

by the health department of that city, we notice that in nine months, from small-pox alone, there were 3,164 deaths, of which number 3,068 were Roman Catholics (2,888 being French-Canadians and 180 of other nationalities), and 96 Protestants. The number of deaths by months are as follows: April, 6; May, 10; June, 14; July, 46; August, 239; September, 659; October, 1,393; November, 633; December, 165—total, 3,164. The citizens, however, are rejoicing over the fact that they are now free from the terrible scourge.

IN TORONTO the license authorities are enforcing the amendment lately passed by the Legislature, which provides for the punishment of persons obtaining liquor after hours, so that not only those who sell contrary to the law, but even those who buy are liable to be punished.

ENCOURAGING reports still come from Bro. Stevenson of St. Thomas. He writes: Since last report two more have obeyed the Saviour.

SO FAR, we are thankful to record, no small-pox has made its appearance in our midst.

ORIGINAL CONTRIBUTIONS.

THE GREAT COMMISSION.

BY E. C. FORD.

At the close of the earth-life of our Lord, and just as He was about to ascend up into heaven, He came to His apostles and said to them: "All authority hath been given unto Me in heaven and on earth. Go ye therefore and make disciples of all the nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost; teaching them to observe all things whatsoever I commanded you; and lo, I am with you always, even unto the end of the world." (Mat. xxviii. 18-20.)

From the Scripture just quoted we have learned that all power in heaven and on earth has been given to our Saviour; and that He has sent His apostles out into all the world to make disciples; and that these disciples are to be taught to observe all things our Lord commanded the apostles to teach. From the time God spoke to the children of Israel, through Moses, from Mount Sinai, till our Lord uttered these words on the Mount of Olives, Moses was the lawgiver for the Jews. But now a greater than Moses has come in whom all authority is vested. It is important to note this change of authority, lest we be found following Moses, rather than Christ. This is He of whom Moses spoke when he said: "A prophet shall the Lord your God raise up unto you of your brethren, like unto me; Him shall ye hear." All the time Christ lived on earth he was subject to the law of Moses. But now since he has made an atonement for sin, and fulfilled all that was written in the Scriptures concerning Him, He is to take the highest station and become the lawgiver for all the people. From the time of our Lord's ascension into heaven until He shall come again, no one but Christ, and he to whom He gives the right, has any authority to speak in reference to man's salvation; "For there is none other name under heaven given among men whereby we must be saved." Clothed with this authority He sends the apostles out into the world to offer salvation to the dying sinner in His name; so that as ambassadors they could, "in Christ's stead, beseech men to be reconciled to God."

When our Lord sent the apostles on this mission He was careful to tell them to teach just what He had commanded. And lest they should forget what He had taught them, He sent the Holy Spirit, after he went away, to "bring all things to their remembrance," and to "lead them into all truth." So necessary was it that they should be thus prepared, the Lord commanded them to wait in Jerusalem until the promised Spirit should come. He would not permit them to speak on so important a subject till they could speak as "the Spirit gave them utterance." Just before our Lord ascended into

heaven He told the apostles that salvation in His name should be preached among all nations, "beginning at Jerusalem." These words were spoken just as our Lord was about to ascend into heaven, up to which time salvation had never been offered to any man in the name of Christ. But now that he had triumphed over death and the grave, and was about to sit down at the right hand of God, this whole matter of man's salvation is given into His hands. Having this authority He has sent the apostles into the world with power to turn men to God.

Having thus noticed the authority of Christ and the qualification of the apostles, I will next notice the second thought in the Scripture under consideration—the work of the apostles in making disciples. As we read the great commission we hear the Lord telling the apostles to "go and preach the gospel," to "teach all nations;" but what constituted the gospel they were to preach and teach is not found in this Scripture. This must be learned from the apostles, as they are the exponents of the Lord's will, and knew just what they were to do. It is safe to conclude that the apostles, having received the promised Spirit, would preach and teach just as the Lord had commanded them; hence, to learn what the gospel is we have only to follow them in their preaching, and see what they did preach and teach. In this way, and in this way only, can we learn anything concerning this matter. We have seen that they could not forget anything, as "the spirit was to bring all things to their remembrance;" and they could not make a mistake, as the same Spirit was to "lead them into all truth."

Beginning then with the preaching of the apostles as recorded in the book of Acts, we find that first of all they preached Christ and Him crucified, and commanded all men to believe on Him whom they preached. And when men came to believe the things preached, so that they asked to know how they might be saved, they were commanded to repent and be baptized in the name of Christ. For this they were promised the forgiveness of all their sins, and the gift of the Holy Spirit. This was invariably the practice of the apostles from the day of Pentecost till the day of their death. In this way they went everywhere making disciples. Everywhere they preached Christ, and called on men to believe on Him, and to confess their faith before the world and follow the Lord in all His commandments. This brought men into the school of Christ.

There is yet one other leading thought in the Scripture at the beginning of this article, to which I will draw the attention of my readers. I have now spoken of the authority of Christ and the mission of the apostles to the world. The careful reader will see that they were not only to make disciples, but were also to teach them, when made, to observe all things that Christ had commanded them. It was not enough to teach men to become followers of the Lord, but these must be told how to live so as to be saved eternally. To do this the apostles are under the same restriction as when they were telling men how to be reconciled to God.

We have then only to follow the same rule in this matter as in the first; that is, see what the apostles did teach the churches, and what they did themselves. It is certain that they did in this just what the Lord commanded, as well as in the first part of their mission. And so faithful are they in this that Paul could say to his brethren, "Be ye followers of me;" for he was an imitator of Christ. Whatever duties, then, they enjoined upon the disciples the Lord had taught them before; and these things must be done in order to an entrance into the everlasting kingdom of God.

From Acts ii. 41-42, we learn that those who gladly received the word preached were baptized and added to the congregation of disciples, and that they continued steadfastly in the apostles' teaching. This teaching was the fellowship, the breaking of bread and prayers. The fellowship was evidently the hearty co-operation of the members in supporting the work of the Lord and advancing its interest. The breaking of bread is the regular observance of

the Lord's Supper, while the prayers are the daily offerings of spiritual sacrifices that we should continually offer to God.

We learn also by following the apostles in their teaching and practice that it was their custom to meet on the first day of the week to "break bread," and that they taught the disciples to continue in this, and "not to forsake the assembling of themselves together," but to exhort one another. In all their teaching they but reproduced what the Lord had taught them. When, then, we find the apostles preaching Christ and commanding the people to believe on Him, and to repent of all their sins, and to be baptized in the name of Christ, and promising them forgiveness of their sins, and the gift of the Spirit, we are bound to conclude that this is just what Christ had commanded them to do. And further, when we see them teaching those who believed and became followers of the Lord, to continue to co-operate in the work of the Lord, and to meet to "break bread" as the Lord had commanded, and to continue "instant in prayer," with the many other duties taught by the apostles, we are sure they were but teaching the things that "began to be spoken by the Lord," and were thus confirming them to us. And again, when we find the apostles, with the disciples, meeting on "the first day of the week to break bread," we are confident they were not mistaken in the day they were keeping, for they were delivering to the disciples just what they had "received of the Lord." May we all study to know the mind of Christ as that mind is made known by His apostles; which things they teach, "not in words which man's wisdom teacheth, but which the Holy Spirit teacheth."

Westport, Dec. 26th, 1885.

"LOVE SEEKETH NOT ITS OWN."

The price of love is love. Its origin is not found in law or in duty, but in love. "We love God because He first loved us." We cannot pay this debt of love only in love. Love must be paid in kind. Do what we may it profits nothing without love. "If you love me keep my commandments." Love is an enemy to selfishness. It will not seek its own to the injury or neglect of others—it often neglects its own good for the sake of others, and is seeking the welfare of the community. It will not gratify or enrich itself at the neglect or damage of others.

Here is the rule of action. When a question arises in our minds of which we are in doubt as to its rightness or its oughtness, we will be safe if we decide it by this rule or principle; *i. e.*, will it benefit or in any way help others. If we will follow this rule we will always have peace, unity and prosperity in society. But if we decide by our own ideas of right, our likes and dislikes, diversity and destruction will inevitably follow. We all have our peculiar ideas on every subject. To make these the rule of action is decidedly selfish—a love of our own notions that can be of no manner of good, but simply the gratification of our own little self. We have seen persons whose self-will was so strong that they would actually destroy the peace and happiness of others rather than yield their sentiments, and thus violate every rule of love. "I have a right," says one, "to act as I think best." Not if it conflicts with the good of others. If all claimed this right of acting as seemed good in their own eyes, success would be impossible in all co-operative interests, as there would be as many different ideas of co-operating as there were persons. This law of love which will seek to please—not to be pleased—will settle all differences and will make of the many minds one new heart, and so making peace.

Are we not to use our own ideas as to what will be for the best good of another, or must we submit to the wish of another because he thinks it is good? Most certainly not; this would be destructive to the law of love. Love could not do that which it thought would injure another, whatever another might think about it. How then can we decide on a line of action toward another if we disagree on the propriety of the action? This is very easily