

OBEDIENCE A PRIME CONDITION OF BLESSING.

WE need to remind ourselves that we are conducting a grand campaign. We are under orders—orders that are peremptory and admit of neither excuse, debate, nor delay. We have no option. As has been well said :

"We cannot plead disabilities or difficulties. Our great Commander says: 'Go ye! preach My Gospel to every creature'; and go we must. Costs are nothing; obstacles nothing; possible non-success or defeat nothing. 'Ye are my friends, if ye do whatsoever I command you.' Though on every side there towered Chinese walls mountains high, though money must needs be poured out by millions; aye, though on this side were death belts like those of Africa, and on that the fiercest savages and cannibals of the Fiji Islands, it would not matter. The word of command rings like a bugle blast, and we must obey or be false to our sacramental vows.

"It would do the churches of our day good to feel the sharp grip of this clear, unquestioned necessity. No word is more needed in these times of lax obligation, and lax conscience, and lax morality than the old word—duty. A pilgrimage under the brow of the old mount that flamed and thundered, and out of the splendors that enshrined Jehovah when He sent forth the Tables of the Law, would help not a few of God's people to remember that obedience to God's commands is now, as ever, a prime condition of His blessing. Red Seas and Amalekites will evermore give way when the chosen people promptly and loyally follow the pillar of cloud and of fire."—*Spirit of Missions*.

BISHOP WESTCOTT AND FOREIGN MISSIONS.

THE Bishop of Durham, Dr. Westcott, presided at the annual meeting of the Church Missionary Society, held in Durham. We cull a few of the remarks made by him in his opening address :

"When I see the results (of missionary work) which have been produced, I am startled, touched, humbled, by the wholly disproportionate magnitude of what has been done when compared with the means which have been used to effect it. I seem to feel that I am in the presence of a power far greater and far higher than those human agents whose work I can trace. We must remember that the commission which bids us labor in the mission field is a commis-

sion to the whole Christian church as a church. Missionary work is not a voluntary supererogatory work of a few devoted souls. It is a charge which is given to all as Christians. The first disciple, let us rejoice to remember the fact, was the first missionary.

"I can never be wearied in saying that my hope, in a large measure, lies there, far away. I believe it is from the mission field that we shall gain that assurance of victorious power of the Gospel which we often sorely need, and I believe it is from the mission field that God will give us that great blessing for which we all earnestly pray—of a sense of spiritual union in Christ."—*C.M.S. Intelligencer*.

BY ME : IN ME.

WHATEVER Thy will may be,
Lord, let it be done by me,
O give me the joyful strength
That fails not for journey's length ;
And the swift, obedient feet
That hasten their tasks to meet ;
And the hands that, day by day,
Delight in their work away ;
And the voice that is true to raise
The burden of prayer and praise ;
And the eyes that are swift to see,
Because they are touched of Thee ;
And the heart of love to share
Thy little ones' joy and care :
Whatever Thy will may be,
Lord, let it be done by me !

Whatever Thy will may be,
Lord, let it be done in me ;
For now Thou hast laid me low
In the mystery of woe ;
I am shut from speech and song,
I am weak who was so strong,
And my soul is known of Thee
In her great adversity.
So I clasp Thy feet, and say,
"Thou hast given and taken away,
And Thy work will be fulfilled,
Though my part be marred or skilled."
I know that I serve Thee so
In lying all meek and low ;
I know Thou wilt deeply bless
In trusting and quietness ;
And I cry through the gracious gloom
Of the fig-tree's perished bloom :
Whatever Thy will may be,
Lord, let it be done in me !

—*Emily H. Hickey, in Day of Rest.*

THE LAMB OF GOD.

THE Baptist was the divinely appointed forerunner of Christ. As such, he announced himself. To him God had given a comparatively clear view of the work for which Christ had come into the world. Hence there is no warrant for the pretended surprise of Strauss and others that the harbinger of Christ should have such knowledge of the atonement. As the herald of the Redeemer, he knew that it

was to take away the sin of the world that the Son of man came to earth. He was familiar with the sacrificial rites of the Levitical system. The lamb slain at the altars of the temple he knew to be typical of this Lamb now standing before him. It was as if the Baptist had said, "The lambs offered on your altars atone for ceremonial offences of the Jews, but cannot cleanse the guilty conscience and give freedom from the power of sin. But this Lamb, which God has prepared by the efficacy of His shed blood, will cleanse not only the hearts of all Israel, but all the world beside." Therefore it was not by the name of Prince or King, that John introduced Christ to the multitude on the banks of the Jordan, but as "the Lamb of God, which taketh away the sin of the world." To John it meant precisely what it meant to Isaiah, who prophesied of the Lamb led to the slaughter, who was wounded for our transgressions, and who bore the sins of many. —*Rev. George E. Hite.*

A LOVING WORD.

It is well for us sometimes to stop and quietly think of the meaning and derivation of the words we use. The knowledge thus gained gives force to our speech. Have you ever thought of the word "tribulation"? Originally, this word was "tribulum," the threshing machine or harrow used by the Roman husbandman. With it he separated the husks from the corn. In the old Roman days it had no other meaning than this. Christianity gave its life to it. An early Christian writer saw the likeness of the physical process to the spiritual one, and made use of it. He must have experienced how distress and sorrow separate from us what is light and trifling, leaving the good and strong behind.

In the seventeenth century, George Withers embodied this thought in verse :

"Till from the straw the flail the corn doth beat,
Until the chaff be purged from the wheat,
Yea, till the mill the grain in pieces tear,
The richness of the flour will scarce appear.
So, till men's persons great afflictions touch,
If worth be found, their worth is not so much,
Because, like wheat in straw, they have not yet
That value which in threshing they may get."

This word "tribulation," then, is a little sermon on the analogy between the natural and spiritual worlds. Henry Drummond has, in our day, told us burning truths of the similar laws governing these apparent divergent fields. This old Latin writer also saw this truth, and gave us a word which thrills with it.