

thee, out of thy book which thou hast written." The true interpretation of that sublime intercession of the great Jewish lawgiver is not found in a desperate determination to be identified with Israel even in their rejection; but, as we conceive, Moses was offering himself as a sacrifice for the sinning people with whom God was so justly incensed: "rather than not forgive them, blot me out of thy book!" Paul, long after and with far more light upon the glory of such divine altruism, said: "I could wish that myself were accursed from Christ for my brethren." That was bearing the cross; that was being crucified with Christ; that entitled the great apostle of the Gentiles to say: "From henceforth let no man trouble me, for I bear in my body the marks (*σηματα*) of the Lord Jesus."

This, then, is the business to which the King gave Himself, even unto death, and which He has entrusted to all disciples. First of all, we are to get salvation, and then to give it; and to get it that we may give it. Every disciple is called to be a co-worker with God the Father, a co-sufferer with God the Son, a co-witness with God the Holy Ghost,* in the saving of souls. Whatever other pursuit may claim our attention and endeavor, this is the one business of every disciple's life. This is his vocation; all other things are but avocations. This is the one and only legitimate calling deserving to "*occupy*" us "*till He come.*" Until this truth and fact be acknowledged and felt—until this obligation and privilege become real and vivid, vital and vitalizing—there can be no adequate prosecution of the work of missions. Until then the impulse and impetus are lacking: there is no adequate motive to become a motor to our personal and ecclesiastical machinery. We are building without a base, and the whole structure is unstable.

But, on the other hand, let this *conception* of life, duty and responsibility take tenacious hold of every believer: I am called of God to bear the cross after Christ, to follow the same business which He followed—seeking and saving the lost. Then let a holy *affection*—a passion for souls—set this conception on fire with the flame of love! And, before such a conviction, transfigured into such overpowering enthusiasm, the work of missions would advance as forest fires move, with the strides of a giant and the speed of the whirlwind, sweeping or melting all obstacles in its path, rapid and resistless as the march of God! Such will be the *energy* of our work for God, when we rightly conceive it, and receive into our hearts the omnipotence of its appeal, and of its impulsive and propulsive and expulsive passion for souls.

But another kindred result will follow: We shall take up missions with a new spirit of *enterprise*. That word, enterprise, has come to have a fixed and definite meaning. It suggests an undertaking of importance, an arduous endeavor, with the acceptance of hazard or

*See 1 Cor. iii: 9; Col. i: 24; John xv: 26, 27.