil to go unrewarded, hence He has made happiness the inevitable result of our unselfish service of others.

## • Our Young People •

### Lesson From the Wheat-Field.

BY REV. J. M. LOWDEN.

"Forewarned, forearmed;" thus runs the old adage.

Our week's parable teaches there is an enemy, the Lord's enemy and ours, cunning, malicious, relentless, persistent, whose purpose is to frustrate the work of the Son of man and morally to destroy us. To this end he conceals his presence, and with consummate skill seizes opportunity. While men sleep he does his evil work, and forthwith goes his way.

The parable further teaches that the nature of the soil is congenial to the seed sown; the enemy expects germination and growth, and not without reason.

As the tares in early growth so much resemble the wheat as to be indistinguishable, so some of the worst evils appear as virtues; thus the enemy's evil work does not immediately appear, and many are deceived as to the results of his seed-sowing. When, however, the blade springs up and brings forth fruit, then appear the tares; that is, their true nature is apparent.

These tares are not "degenerate wheat," as some persons have supposed, but are distinct in specie; so evil is always evil, never a good, however much in first appearance it may resemble good.

Learn this, too: secret sin must eventually manifest itself, growth being the law of its nature, and manifestation the result of growth.

Being thus forewarned of our danger, how shall we be forearmed?

1. By watching against the enemy's approach. Jesus' advice was, "Watch." Remember, the enemy most often comes as an "angel of light." Young people, look well to your associates and amusements. "The devil as a moral farmer has many hired hands. He does most of his farming by night. The danger period of a young person's life is the space between sunset and bed." Make it your purpose to give the devil no opportunity for seed-sowing in your heart.

2. By cultivating and nourishing to the utmost the good seed. Remember that the enemy's work is an "oversowing," and that the owner of the field has already cast in the good seed. This, in its growth, you can nourish and stimulate. Take to your heart the good advice of Israel's lawgiver. "Take heed to thyself, and keep thy soul diligently." Remember Paul's principle, "Set your mind on things that are above." Make it the habit of your life to think on things that are "true, honorable, just, pure, lovely, of good report; the things of virtue and praise." Thus will you nourish in its growth the good seed, thus will you dwarf the growth of the devil's sowing.

Live in the region of the will, not the emotions; on the plane of high moral principle, not on the low ground of mere feeling. Victor Hugo said, "People do not lack strength; they lack will." Paul's soldierly call to Christians was, "having done all, to stand."

The final thought, however, of being forearmed against the enemy is the doctrine of the Holy Spirit. He regenerates and sanctifies. He, so to speak, sterilizes the soil of our hearts to evil, and makes it abundantly productive of good. In view of this is

Jesus' prayer, "I pray not that Thou shouldst take them out of the world, but that Thou shouldst keep them from the evil."

It has been said: "Some persons would like the devil to be killed by God; it is better that he should be killed by us. So far as his influence is concerned, this is possible."

Finally, as the "children of the kingdom are the good seed" in the world, as the truth of God and the life of God assume bodily shape in individuals, as *personality* is the masterful force for righteousness among men, we, Christian Endeavorers, should strive earnestly to bear larger fruitage to the glory of God and the good of the world.

### Heart Soil.

*Topic for September 23.*—"Tares in Your Field."

—Matt. 13: 24-30, 36-43.

### "Sow to the Lord thy Seed."

#### Wheat and Tares.

Let four Endeavorers read this, each taking a stanza, and all uniting to read the fifth stanza.

Growing together, wheat and tares,

Clustering, thick and green,

Fanned by the gentle summer air,

Under one sky serene!

Over them both the sunlight falls,

Over them both the rain!

Till the angels come when the Master calls,

To garner the golden grain.

Growing together, side by side,

Both shall the reapers meet!

Tares aloft in their scornful pride,

Bowing heads of the wheat.

Swift and sure, o'er the waving plain,

The sickles sharp shall fly,

And the precious wheat, the abundant grain,

Shall be harvested in the sky.

But ah for the tares! for them the word

Of a terrible doom is cast!

"Bind them and burn," said the blessed Lord,

"They shall leave the wheat at last!

Never again the summer rain,

Never the sunshine sweet,

Thou, were lavished so freely all in vain,

On the tares among the wheat.

Where shall the reapers look for us,

When the day of days shall come?

Solemn the thought! with grandeur fraught,

Of that wondrous harvest-home,

Only the wheat shall be gathered in,

By the Master's great command,

For the tares alone the doom of sin,

And the flame in the judge's hand!

Jesus! O grant, when Thine angels come,

And reap the fields for Thee,

We may be gathered safely home,

Where Thy precious wheat shall be!

#### For Daily Readings.

|        |  |                        |
|--------|--|------------------------|
| Mon.,  | Sept. 17—Whence these Tares?                 | Jas. 1: 12-15          |
| Tues., | Sept. 18—Evil in the heart.                  | Luke 6: 39-45          |
| Wed.,  | Sept. 19—Power of evil.                      | Rom. 7: 14-25          |
| Thur., | Sept. 20—How far we control.                 | 1 Thess. 5: 21-22      |
| Fri.,  | Sept. 21—After the summer the harvest.       | Jer. 8: 18-22          |
| Sat.,  | Sept. 22—The good as a defeace.              |                        |
| Sun.,  | Sept. 23— <i>Topic. Tares in your field.</i> | Matt. 13: 24-30, 36-43 |

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"Thou didst it." In that recognition of the hand of God in our sorrow there is peace. His love rules in our grief.