

The Quiet Hour.

The Field is the World.

Lift up your eyes, and look on the fields; for they are white already to harvest. And he that reapeth receiveth wages, and gathereth fruit unto life eternal: that both he that soweth and he that reapeth may rejoice together.—St. John iv.: 35, 36.

"O Sion haste, thy mission high fulfilling,
To tell to all the world that God is Light;
That He who made the nations is not willing
One soul should perish, lost in shades of night:

"Proclaim to every people, tongue and nation
That God, in Whom they live and move, is love:
Tell how He stooped to save His lost creation,
And died on earth that man might live above.
Publish glad tidings;
Tidings of peace;
Tidings of Jesus,
Redemption and release."

The visible harvest, which has just been

gathered in, is really only a shadow or type of the spiritual harvest, which is of infinitely more importance, though many people may not think so. No wonder the sower and reaper "rejoice together," when they, by God's help, have gathered fruit unto life eternal. When our thrifty Canadian farmers see their fields ready for harvesting, they go at the work with a will. If the harvest is so plentiful that they can't handle it alone, they send out an urgent appeal which brings more laborers to help. Is not that exactly what we Christians have orders to do? Then saith He unto His disciples, "The harvest truly is plentiful, but the laborers are few; Pray ye, therefore, the Lord of the harvest, that He will send forth laborers into His harvest." That is a plain command to the disciples of Christ. If we are disobeying it, what excuse can we make to our Master, the Lord of the harvest? We cannot faithfully use the Lord's Prayer without obeying this command, for next to the petition for God's glory stands the one for the coming of His kingdom. We say the words, "Thy kingdom come" often enough, perhaps, but are we really praying that great prayer with a heart-felt desire for its fulfillment? Do you earnestly long for the time when the earth shall be filled with the knowledge of the glory of the LORD? Then you can do wonderful things in the way of helping to spread that knowledge. I don't care where you live, nor what kind of work you have to do, you can still do wondrously in helping to gather in the great harvest. Prayer is the mightiest engine in the world, and even a child can do more to help the human race by praying than all the greatest men in the world can do without it. For by prayer we can in some mysterious way bring souls into touch with God. See how the electric cars go flying along, impelled by a mighty invisible force. But break the connection, and they stand helpless and lifeless. Even so can men—in touch with God—do "all things" through His power, while apart from Him they can "do nothing." As Bishop Ingram says: "It is just because He is infinite that He can give each morning His undivided attention to each. We have not grasped the glory of prayer yet, we

have not understood the romance of prayer—if I may use such a word—until we realize that as we kneel down of a morning, we have the whole of GOD attending to us. We slip into the idea that there is just a thousand-millionth part of Him which attends to our prayer; but if we grasp that because He is infinite, He gives the whole of His undivided attention to each, surely that is a glorious thought which would make it impossible for us to miss our prayers at all."

If you want to be a missionary, pray, and keep on praying, and you will have more sheaves to carry in to the Great Harvest Home than you ever dreamed of. Who but God can measure the power of intercessory prayer? If we could follow each prayer, seeing how swiftly it speeds with the strengthening gift to the other side of the world or the other side of the road—or even the other side of the room—how much more life we should put into our petitions. We are Christians, but we don't half believe our Lord's wonderful promises about prayer. We are sorry that we can't give a hundred dollars to this mission or to that, while all the time we can help it more by prayer—real prayer—than if we could give millions of dollars to it. But, to balance that statement, let me remark that if we really pray with all our hearts for anything, we cannot help giving time and money—whenever pos-

And wondered how—
A plowman, singing at his work, had pray'd
'Lord, help them now.'

"Alone in foreign lands they wondered how
Their feeble word had power;
At home the Christians, two or three, had met
To pray an hour.

"Yes, we are always wondering, wondering long,
Because we do not see
Some one unknown perhaps, and far away,
On bended knee."

But surely we can do something else as well as pray. The field is the world. Such a big field! and the laborers are so terribly few for the work that is to be done. We might well feel hopeless when ordered out to preach the gospel to every creature, if it were not that the Lord of the harvest is the All-Mighty God, with Whom all things are possible. The work is His, but He honors men by working through them; and more laborers are urgently needed, more men and women to make it—as far as is possible—their business in life to spread the glad tidings. Home missionaries as well as foreign are wanted, both in city and country, to tell the world with no uncertain voice that Christ is King. Though

ly show their colors for fear they may be considered credulous or behind the age. And yet the world always respects one who is evidently in earnest—respects, even though it may outwardly ridicule or persecute—and it always despises those who are lukewarm or cowardly; so there is absolutely nothing gained by half-measures. Neither Christ nor the world will accept a half-hearted, lukewarm adherent. And if the world should accept the homage offered, what is the gain? "What is a man advantaged, if he gain the whole world, and lose himself, or be cast away? For whosoever shall be ashamed of Me and My words, of him shall the Son of Man be ashamed, when He shall come in His own glory, and in His Father's, and of the holy angels."

But how does it happen that the laborers are so few? In nearly every other profession, the market is over-stocked. Surely Christians do not value lightly the high honor of being sent out as God's ambassadors to draw men nearer to Him. When a war breaks out, plenty of volunteers are ready to endure hardships, to fight or die at their country's call. Surely there is far greater glory to be won by those who press to the front in the army of Christ. "And the teachers (margin) shall shine as the brightness of the firmament; and they that turn many to righteousness as the stars forever and ever."—Dan. xii.: 3.

Mothers can do a great work in preparing laborers for the call of Christ. They can fill the hero-worshipping hearts of children with a desire to emulate men and women who have devoted their lives to God and to the good of their fellows. Then, when God calls the children to special work, they can stand aside in quiet, patient heroism, like mothers of old who heroically nerved these whom they loved to face bravely the cross or stake.

"Give of thy sons to bear
The message glorious;
Give of thy wealth to
Speed them on their way;
Pour out thy soul for them
In prayer victorious;
And all thou spendest
Jesus will repay."

It is a glorious thing to be called by Christ to be a leader in His conquering army, even though your vocation may be the unnoticed one of leading a few children after Him, at home or in school. Though a leader must be lonely sometimes, yet it is as the loneliness of a soldier who is in the high position of a sentinel, taking care of the army.

"To the sentinel that hour
Is regal
When he mounts on guard."

And we are all "on guard," responsible to our Captain for one or more of His soldiers. The time has passed when anyone who knows what he is talking about can say that a minister of Christ has an "easy job." A minister who is doing his duty works very hard indeed, and counts for a great deal in the nation. He needs a sound constitution and plenty of trust in God and in the inherent goodness of human nature, if he is to be a true leader of men. He has to study men, both in books and real life, or he cannot give them what they need. One who is "invisible six days of the week" is pretty sure to be "incomprehensible on the seventh." The kind of study that can be done in a "study" is very necessary, but it must be supplemented by the study of man among men. But far more necessary than the study of men is the study of God. One who aspires to teach men about God must not speak at second-hand, but must be personally acquainted with the God of Whom he speaks. He must go directly to Him for his message, so that he may proclaim it with conviction—the only



The Gray Dog of Kenmuir.

sible—to help our prayers. As faith which does not bear fruit in works is "dead," so prayer which does not reach out a hand to save is dead also—at least, when any possible way of helping is open. Let us practice this difficult, glorious duty and privilege of prayer for the spread of God's truth, lest our capacity for prayer grow rusty and powerless from lack of use.

"The weary one had rest, the sad had joy that day

we should not wear the heart upon the sleeve, and gush continually about the most sacred secrets of the soul, still there is need for more boldness in letting people know Whose we are and Whom we serve. The Apostles and early Christians were quite outspoken in proclaiming their faith, though such outspokenness often resulted in martyrdom. No wonder the outside world thinks that Christianity is a childish fable, fit only for children and ignorant people, when those who really love Christ are so often afraid to open-