

when he was drafted off by the authorities for medical work in the Orange River hospital, where there were some fifty Canadians) he was ever forward where there was danger and need, acting as stretcher-bearer and helper on the field, for which his medical knowledge so well fitted him, helping the wounded and comforting the dying, exposed to all the dangers of battle without the stimulus to bravery of fighting back, ever taking a kindly but firm stand against all evil, and through it all winning such a place in the esteem and affection of the regiment that, as they neared Canadian shores, the non-commissioned officers and men on board the Idaho presented him with a most appreciative address, and, as they could get no other suitable gift, a purse of over one hundred sovereigns.

But it is not of his work that we wish to make special mention, where all did so nobly, but of the self-effacement that was content to dispense with the witching mastery of thrilling his hearers with scenes in which he had borne a part, and which sought rather to encourage them in well doing by simply shewing the helpfulness of what they had enabled him to accomplish for the men. Such are the two pictures. Oh, to rise to their ideal!

There is no trait of human nature so pronounced as selfishness. It is seen in varied forms, some more gross, others less so, but all of them the manifestations of the self-same self, modified by circumstances. Now it is the selfishness of the child with sweets or toys. Then gain at the expense of others. And yet again it takes the more subtle form of vanity, in its almost infinite variety, which ever grows by what it feeds upon. Solomon might well have added it to the things that never say—"it is enough."

Self is not only a pronounced trait of character, it is the ruling principle in life, until the human is displaced by the Divine. "Change of heart" simply means that the supreme allegiance of the heart is no longer given to self but to God. "Conversion" simply means a change of life's direction from the guidance of self to the guidance of God. To "enter into the Kingdom of God" simply means to pass from the sway of self to that of God.

But in all these changes, self contests the ground life long. Now in one subtle form, now in another, it seeks to win what it has lost. Like soldiers whom we ken it knows not when it is beaten, and an otherwise rich and beautiful life may be marred by it.

As with temper and other besetting sins its victim may be keenly conscious of this enemy in life's upward progress and may fight against it. Let no man judge his neighbor's special form of selfishness but examine as to his own. The beam in one eye may be different timber from the mote in another, but it is beam none the less, and those who honestly attempt the work find life all too short for its complete removal. This is a case where men may be excused from foreign work on the ground of need at home.

Christ, as in all else, is the perfect example of self effacement.

Though in the form of God, He was  
His only son declared,  
Nor to be equally adored  
As robbery did regard;

His greatness He for us abased,  
For us His glory veiled,  
In human likeness dwelt on earth  
His majesty concealed.

And the man or woman in whom lives the most of Christ, will, other things being equal, be most like Him in thinking and feeling that "it matters little who gets the credit of it so that the work is done."

What an Eden, yea a Heaven, our dear old world would be if that sentiment prevailed! What a church the church on earth would be if every one sought duty and no one sought self glory! A church where the aim of each was to get work done without thinking of the credit for it! A church where each would "esteem other better than self!" A church where there was no doing of "righteousness to be seen of men!" A church that would efface self and thereby let Christ shine more brightly! A church where the only ambition was to lift men and women out of sin and misery, and raise them to a life nearer heaven! A church where there was no self-seeking nor unworthy ambitions, in General Assembly, in Synod, in Presbytery, in Session, in Congregation, in Sewing Circle, in Ladies' Aid, in Dorcas Society, in Penny-a-week, in W.H.M.S. or W.F.M.S., in C.E. or S.S.! A church after the Divine ideal, robed in self-effacement clean and white! A church like the seers' in vision, arrayed like a bride adorned for her husband! A church militant against self—become the church triumphant over self, realizing in life the ideal that "it matters little who gets the credit so that the work is done."