

region, and see how impossible they are apart from the Holy Ghost—the conviction of sin; the revelation of Christ as a Saviour; and the sanctification of those who are His.

Look at the work of the Holy Ghost in convincing us of sin. We preach about it; we mention it in our prayers. But how lightly it is spoken, how easily forgotten; how little it weighs with men in the daily life. There must be created within us a new consciousness, and a new sense of relationship to God, dealing with us very differently, yes in each case leading to a personal and sincere sorrow for sin. To some, especially to those who have not grown hardened, it may come as the south wind and the shower that softens the heart by the revelation of God's love to us in Christ Jesus. To others coming as the very fire of God melting and consuming, that He may cleanse and transform. How touchingly does John Bunyan write of himself: "Thus was I sinking whatever I did think on. And for this nothing but the Holy Spirit of God can suffice. So one day I walked into and sat down upon a settle in the street, and fell into a deep pause about the fearful state my sin had brought me to, and after long musing I lifted up my head, but methought the sun that shineth in the heavens did grudge to give me light; and as if the very stones in the street and the tiles upon the houses did band themselves against me. Methought that they all combined together to banish me out of the world—I was abhorred of them, and unfit to dwell amongst them, or be partaker of their benefits, because I had sinned against the Saviour."

How many are there who feel that all religion is far off and outside them. It does not come home; it does not live within them. Here see your want. No man living can make it real; no way of putting it can reveal it. Ask God to give you His Holy Spirit. Day after day, night after night, make it your prayer—"O God, give me Thy Holy Spirit, for Jesus Christ's sake."

THE FIELD IS THE WORLD.

The geography of missions is a modern invention. The Bible knows nothing of Foreign Missions, Home Missions, or city missions, because it knows only of universal missions. It assumes that the Gospel is to be ubiquitous. It takes it for granted that Christian thought and life are not to be confined by natural barriers, such as mountain ranges or wide-rolling seas, much less hindered in their development by artificial delimitations of political boundaries.

The Bible position on this point is given tersely and sufficiently in the laconic remark of Jesus, which seems to assume more than to announce the universality of missions, when he said, "The field is the world." The Master insisted upon the thought that the sowing of the good seed must be on the largest scale, with the broadest horizons of Christian purpose, because a God can never take narrow views of anything, least of all of a matter of salvation. Whether the Son of God saved other worlds by previous incarnations and atonements before He applied His energies to the task of saving this; whether He is now engaged in the work of redeeming the inhabitants of other planets we may not know; but it is certain at all events that in His loving sympathy, His outreach of redemptive desire, His prophetic purposes for the race, Jesus Christ took in the whole of this planet. Though He never crossed the seas and hardly the Jordan. His field was yet the world. This does not mean that all men will be saved, because many persistently reject the proffered Gospel; but it is to say that the heart of Christ was big enough to save, if it were practicable, every soul that ever lived.

When now Jesus said that the field is the world He meant by that expression that the world is a cultivatable field. He did not think of it as a desert region, an irretrievable Sahara, but as a tract of ground overgrown with weeds perhaps, but yet susceptible of reclamation and culture. However morally arid, however spiritually impoverished it may appear to be, the world-field may yet yield rich results if the hands of consecrated human laborers busy themselves with breaking up and seeding the ancient soils which have lain unworked for centuries, and if thereafter the very necessary rains of divine grace fall in blessing upon the plantings.

Hence there can be no room for discouragement in Christian labors. If Christ has enjoined a world-wide campaign of evangelistic effort he can abundantly support his warriors while they prosecute it. A faint-hearted young clergyman once asked the Duke of Wellington

whether he did not consider it a waste of effort, a hopeless undertaking, to attempt to carry the Gospel into India. "What are your marching orders, sir?" demanded the redoubtable old soldier in reply, with a significant reference to the terms of the "great commission."

Toward the fulfilment of Christ's magnificent conception of a world-wide domination by discipling all nations historic Christianity has been working with more or less of directness and zeal during the centuries that have been. Perhaps it is just coming to appreciate the broadness of the field and the piteous plentifulness of the harvest. Possibly in the twentieth century that is to come it will feel the pressures of the mission motives with redoubled force, inaugurating mission movements on a scale never before attempted in history and with a spirit nowhere manifested since the apostolic age. Meanwhile, the ideal of the Master remains undiminished and insistent in its universality. "The world is the field." Providential changes, historic developments, but the more clearly reveal this fact. The urgencies for effort are incessant. Occasions for missionary work are innumerable. Over the sea heathen faiths are dying, though slowly, or are abdicating in favor of hopeless atheisms, which means simply that a vacuum is taking the place of a delusion. Paganism is moribund, we say, and so it has been for centuries. Indeed, like the proverbial "sick man" of Orientalism, it will continue to hang on till a more virile Christianity gives it its finishing blow. It is no time for the adherents of the cross to falter and yield Milouna Pass; Larissa retreats will never be in for Christ that broad field which he covets.

To live life in obedience to this ideal of a universal dominion of Jesus is to make it worth living. "The greatest thing in the world" is often said to be this or that, according to the whim of an individual writer or speaker, but we may be sure that nothing in life can be greater than this, to work for God and to sow the seeds of truth in the waiting furrows of this poor old earth. We are told that Captain Cook, in his voyage about the world, dropped into the soil of all the islands he visited the cereals of England. Whenever the English nobleman, Collingwood, strolling across his parks, noticed an unoccupied spot, he took an acorn from his pocket and planted it in the ground. The one man sowed on a broad, cosmopolitan scale, the other on the principle of a careful home culture. So to-day some are sowing the cereals of a divine wisdom in far distant regions, by the sweep of a broad itinerancy, while others not so privileged must be content to plant the humble acorn in some narrow tract at home. But the spirit of the sowing may all be one, may all be equally Christly, so be it that Christ the Master's word be recalled who said, "The field is the world." and so long, too, as the injunction be interpreted to mean that the place to preach the gospel is wherever there is a man at all to hear.

BICYCLE PHILOSOPHY.

BY HELEN AINSLIE SMITH.

No sermon out of church ever did a certain person more good than her first bicycle lesson, taken figuratively.

"It won't do ma'am, to think you know anything about it when you don't. Now, you don't know the first thing. The sooner you realize that and leave it all to me the better. There! You must get on this way. No, I didn't say that way. You'll have to pay strict attention to what I do say or you'll only hurt yourself and break your machine."

How truly spoken! Of course the only intelligent thing for a learner to do is quietly to listen to all the different directions that must be applied at once and altogether for the mount. Just as soon as that very simple act of pupilage was performed the mount was mastered.

"That's wonderful ma'am. Why, I'll be four days sometimes getting ladies to leave off trying to have their own way and just do what I tell them."

Heaven ha' mercy! Are not most of us wasting our time and that of our teachers by the same stubborn density to the day of our death.

"You must mount yourself to a good, comfortable seat in your saddle. Can't ride well if you are uncomfortable. Must have a firm, solid seat, too; got to feel as if you belonged there, sort of as if you'd never want to get off and couldn't very easily be shook off. Don't start till you have a good easy seat, from which you can straighten your backbone and square your shoulders as if you knew you were all right. That's where you get your power, that's how to get your poise and keep your balance."

"Does the man know what great law of life he is laying