

that I had missed that train through no fault of my own? What was I to do? I had no wish to waste my day. Well, I decided that for once I would become independent of the railway, and would walk. And I did walk. And lo! my disappointment was turned into a glorious enjoyment. For I made the acquaintance of one of the most delightful roads it has ever been my good fortune to travel. On and on it led me into the free and open country.

The clear sunshine, not without a few clouds to give it value; the bracing air, for the road was leading me into the hills; the songs of the birds; the wide views of farm and forest, hills and river; the people bent on errands at which I could only guess; the sense of adventure, the wonder as to what the next turn in the road would disclose—who would not envy me these exquisite pleasures of that summer's day? I ended by boasting of my disappointment to one or two whom I met along the way.

Life is full of disappointments for the most of us. The question is not, Do we meet disappointment? The question is rather, How do we meet disappointment? Is it possible for our disappointments to do us good, to minister to our real education? I believe that it is. I believe that when disappointment meets us, it meets us with a definite challenge. It says: "Here I am, what are you going to do with me? Are you going to let me conquer you, or are you going to turn me to higher purposes?"

Let me pass on the lesson which I learned upon the road. Our disappointments may enrich our lives if we meet their challenge in the proper spirit. We do not know the end from the beginning, we seldom know the next turn in the road, but God knows; and what seems now a disappointment almost impossible to bear may yet become the cause of our greatest thankfulness to God. One thing we may be sure of, and that is, that God does not allow disappointment to enter our lives in order that it may defeat our souls.

Toronto

The Internal Values

By Rev. F. H. McIntosh, M.A.

"All things are yours," says St. Paul to the Christian. Many Christians are quite of the opinion that they are poor enough. They sometimes suffer themselves to dream of automobiles and yachts and other things which they can never have, and they heave a sigh as they remember that Rockefeller, Morgan and others own the earth.

This is to look at life from the standpoint of external values. But this is not the fundamental or external way of regarding life. There are such things as the internal values of life, and it is of these that Paul is speaking when he says, "All things are yours,"—that is to say, all things of a permanent and eternal value.

Paul and Apollos are yours. All that starry crowd of Christian teachers send forth their light and their truth for the enlightening of the man of ordinary circumstances, as well as of the rich.

The "world" is yours. The poor man of artistic sense gets more out of a masterpiece of painting than the wealthy owner who lacks that power of appreciation. How much more the man of Christian sense who can lift up his eyes to the star-besprinkled sky and say with Barnaby Rudge, "My Father made them all," enters into the glory of the midnight heavens, than the one who sees in the arrangement and movement of the planets only the operation of blind chance.

"Life" is yours. The man who dedicates himself to beautiful doing and patient enduring, obtains the pearl hidden away in the shell of time. Life has nothing better or richer to give, than character.

"Death" is yours. For the Christian it is promotion in disguise. "For me to live is Christ, and to die is gain."

"Things present, or things to come" are yours. This life is full of surprises. We know not what sudden turn of fortune or misfortune may come to us. The next life is even more mysterious and solemn in its aspect. What we shall be five minutes, a hundred years or a thousand years after death we cannot even guess; but it is quite impossible that anything should happen in