

THE GREAT COMMISSION.

Few utterances from the lip of our Divine Master are quoted more frequently in this age of Christian evangelism than the words of "the great commission." It was one of the last utterances of our crucified Lord. He was soon to go home to his God and ours. He had finished the work that was given him to do. He had offered himself on the cross; he had risen from the dead; and now he turns the work of the world's evangelization over into the hands of his chosen ones, with this particular instruction: "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 Spirit; teaching them to observe all things whatsoever I commanded you; and lo, I am with you always, even unto the end of the world." That is the great commission. In it we have:

I. A preceding assurance. "All authority hath been given unto me in heaven and on earth." That being true, the commission goes out with all authority in heaven and on earth back of them. They are assured of the rightfulness of their Master to send them out on this great work. It was a greater commission than if it had come directly from Caesar. It was from one whose power superceded all thrones and dominions, and before whose authority even kings must ultimately bow. Every true follower of Jesus has the guarantee that in his work of hastening the kingdom of Jesus Christ in the world, he has "all authority" back of him. He is in the Master's work; he is about his "Father's business"; and that his justification to engage in this service comes from him to whom was given "all authority in heaven and on earth." The pastor, the missionary, the herald of the gospel, or whatever name he is known by, is a sent one, a commissioned one, and in his hand he bears the Saviour's appointment in these words: "All authority hath been given unto me in heaven and on earth. Go ye, therefore."

II. A present responsibility. They are not sent forth on a blind and indefinite mission; nor are they sent out with sealed orders. Theirs is an open message, and their assignment anyone may read. Here it is: "Make disciples of all the nations, baptizing them in the name of the Father and of the Son and of the Holy Spirit." This commission shows where they were to go and what they were to do. They were not to cease in their great work until "disciples" were made of all the nations. Not one must be omitted from the great propaganda. The commission will not lose its significance, nor its imperative force until all the continents, and all the dominions, and all the islands of the seas shall be converted unto the Lord. It goes farther than a mere proclamation of the truth. It included "all things" which he had previously taught them. These truths must be emphasized and impressed on the minds and consciences of men until the inhabitants of "all nations" have been Christianized. The truth must enter the heart and produce conviction. Men must give up their sins. They must be renewed in heart. They must come out from the world and make profession of their faith in the Lord Jesus; in other words, be "disciples" and be baptized "into the name of the Father and of the Son and of the Holy Spirit." The "discipling" is not finished until the "baptism" is accomplished. That is our work to-day; a public proclamation of the gospel of Jesus Christ until all the earth has been brought to an open acknowledgment of the Son of God as his rightful Lord and Redeemer.

III. An encouraging guarantee. "Lo, I am with you always, even unto the end of the world." Christ's presence with us in all our labors is guarantee sufficient that our labor will not be in vain in the Lord. He who is mighty to save, even unto the uttermost, would be by our side. He will be with you and me and with all who go forth bearing, in his great name, his own authoritative commission. Jesus sends

no man to engage in this mighty warfare "at his own charges." He is at the head of the column, and carries the banner to victory. "I will never leave thee nor forsake thee." "My presence shall go with thee." "Lo, I am with you always." There can be no greater encouragement to the commissioner with a divine message than that. He carries with him the assurance of ultimate success. Our duty is: "Go." There can be no shorter, no more definite command, and Christ's guarantee of his personal presence makes possible all the rest.—United Presbyterian.

THE OUTGOINGS OF THE MORNING.

That phrase in one of the loveliest psalms shows fine courage and faith in David. The outgoings of evening are always pleasant, and in a quiet way rejoice everywhere. There is no more perfect picture of peace on earth than a mountain-shadowed lake at sunset. The only other scene that comes near equalling it is a valley of farms when milking is done.

The holy time is quiet as a nun Pensive with adoration; the broad sun Is sinking down in his tranquility.

Except in actual storm, it is everywhere the same at the close of day in a twilight attitude; the breeze drops, and sounds of evensong are softened and yet carry far; it is not hard to believe a divinity in the air; God's peace is brooding on the earth and hushing its busy life to trustful slumber. He makes the outgoings of evening to rejoice.

But with morning it is far different except to the calm, happy eye of faith. The first waking thoughts of the busy man are anxious, and the rush of breakfast drives away the poetry of dawn. Life takes its hue not from the morning watch, but for the drive and burdens between sunrise and sunset. Yet the busiest of kings could write with sweet, serious courage and detachment that our kind God made the outgoings of the morning as well as of evening to rejoice.

Morning is the important time for us to regulate and learn to enjoy. Some men seem to have no morning worth mentioning. In this we ought to be, as Lowell said of himself, "incurable boys"; or like Job, "as I was in the days of my youth, when the candle of the Lord shone on me." Hurried Christians need to pray Keble's words, which have been cut in the gate leading to the loveliest view in the English lake country:

Thou who has given me eyes to see
And love this sight so fair,
Give me a heart to find out thee,
And read thee everywhere.

That vision in the freshness of morning will glorify the day.—Chauncey T. Edwards.

WHEN THEY DON'T "MAKE GOOD."

No one has ever "made good" in any walk of life by his own unaided efforts. There is no such thing as a self-made man, either in business or in religion; only the most blindly conceited suppose that they have done by themselves what they never could have done but for the help of others. Yet we constantly forget, in our own attitude toward others, what has been done for us. The employer says of the employee: "If he doesn't make good, get rid of him." There is a better way. "If he doesn't make good, make him good." If the "get rid of him" policy had been adopted toward us, those many times when he failed so miserably, what would have become of us? Only because some one was ready to hold on to us and try to make us over is there any hope for us to-day. None of the men whom Jesus had in training for world conquest "made good" for a long time; but he held on to them until he had shown them how. There is no greater work that we can do for Him than to hold on, hopefully and confidently, to those who are not "making good."

*THE YOKE OF CHRIST.

By Robert E. Speer.

A yoke is borne by two. We do not bear the yoke for Christ; we bear it with him. It is a fellowship. We are not called, accordingly, to any singular or exceptional experience. We go nowhere without him. We draw no burden alone. One stronger than we is yoked with us. There is no burden that cannot be borne with his unlimited power joined to our weakness. Let us remember that beside us, under the same yoke, he is standing.

Yoke-fellows are yoked together. That means each is yoked to the other. Until that yoke is lifted they cannot be separated. When Christ invites us to take on his yoke he asks us to become his inseparable companion. That is the joy of it. We do not take on a burden. We make a friendship and get a brother.

The yoke of Christ is not his commandments. He does not lay orders on men. His yoke is the purpose of his own life, his spirit, his plan. These all found expression in his commandments, but it was this purpose and spirit and plan which men took on because they took it in and made it the controlling principle of their lives. "I call you no longer servants, but friends."

The yoke which Christ bore was the yoke which tied him to human suffering and need. To be yoked with him means to be yoked to the want and necessity of the world. That is the lesson of Mrs. Richards' little parable:—

"Now came the day when the Prince should be brought to judgment. Slowly he came, under the weight of his fetters, that clanged about his wrists and feet. His head was low on his breast, and his eyes heavy; so he stood before the judgment seat, and spoke not, nor raised his eyes.

"The little Judge looked on him, and sighed, and spoke.

"It was you who saw me hungry and naked and cold, and drew your furs round you and passed by."

"Yes," said the Prince.

"It was you who set me cruel tasks, and smote me when I fainted under them."

"Yes," said the Prince.

"It was you who cast me into prison, into darkness and bitterness as of death."

"Yes," said the Prince.

"Alas," said the little Judge. 'Poor soul, did you know no better?'

"When the Prince heard that a great sob burst from him, and he fell on his face before the judgment seat, and his fetters clanged loud on the stone.

"Oh! then came little feet pattering down the steps, and little hands lifted him, and he rose to his feet, but the chains lay where they fell.

"Come, Brother," said the little Judge. 'We will go back, and begin again together.'"

Are we bearing the yoke of the Saviour's ministry to all human need?

DAILY BIBLE READINGS.

Mon.—Purity and humility (2 Cor. 10: 1; Phil. 2: 7, 8; Luke 23: 4).

Tues.—Self-control (Heb. 12: 3; 1 Peter 2: 23).

Wed.—Obedience (Heb. 5: 7-9).

Thurs.—Sacrifice (Isa. 50: 6; John 10: 17, 18).

Fri.—Love (Matt. 22: 37-39).

Sat.—Prayer (Mark 1: 35; Matt. 26: 36-44).

The power of Christ on the heart needs no other argument than itself. Men only doubt when the life has died out, and the light has waned, and flickered, and spent itself. * * * It is when faith is not in evidence that we can dispute faith. It is when love is dead that we can question love.—Hugh Black.

Do you know what Luther said? "Suffer and be still, and tell no man thy sorrow. Trust in God—his help will not fail thee." This is what Scripture calls keeping silence before God. To talk much of one's sorrows makes one weak, but to tell one's sorrows to Him who heareth in secret makes one strong and calm.—Tholuck.

* Y.P. Topic, Sunday, June 19, 1910. The yoke of Christ. (Matt. 11: 25-30.)