

of every moment. The fragments of time have an importance which is often unrecognized. The wasting of a single moment may mean the missing of life's greatest opportunity. Any minute our great chance may come. Yet many of us who would not think of wasting property or money, squander time,—that most valuable of God's gifts, without which the other gifts of God would not be. How a man spends his spare time is a fair index of his character. The odd moments wisely economized may make all the difference between success and failure in life. No moment of time will seem of no account to the man who is always looking for the best investment of his energies and talents.

But buying up the opportunities which time presents requires also a man of vision. Without a broad vision of the meaning of life, without a true vision of what the first things of life are, without a clear vision of God the Giver of time, no man can truly estimate the relative value of the opportunities which life presents. The man who spends his whole life in an endeavor to amass a fortune, lacks vision,—that is all. He has made first in his life what in reality should fill a very secondary place.

If a man is to buy up the opportunities of life aright, he must be a man of prayer. If we are to make judicious use of time, we must be God-guided. If we are to know what the first things of life are, we must know Jesus Christ and His teachings. All this may be had for the asking.

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Wealth and Waste

By Rev. Gordon Dickie, M.A.

One of the chief concerns of modern life is to avoid waste. To-day, more than ever are men impressed with the necessity of making use of everything. Notice what progress we have made along this line. For example, when our forefathers made use of the forests, they took just what suited them. They cut the large trees for lumber and burned the small ones with the underbrush, and no one seemed to think that there was any danger. But in our day the scientific woodsman asks,

"Why all this waste?" It will be but a short time until our forests are depleted. This is the latest word upon the subject.

These are days when men are busy gathering up the fragments. We are getting more economical than ever. We will not spend unless we see the possibility of return, and if we do spend, we ask that it shall be with as little extravagance as possible. For this reason there is great need for a thorough comprehension of what we might call the mystery of waste.

That mystery is this. There is a waste that is in the truest sense economy, and there is an economy that is the sheerest waste. Look for instance at what our fathers called the economy of nature. In reality it is the luxury of nature. God has given us light in abundance. If you stand upon the top of a high mountain and watch the sun rise, you will be impressed with the volume of the sunshine. It fairly overwhelms you with its immensity. Yet this reckless bounty on the part of nature cannot be called extravagance. There is a use for all the sunlight, and if there were any less, we would soon discover what an inconvenience it would be.

The same principle holds good in the higher realms of life. John's Gospel tells us that "God so loved the world, that He gave His only begotten Son, that whosoever believeth in Him should not perish." There is economy in that, because many a man will be redeemed by this abounding love who would have been redeemed by nothing less. "God commendeth His love toward us, in that, while we were yet sinners, Christ died for us."

Then on the other hand there is what we might call a false economy—a "penny wise, pound foolish" policy. We have seen that in the religious life. The Jewish religion for a great many years was a waste product. Even as far back as the days of Isaiah the Jews had been told that their religious labor was in vain. "To what purpose", says Isaiah, "is the multitude of your sacrifices unto Me?" "Cease to do evil; learn to do well." A little more spiritual energy would have brought its reward.

Let us not be afraid to expend too much spiritual energy. It is a thing that cannot be