

the situation was far different. Yonder was the secluded settlement. Its relations within its own little circle were close and influential, but it knew little or nothing of the outside world, and consequently was as little affected by outside conditions. But now the way has been hewed out of the enclosing forest, the great highways of communication have been opened up, the ships are plowing the seas to every shore, and, beneath the seas and across the continents, the electric wires, girdling the globe, are vibrating throughout their entire circuit with the throb of human life that is touching them at every point. The tremor of the wire felt here may have been produced by the throb of human life that is touching them at every point. The tremor of the wire felt here may have been produced by the throb of China's life yonder, and the tremor of the wire felt there may have been produced by the throb of Canada's life here. None of us liveth to himself. No nation liveth to itself. It is one world, one race, with the forces that make character so interacting throughout the whole circle that the highest well-being of one is conditioned by the promotion of the well-being of all.

As Christians we cannot leave the world as it is, without suffering in our own lives the inevitable consequence of the neglect. Christians must christianize the world, or, in measure at least, be paganized by the world. No man can get on himself as he should unless he is helping others to get on with him. Prof. Matthews wrote a popular book some years ago entitled, "Getting on in the World." Whatever merit the book may possess, it bears a title that suggests the false and perilous thought that fires selfish ambition, which is of immeasurable damage to the race. The truest ambition is not to get on in the world, but to get the world on with us. A man may forge his way forward by forcibly crowding the world back, but the world will have its revenge: he will find something, of more worth than that which he gets, slipping out of his life. It is the truest policy in life, as well as the highest obligation, to be fellow-helpers of one another. The divine injunction is not, "Get on in the world," but, "Bear ye one another's burdens, and so fulfil the law of Christ."

Whether he wills it or not, in these days, every man is in some measure, going out into all the world. No man can hedge