

fulness is the highway to promotion. The trusty office boy is put into the warehouse. The faithful clerk becomes a partner. Generals are made of captains who are true to their duty.

Ye cannot serve God and mammon, v. 13. But every man will serve either God or mammon. God wrote on the table of stone

at Sinai, "Thou shalt have no other gods before me" (Exod. 20: 3), knowing that Israel would worship false gods if they did not worship the true God. Joshua said to his people, "Choose ye this day whom ye will serve," (Josh. 24: 15), being sure that they would serve either the living God or idols. Some master every man must have.

POINTS AND PARAGRAPHS

Do the right and you may dare the devil. v. 1.

The day of reckoning is often slow of coming; but it comes. v. 2.

Would that men were as prompt to do well as this man was to do evil. v. 4.

It is easy to be generous with what belongs to other people. v. 6.

There is something to be commended even in the worst of men. v. 9.

Though money must perish, we may exchange it for something which will endure. v. 9.

A straw shows which way the wind blows. v. 10.

Everything we have is given to us in trust to be used for God. v. 11.

Being a good servant is the best training for being a good master. v. 12.

Our choice of a master determines our destiny for eternity. v. 13.

Two farmers planted a field of potatoes in the spring. One was a godly man and kept the Sabbath. The other mocked at religion and worked on the Sabbath as if it were a week-day. When the autumn came, the man who worked on Sabbath had a good crop, while his Sabbath-keeping neighbor had a poor one. The godless man taunted the other with the uselessness of serving God. The quiet reply was: "God does not close His accounts on the first of October."

We may deceive ourselves into thinking that God does not see us and that He will not call us to give an account. But one day our eyes will be opened and we shall see our mistake. Alas! that it should be too late.

"While Count Zinzendorf was still a lad at school, he united his companions in a guild, which he called, 'The Order of the Grain of Mustard Seed,' and of which the badge was a ring, with the motto, 'No man liveth unto himself.' It was very little of course, that these boys could do to help others. But they planted a seed and the seedling grew into the great Moravian Missionary Brotherhood, whose branches extend throughout the world."

There are two kinds of riches, the transient and the true. The former is the least, the latter is the greatest. The Bible has been given to show us the true riches. We should place the highest value on the Book of books. The "Book of Heaven" seemed worth a tramp of two hundred and eighty miles to an Indian of our far North West. By no fault of his own he found that his Bible had been left behind as he arrived at home after a long journey. Saying little, he packed up a few cooked rabbits for his sustenance, and set out on snow shoes on the backward trail through the forest. Making seventy miles the first day, and seventy the second, he regained his Bible at the camp where it had been left. He travelled back happy, because, even by so long and rough a journey, he had secured what he so much valued. His Bible was worth to him at least that amount of self-denial. It may not be needful for us to make long journeys or undergo hardships to obtain the Bible. We cannot in such ways show how much we value it. But the measure of our esteem will be seen in the use we make of it. 'This book should be the constant companion of our daily lives to lead us into the possession of the true riches.'

Revised Duncan
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