

army was quite near under Sir Evelyn Wood, who at once began to surround the Boer army. He telegraphed to Mr. Gladstone, then Prime Minister: "I hold the Boers in the hollow of my hand." He was astonished to receive a reply forbidding his advance, and telling him that Mr. Gladstone was about to yield to the Boer demands. This sudden change was due to a determination on Mr. Gladstone's part to overwhelm the Boers with an act of magnanimity. He would restore them their coveted independence, and would take their nation under our protection as suzerain power, and would thus win their gratitude and make them our eternal friends. Alas! that he should have so miscalculated the effect of his own actions. The Boers failed to understand him, and assumed that they had won their cause with the rifle. This idea has since spread and deepened among them, till the very name of Englishman is despised by them. "We beat you at Majuba Hill and can beat you again," is their constant cry.

Three years later (1884), a new Convention made important modifications in our relations with them, and gave to the Boers the right to call their country the "South African Republic." All this was done, however, with the expressed condition that in the new republic all white settlers were to stand on an exactly equal footing with the old burghers. Paul Kruger, the present president, distinctly assured our commissioner that this should be the case. In connection with our present difference it is important to bear this in mind.

The later history of the republic is well known to most of our readers. While we must all regret and deplore the war, yet we trust that even out of evil good will come, and trust and pray that God will overrule it to greater freedom, liberty, and above all to the extension of his Kingdom (among both whites and natives), whose right it is to reign, even "the Prince of Peace."

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November opens with All Saints' Day, and as one reads Hebrews xi. which contains the second lesson

appointed for that day, his soul is stirred within him at the high courage and heroic devotion of some of the heroes of faith of the olden time.

We could not do better than read carefully the whole of the chapter, and see how implicitly they trusted and obediently they followed their God. The young of our day need high and lofty ideals, and where can they better find them than among the saints and heroes of God's Word?

Abraham when he was called to go out from his father's home at Ur of the Chaldees went, not knowing where God was leading him, but he believed Him and looked beyond to a city which hath foundations whose builder and maker is God.

He put God before even home.

Moses, though trained in all the wisdom and learning of the Egyptians and a prince in that land—when he came to years, refused to be called the son of Pharaoh's daughter, esteeming the reproach of Christ greater riches than the treasures of Egypt.

He gave up riches and position and honour, to throw in his lot with a nation of slaves and follow his God.

And so, as the sacred writer says: Time would fail to tell of Gideon and of Barak, and of Sampson and of Cepthae; of David also and Samuel, and of the prophets, who *through faith* subdued kingdoms, wrought righteousness, obtained promises, stopped the mouths of lions, and in many other ways glorified God.

Let us not pray to saints (for that is contrary to God's word), but let us emulate their high faith and sublime devotion to God and to duty.

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The life of everyone is taken up in the pursuit of that which he most prizes. The class of the shiftless drones of society is so large, because so large a number value more highly than anything else physical and mental ease.

But there are many prizes and treasures to be had for the seeking and striving after. There is the open rivalry, or competition of commercial or political life; there are

also the hidden treasures of literature, science and art. Similarly in Christian life and experience, there are prizes and treasures. The apostle St. Paul speaks in Eph. ii., 7, of "The exceeding riches of His grace." In chapter i., 18th verse, of "The riches of the glory of His inheritance in the saints; and again in Col. ii., 3, of the "Hidden treasures" that are to be found in Him.

To those who earnestly desire the best gifts and purest gems of which Christ's treasury is full, the divine promise is "He that seeketh findeth, and to him that knocketh it shall be opened," even Christ Himself the Pearl of great price *may be had* by seeking. "Ye shall seek me," he has said through his servant Jeremiah, "and ye shall find me when ye search for me with all your hearts."

ALL FOR CHRIST.

These words are the keynote of St. Paul's life of devotion to the service of his Master. Can we look up into the face of Christ and say from the heart—*all* for Christ. The reason why so many of us lack power for service is that our wills, our lives, are not entirely yielded to Him. We have sometimes met with individuals living such Christ-filled lives that there seemed to go out from them a subtle influence redolent of the aroma of Christ. Now we have the same Christ and the same Holy Spirit, and it is nothing with God to help, whether with many, or with them that have no power. Why, then, are we not a power for Christ among those with whom we come in contact? Surely it is because our wills, ourselves, are not fully yielded to Christ. Many years ago, Rev. F. B. Meyer met a missionary who seemed filled with this power for service. He said to him, "You have something I do not possess." His friend looked at him for a moment, and then said, "Is your will entirely surrendered to Christ?" Mr. Meyer was silent, for at that moment he knew that there was something in his life not in accordance with the will of God. He saw that this thing must be surrendered before he could be used