

through Moses that the vineyard and harvest were not to be gleaned to the last grape and grain; but something to be left for the poor. For covetousness is never satisfied; the more it has the more it wants. Such insatiable ones injure themselves, and transform God's blessings into evil.—*Luther.*

Pointed Paragraphs on the Guilt of Greed.

There is a fable of a covetous man, who chanced to find his way one moonlight night into a fairy's palace. There he saw bars, apparently of pure gold, strewn on every side; and he was permitted to take away as many as he could carry. In the morning, when the sun rose on his imaginary treasure, borne home with so much toil, behold! there was only a bundle of sticks; and invisible beings filled the air around him with scornful laughter. Such shall be the confusion of many a man who died in this world worth his thousands, and wakes up in the next world not only "miserable, and poor, and blind, and naked," but in the presence of a heap of fuel stored up against the great day of burning.

Diodorus Seculus relates, that the forest of the Pyrenean mountains being set on fire, and the heat penetrating to the soil, a pure stream of silver gushed forth from the bosom of the earth, and revealed for the first time the existence of those rich lodes, afterwards so celebrated. Covetousness yields up of its pelf for sacred uses as unwillingly as if it were appointed to succeed the earth in the office of holding and concealing it; but let the fire of the Gospel be kindled in the Christian church, and its ample stores will be seen flowing forth from their hidden recesses, and becoming "the fine gold of the sanctuary."

M. Foscué, the French millionaire miser, in order to make sure of his treasures, dug a cave in his wine cellar so large and deep as to need a ladder to descend. At the entrance was a door with a spring lock, which, on shutting, would fasten of itself. After a time he was missing. Search was made for him but to no purpose. At last his house was sold. The purchaser, beginning to rebuild it, discovered a door in this cellar, and, going down, found him lying dead on the ground with a candlestick near him, and on searching farther, discovered the vast wealth which he had amassed. He went into the cave, and the door, by some accident, shutting after him, he perished for lack of food. He had eaten the candle and gnawed the flesh off both his arms. Thus died this avaricious wretch in the midst of the treasure which he had heaped together. Well did Paul write to the Colossians, "Set your affections on things above, not on things on the earth."

From the Poets.

O life misspent! O foulest waste of time!
No time has he his grovelling mind to store
With history's truths or philosophic lore.
No charm for him has God's all-blooming earth;
His only question this, "What are they worth?"
Art, nature, wisdom, are not match for gain;
And e'en religion bids him pause in vain.—*Ward.*

Woe to the worldly man, whose covetous
Ambition labours to join house to house,
Add field to field, till their enclosure edge
The plain, girdling a country with one hedge:
They leave no place unbought, no piece of earth
Which they will not engross; making a dearth
Of all inhabitants; until they stand
Unneighbor'd as unblest within the land.—*King.*



Has the spring resurrection touched you yet?

Ingenuity in Christian Work.

THERE are said to be three classes of people in the world—first, those who never do a good thing; second, those who are ready to do a good thing when it is pointed out and the plan of doing it is provided by some one else; and third, the ingenious people who are continually inventing new ways of doing good.

Christian Endeavorers, of course, do not belong to the first-class, and none should belong to the second class. It is to the third class that all should belong. Where there's a will there's a way. And when one is intensely in earnest to do service for Christ, there will be no trouble in devising ways and means to accomplish it.

The workers in our societies have been singularly successful in inventing new methods of work. But the field has scarcely been touched. That is the reason we hear so much about "ruts" in carrying on meetings and in committee work. A rut simply announces a failure—a failure to adapt the means to the end, a failure to change the plan to meet the changed circumstances. A plan that works well at one time may be valueless at another. When interest in any method has ceased it is as worthless as last year's nest from which the bird has fled. "Love is ingenious," and quick to discover ways of manifesting itself, and we should seek new and wise plans of bringing the blessings of the gospel to those who are without them.



At the York County Convention held in Newmarket on May 17th and 18th, Miss Jessie I. Carruthers, of Toronto, read an admirable paper on "The Associate Member: How to Get and How to Get Rid of." She called attention to a point that is frequently overlooked, that associate members while not decidedly professing themselves Christians, yet profess a desire after a Christian life: "This being the understanding with which the associate enters, it may fairly be expected that he not only believes in the Christian religion, but means to be a Christian sometime, to accept the character of Christ as his ideal, and to endeavor faithfully and prayerfully to conform his life to that ideal. Unless he does intend to become a Christian and an active member, he has no place in the associate ranks."



MERRY little sunbeams
Flitting here and there;
Joyous little sunbeams
Dancing everywhere;
Come they with the morning light
And chase away the gloomy night.

Kind words are like sunbeams
That sparkle as they fall,
And loving smiles are sunbeams
A light of joy to all,
In sorrow's eye they dry the tear
And bring the fainting heart good cheer.



LIGHT-HOUSES don't ring bells and fire cannons to call attention to their shining. They just shine.