

be better of an infusion into our souls of the spirit of one who felt it happiness to lose all the earthly gifts of God for the sake of finding Him by self-forgetful love. "My spirit," said Madame Guyon, "disenthralled from selfishness, became united with and lost in God, its Sovereign, Who attracted it more and more to Himself. And this was so much the case that I could seem to see and know God only, and not myself." Yet she was not safe from the dangers which intense religious feeling brings with it. Occasionally she was plunged into dreadful sadness by what appeared to her the hiding of Christ's countenance, the withdrawal of the Heavenly Bridegroom Whom her soul loved; and that way lay despair and madness.

So, when Christ said, "Touch me not," or "Hold me not," He meant to rebuke a love which would have kept Him on earth, that He might continue to be daily companion of those who admired Him, and a guest in their homes, that the sick might be brought to Him to be healed, and the children to be taken into His arms. Sweet to Him, though sometimes involving no small sorrow and pain, were those forms of ministry. But they were to cease. Although all the sick, and maimed, and leprosy people in Palestine had been cured by his touch; although in every town and village He had been known as He was in Nain, and Cana, and Bethany; although admiration had increased, and many homes had been brightened, yet the spiritual purpose He had in view would not have been served. Few were receiving His Divine influence, His saving life into their souls. After he passed away, of all who had been helped and healed by Him, Jerusalem could only muster one hundred and twenty spiritual believers, a good many of whom were from Galilee. Because men did not give Him real faith as a Saviour, and did not understand His mission, He had often to go away into desert places, He had to sigh as He gave healing; and, for this reason, after all He had done for His people He found Gethsemane so sad and lonely.

Mary knew no better than to wish to keep Him at the work she thought best fitted to show His grace, and to bless society. Delightful to her were the hours which, like the other Mary, she spent sitting at His feet, or like Martha ministering to His human needs. And she imagined that the old familiar intercourse with him was to be renewed. But a higher ministry the real redeeming ministry, had now to begin. The world and the age needed something else than was possible while the limitations of human flesh were upon Him. He must withdraw the skirts of His garment from the touch of Jewish hands, that He might take His place in the universal providence of God, and become to the whole world a spiritual Guide—a spiritual King.—"W" in Christian Leader.

Find your purpose and fling your life out to it. Try to be somebody with all your might.

What is put into the first of life is put into the whole of life. Start right. The first thing to do, if you have not done it, is to fall in love with your work.

For Dominion Presbyterian.

### A Remarkable Coincidence: Or Was It Something More Than a Coincidence?

BY REV. JOSEPH HAMILTON.

Some days ago I was reading that fine old Hymn commencing with

"When rising from the bed of death."

The last verse struck me as very tender and sublime, yet, in one important word, as not being good English. The verse runs thus:

"For never shall my soul despair  
Of mercy at the throne;  
Who knows thine only Son has died  
Thy justice to atone."

The faulty word is "atone." Justice is not atoned; it is propitiated; but the exigencies of rhyme required a word to rhyme with "throne," and so the author had to take the word "atone." But I liked the verse so well that I tried my hand at revising it without giving it a new identity. My effort was fruitless, though I pursued the subject—or rather I pursued me—into the silent hours of the night. But a surprise awaited me on the very next day. Not thinking of the Hymn at all, I took up an American Hymn book, and opening it at random, I was confronted by the same Hymn, and found the imperfect verse revised exactly as I wanted it. The verse so revised runs thus:

"For never shall my soul despair  
Thy pardon to procure,  
Who knows thine only Son has died  
To make my pardon sure."

Now was this a coincidence—or something more? And if so, What?

### Hour by Hour.

God broke our years to hours and days, that  
Hour by hour,  
And day by day,  
Just going on a little way  
We might be able all along  
To keep quite strong.  
Should all the weight of life  
Be laid across our shoulders, and the future rife  
With woe and struggle, meet us face to face  
At just one place,  
We could not go;  
Our feet would stop and so  
God lays a little on us every day,  
And never I believe, on all the way  
Will burdens lie so deep,  
Or pathways lie so steep,  
But we can go, if, by God's power,  
We only bear the burden of the hour.

—George Kringle.

### The Right or Wrong of It.

On this subject the Belfast Witness writes, and quotes on eminent authority:

Turn now to the Free Church Moderator and Missionary (Rev. Dr. Stewart, of Lovedale, South Africa, Moderator of the Free Church of Scotland). He has been pestered by anonymous letters from pro-Boers filled with abuse addressed to him both as Moderator and Missionary. On these accounts he breaks the silence which he would else prefer, and addresses a long and forcible Letter to the Press. Dr. Stewart's personal character is assured by his high position, his competence is assured by long residence in South Africa and Christian and social labours there. The abuse levelled at him is all in the usual vein, the wickedness of Britain, the

unrighteousness of the war, the innocence of the Boer Republics, and the justice of their cause. Dr. Stewart's statements in reply are most of them as clear and definite and strong as a despatch from Lord Roberts. He says ninety-eight per cent. of all English-speaking Christians and Christian bodies are of one mind against the Boers. That is practical unanimity. It is absurd to suppose all these people are fire-eating lovers of war, or red-hot prejudiced politicians. He says the Boer oppression of the native races is so horrible that no missionary could do any good to the blacks if he was in any sympathy with Boers. He states that the manifesto of the Dutch Ministers recently published conceals or perverts the facts in this business. In a burning earnestness Dr. Stewart writes—"The Gospel of Christ does not require us to stand by and make no protest while we see ruin and misery, oppression and bloodshed, wrought by men (Boers) to secure their own ambitions and criminal ends. No sane Britian need have any doubt about the justice of this war. More than that, he need have no doubt of its necessity, if it is just and necessary, to resist invasion and devastation of the country in which we dwell, if it be just to oppose by force an organised conspiracy against liberty in the truest sense." It thus appears that this competent witness feels quite certain there was an organized conspiracy to thrust us out of the whole of South Africa, because our presence there hindered the ambitions of a certain clique of Boer managers. Dr. Stewart specifies that Rev. Dr. Robson, Moderator of the United Presbyterians, and Rev. H. P. Hughes, ex-President of the Wesleyans, have both kept a clear head against a perfect storm of the Nonconformist conscience. That Nonconformist conscience is sometimes mistaken and misinformed, and then, as in the case of Gladstone's Home Rule, it makes mischief. Dr. Stewart's position is that this conflict began long before either Mr. Chamberlain or Mr. Rhodes was born. Capitalists and other sinners who are blamed for the war have only an accidental and temporary connection with it. It is a conflict of policies, of ambitions of races which have stood facing each other for many years; the old liberal and effete system hated the liberal, the enlightened, and the progressive, till at length the explosion long inevitable has come. The Moderator gives the pro-Boers at home credit for good intentions, but he shows how they are doing a world of evil, by encouraging rebellion, by disheartening the loyal people, by hindering the work of civilizing in Africa, and delaying the final settlement of the country. He thinks that if they cannot come to Africa and see the true state of matters, they should "take a shorter journey into the region of common sense and sane Christianity." They will find nothing to justify the criminal ambitions of Kruger, Steyn, Reits, Smuts, and the others. Thus Dr. Stewart fully justifies the British position in this unhappy business, and Sir Alfred Milner outlines the wisest settlement, the only one which will secure permanent and righteous peace.

Don't brood over the past nor dream of the future; but seize the instant and get your lesson from the hour.