

defined course, and the sense will not be impaired. "A disciple is a learner, but a Christian is a follower of the Lord." Christ said: "Go ye, therefore, and make disciples of all the nations, baptizing them," etc. We now substitute the definition: "Go ye, therefore, and make learners of all the nations, baptizing them," etc. It makes no difference whether they know enough to follow the Lord or not, baptize them. They can be learners and not be convicted of sin. They can be learners and not have faith. The moment any one among the nations consents to be a learner, baptize him, for baptizing is a sequence of discipling, and discipling is getting people to be learners.

If we are Christ's disciples, how shall we make it manifest to the world? "A new commandment," said Christ, "I give unto you, that ye love one another; even as I have loved you, that ye also love one another. By this shall all men know that ye are my disciples, if ye have love one to another" (as I have loved you). Shall the world know that we are disciples by being assured that we are learners? We must not only be learners—be acquainted with Christ's disposition and manner of life—but have a practice akin to His. "While a Christian never ceases to be a disciple—a learner—yet he is more than a disciple." So says the writer in the *Christian Evangelist*. After reading what Christ said one must be in order to be a disciple indeed—in full development—I feel I would like to see a Christian if he is more than a disciple.

There are different degrees of faith and love; so there may be different attainments in discipleship. I am told that some Christians are more fully developed than others. A person becomes a disciple of Christ the moment his knowledge and convictions are such that he is ready to break his allegiance to the world and take Christ as his Master. In other words, as soon as he is disciplined he is ready to be baptized into the name of the Father, and of the Son, and of the Holy Spirit. If he continues in the Word he will be a disciple of increasing intelligence and widening influence for the promotion of righteousness and godliness in the world.—*Missionary Weekly*.

Keep the Issue Clear.

There is some disposition on the part of the advocates of the Gospel to cater to the craze of "scientific thought" as it presents itself with all its claims of infallibility. This is useless. It is a historical fact that Jesus rose from the dead, based on the testimony of chosen witnesses. This fact has its own appropriate testimony—evidence that is to be examined in the light, not of physical science, but of historical research.

The real facts in the case are that the religion of Christ stands or falls with the resurrection of Jesus Christ. As Paul puts it in the 15th chapter of his first letter to the Corinthians—a letter that by the way is admitted to be genuine and authentic by all the "higher critics"—"if Christ is not risen we are found false witnesses of God." Men may attempt to flatter Paul as a genius, a deep thinker and all that, but this is nonsense. Paul was a witness to a fact, the resurrection of Jesus from the dead, and if this alleged fact be not a fact then he was a conscientious liar. As McLaron once put it, as we recall his words from memory: "This is the Apostle's question, Are we, these eleven men and I, John, Peter and all the rest of us, are we liars, or are we not? I do

not want your compliments. I am not here as a great religious thinker; my business is to tell a plain story. Do you believe me, or do you not? Am I telling a monstrous falsehood, or am I telling the truth?" This is the whole case in a nutshell. Any attempt to save the character of the first preachers of the Gospel and give up the fact of the resurrection of Jesus must ever be a flat failure. Talk of illusions—there was no chance or possibility of it. If Jesus had been the first great teacher to die it might in some way perhaps be possible, though we confess that even then we do not see how; but men had died for ages before, men with loving disciples; men have died since with a far more numerous following; then why is it that none of them were subject to such an illusion? Why was it in the case of Jesus, that His disciples, few in number comparatively and plain men of toil—men with uncultivated imaginations—should be the victims of an illusion and then be enabled to impose that illusion upon the most enlightened men of a hundred generations after them? To ask the question is to show it is a monstrous absurdity. Let us quote what Paul says:—

For I delivered unto you first of all that which I also received, how that Christ died for our sins according to the Scriptures: And that He was buried, and that He rose again the third day according to the Scriptures: And that He was seen of Cephas, then of the twelve: After that, He was seen of above five hundred brethren at once; of whom the greater part remain unto this present, but some are fallen asleep. After that He was seen of James; then of all the apostles. And last of all He was seen of me also, as of one born out of due time.

Strange fancy indeed, so many persons struck by an illusion, fancying they saw Him in Jerusalem, saw Him in Galilee, heard Him speak, saw Him go up into Heaven, and all that. The very attempt to state such a theory is its own refutation. And when we come to consider the lives of these witnesses, the lofty morality that is conceded to them, how they gave up all earthly things for the purpose of bearing their testimony, how they suffered martyrdom for what they said, the difficulties of scepticism are increased a thousand fold.

Again, the attempt to have a Gospel and Christianity without a resurrected Jesus is far worse. I know that men say Jesus set us an excellent example, even if He did not rise. But pray tell us how. He said many times in the very record from which alone we can learn the example He set that He was to rise from the dead; that He was the Messiah of whom the prophets had spoken; that He was the way, the truth, the life, the resurrection, etc., and if He was not then He was guilty of falsehood and deception. Are these examples to be followed? As Paul puts it: "If Christ be not risen, all we preach is vain," and that is true. Who is Jesus more than others if what He said about Himself is false? If He was a pretended miracle worker and humbug, if when He talked about saving others He could not save Himself, if He was as weak as others, how could He save them? If He is in His grave to-day what becomes of all His boasted claims? It were base flattery to call Him anything but a cranksy enthusiast or a base deceiver. But those things can not be. "Jesus has risen from the dead and become the first-fruits of them that slept," and "if we believe that Jesus died and rose again, those also that sleep in Jesus will God bring with Him."—*D. R. Lucas, in Oracle*.

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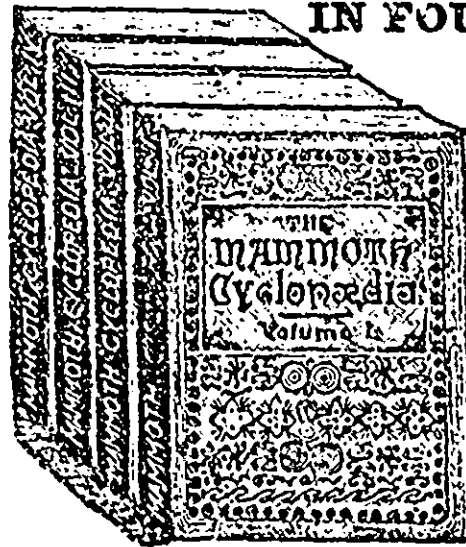
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