

So large a percentage of men in the lumbering and railway construction camps can neither read nor write that correspondence schools are impracticable. There is a work here that can only be accomplished by resident instructors.

We do not attempt to establish reading and entertainment shanties and camp schools at all of the camps, but simply to demonstrate their feasibility and urge the various departments of education to establish work of this nature at all the camps.

The argument, that camps are too transient to admit of this, is that of the slave driver, who thinks that those who do his dirty work, have no mind and soul. It is now seldom heard, and the employers take the lead in this movement. We have more buildings than we can man. The provincial governments, the churches and general public are behind the employers in the sacrifices they make to initiate and establish this work. A deputation of lumbering and mining employers will ask the Provincial Government of Ontario to give a grant to each instructor in reading camps, equivalent to that given for evening classes in towns and villages.

For the present the Reading Camp Association is carrying on this work at a great sacrifice and needs the assistance of the public spirited.

Hoping that your readers and the various church organizations will share the burden with us I remain,

Yours truly,
ALFRED FITZPATRICK.

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Knowing How to Gain Possession.

Giving our best to God, or giving up any thing at God's call, is making the best use of our best for ourselves. We really retain nothing for ourselves but that which we give up at God's call. It is in this sense that "it is more blessed to give than to receive," and more blessed to give than to retain. Knowing how to give is knowing how to have and to hold.

"And who gives up his best to God
Obtains a blessing large and broad.
Therefore hear thou, and query not;
Therefore dare thou, and fear thou not;
And though thy heart break, still the Lord
Shall be thy thousandfold reward."

A Cheerful Giver.

A poor shepherd had wished to give something for missions. Night and day he thought of it, but he was so poor that it seemed as if he had nothing to give but a heart full of love to Christ and his cause. One day, however, he came to his mistress and asked her to give him a capful of potatoes. "Willingly," said she. He took the prize with him, and that day drove the cows to a distant part of the common. There he found a piece of ground, and he began to dig and take the stones out of it. He worked at odd times; then he planted his potatoes and waited, asking God to bless this little patch of ground. When autumn came, and he dug his potatoes up, he found he had a peck, which he sold, and gave the money to missions.—Ex.

Because the world is dark God makes his children light-bearers. How many little torches there are sparkling here and there! What a torch light procession they are as they march along the straight and narrow way! Will it ever come to an end? It has been 6,000 years in passing a given point!—United Presbyterian.

Our Young People

Lessons from Ben-hadad's Defeat.

Feb. 15. 1 Kings 20: 12-20.

Suggestions on Topic.

Ben hadad, poor old Syrian king! lost his men, and lost his battle, and lost his campaign, and almost lost his life because he got drunk. Many and many a man whose name was not Ben hadad has lost as much and more from getting drunk. He has lost his health and friends and goods and position and good looks and good sense and good conscience and goodness, and, at last, his life and heaven. All for some miserable gulps of a fiery poison that burns his throat and cooks his brain and annihilates his soul.

There is no chance whatever for a drinking man in these days of competition. Carnegie says there is little likelihood of a tippler's amounting to anything that he will not even give one a second trial, if he discovers one in his works. If you are a Ben hadad, your defeat is sure to come.

The attack will come when you are not expecting it, as Ben hadad's did. You need all your wits about you all the time, because it is never certain but the next hour will be the most important hour of your life. A drinking man puts himself under a perpetual handicap.

And you are a Ben-hadad if you admit into your heart the spirit of intemperance, if you let your appetite get the upper hand of your soul. The appetite for strong drink. The sensual appetites. The appetite for opium. The appetite for tobacco. The appetite for dime novels. The appetite for gambling. The appetite for stealing. The appetite for sloth. Any appetite.

Ah, if your name is Ben-hadad, get it changed, though you must appeal to every member in the Legislature of the Will!

For Daily Reading.

Mon., Feb. 9.—Keep away from temptation, Prov. 23: 20, 21
Tues., Feb. 10.—Heed the Scriptures, Eph. 5: 15-21
Wed., Feb. 11.—What drink does, Prov. 23: 29-32
Thurs. Feb. 12.—The folly of beginning, Prov. 20: 1-3
Fri., Feb. 13.—The punishment it brings, Matt. 24: 49-51
Sat., Feb. 14.—The eternity it holds out, 1 Cor. 6: 9-11
Sun., Feb. 15.—Topic: Lessons from Ben-hadad's defeat, 1 Kings 20: 12-20. (Temperance.)

In God's Care.

There is a Bible promise that if we will take everything to God in prayer the peace of God shall guard our thoughts. It is the figure of the sentinel that the words suggest. In the camp, in war time, in the most perilous hour, soldiers sleep in quietness and confidence because all about the camp sentinels wake and watch. So it is that God's peace, sentinels the very thoughts of him who makes God his intimate, confidential friend. There is no other keeping like God's. We had better submit to Him the keeping of our thoughts, and He will guard them for us. It was a prayer of Fenelon's "Take me O Lord, for I cannot give myself to thee. And when thou hast me, Oh, keep me, for I cannot keep my own life." We must let God keep us, otherwise we cannot be safely kept.—Selected.

The Mirror of Life.

We all of us live in glass houses. Only the glass is not transparent; it is silvered, rather, and all about us are reflections of ourselves. We cannot always see ourselves as we see others. Every human being has something to tell us about ourselves. This man's weakness shows us where our danger lies. This other's genius for art or poetry wakens our hearts, and we say, "I too could be a painter, or a poet." So the proverb says, "As in water face answereth to face, so the heart of man to man." This is why history is the most interesting and biography the most influential reading. And this is why God perfected his love to us in that he sent his word, not only in tables of stone, not only in written laws, but finally and supremely in the life of Jesus Christ, that we, seeing him, might say, "This is the life I was meant to have, the kind of manhood mine was meant to be." So "we all, . . . beholding as in a mirror the glory of the Lord, are transformed into the same image from glory to glory."—S. S. Times.

Stand like a knight in armor

When sin allureth thee;
One error makes life less fruitful
And glorious than it should be;
For the knowledge of sin is deadly,
And leaves in the soul a stain;
A bird with a broken pinion
Never soars as high again.

Points Well Taken.

Miss Willard's advice in regard to the temperance reform was, "Keep pounding on the nail." She declared that she knew no magical method but hard, honest work.

Ben hadad's drink made him a poorer fighter and a less intelligent ruler. As the great physician, Sir Andrew Clarke, once said: "If alcohol gives help sometimes to a man, it is at the expense of blunting his sensibilities. I am bound to say that for all honest work, alcohol never helps a human soul."

Lord Milner has outlined a plan for the British government for controlling the liquor traffic among the natives of South Africa. Bishop Hartzell says that seventy-five per cent of the demoralization of these natives in their home life and character comes from the use of strong drink, and Rev. Charles Satchell Morris declares that no fewer than 2,000,000 savages die every year as a result of the traffic.

There is a loud outcry against the oppression and the corruption resulting from the trust. But there is no trust that would not appear as a benefactor when put by the side of the liquor trade, and there is no combination that does so much to corrupt every department of government from the country village to the national government.

What we want is, in relation to our Lord Jesus Christ, a steady, daily, constant obedience to his blessed will, a quiet household life, a business conducted face to face with the decalogue, and a life lived in the spirit of the life of our Lord Jesus Christ,—Joseph Parker.