

upside down ; but to these obscure Galileans of whom Cæsar has never heard, not one of whose names has ever been pronounced in the Roman Senate, who have excited no wonder either for intellect or learning even in the villages and country-sides from which they come,—it is to these that the great commission is given to bring the world to the feet of the crucified Nazarene. Imagine a nineteenth-century critic there, and listening. He would not have said a word. It would have been beneath his notice. A curl of the lip would have been all the recognition he would have deigned to give. Yes, how ludicrous it seems in the light of reason ! But in the light of history is it not sublime ?

The hidden power lay in the conjunction : "Go ye *therefore*." It would have been the height of folly to have gone on such an errand in their own strength ; but why should they hesitate to go in the name and at the bidding of One to Whom all authority had been given in heaven and on earth ? Yet the power is not delegated to them. It remains, and must remain with Him. It is not, "All authority is given *unto you*." They must keep in closest touch with Him, wherever they go on this extraordinary mission. How this may be will presently appear.

The two branches into which the commission divides—"Baptising them into the name of the Father and of the Son and of the Holy Ghost," "Teaching them to observe all things whatsoever I commanded you"—correspond to the twofold authority on which it is based. By virtue of His authority in heaven, He authorises His ambassadors to baptise people of all nations who shall become His disciples "into the name of the Father and of the Son and of the Holy Ghost." Thus would they be acknowledged as children of the great