

The Resurrection of the Dead.

BY S. B. DUNTON.
NUMBER III.

We found in the data of our former articles, that Paul and the Pharisees believed in the resurrection of the dead, and now proceed to give some of the evidences upon which they could, and doubtless did rely.

1. "Many of them that slept in the dust of the earth shall awake, some to everlasting life, and some to shame and everlasting contempt." Daniel xii. 2. "The dead men shall live together, with my dead body shall they arise." Isa. xxvi. 19. Thus the Pharisees believed and the Sadducees disbelieved the Scriptures on this subject.

2. In harmony with the data before us Jesus said: "The hour is coming and now is when the dead shall hear the voice of the Son of God, and they that hear shall live." John v. 25. Some one may hesitate here, and say that "this is figurative and meant those dead in sin," but those who heard it surely did not understand it, for it does not appear either in the text or context. On the other hand, the emphatic and specific declarations found in verses 28, 29, clearly show that by "the dead" is meant that which dies and returns to the dust as it was. This is the body and not the spirit that never dies. The plain import of these Scriptures is that there will be a literal resurrection of the dead; indeed no man could wish or expect to teach such an idea more emphatically. If therefore any one objects, claiming that all these statements with Paul's was simply court-ing favor of Pharisees for a special purpose, his objection will stand along side of Orobio, Chubb, and other deists, who claim that the apostle sought to mislead these people to avoid persecution, &c.

There is not the least evidence here or elsewhere that Paul ever denied that he was a Christian, that he evaded persecution or catered to the Pharisees; on the contrary, he had repeatedly asserted this resurrection doctrine, for it was his theme, he could not fully tell the glad tidings without offering it substantial, and often he did specifically affirm the resurrection of Christ. Had this been a violation of either Jewish or Roman law, Paul could have made no defenses as he did. See Acts xvii. 31, and compare with Acts xxv. 19.

3. Jesus clearly taught what Paul and the Pharisees believed, in his controversy with the Sadducees recorded in Matt. xxii. 23, 33, which we hope the reader will examine.

Our talented Bro. J. W. McGarvey comments on this, and says of the Sadducees denial of angels and spirits, "All of their errors sprang from this last, for if there are no spirits then there are no such things as angels who are spirits, and there is no need of a resurrection of the body, seeing there is no spirit awaiting such resurrection. On the other hand if spirits exist, then there may be such an order of spirits as are called angels, and there is a demand for the resurrection of the body, in order that the disembodied spirit may dwell in it, and make use of its organs of communications and enjoyments." N. T. Commentary, page 190.

Albert Barnes, in his "Notes on the Gospel," Vol. 1, says: "The word resurrection usually means the raising up of the body to life." This is in keeping with the definitions of the Lexicons and our arguments already offered upon Anastasis and Nekros. I wish I had room for all Mr. Barnes says on these passages. We can give only what he says on the Sadducees: "Not knowing the power of God." They probably denied, as many have done since, that God could gather the scattered dust of the dead and mold it into a body * * * opposing reason to revelation, and supposing

that infinite power could not reorganize a body that it at first organized, and raise a body from its own dust that it had at first raised from nothing."

4. The resurrection of Lazarus (John xi. 21, 25). Martha, on meeting the Savior, says: "Lord, if thou hadst been here my brother had not died." Jesus says: "Thy brother shall rise again." She says: "I know that he shall rise again in the resurrection at the last day." Then Martha is so firm in the faith of a universal resurrection, she says: "I know," &c., and though she did not expect or suppose at the start that Jesus intended to raise him up then. Yet this does not warrant us to say her faith was without testimony, for she believed a grand truth, supported by the testimony of the prophets; doubtless Jesus referred to the same event when in the Pharisees house, telling his host that in making a feast he should "call the poor, maimed, and blind, they could not recompense him, but he should be recompensed at the resurrection of the just." John xiv. In the case of Lazarus, Jesus did raise the body, which shows that his power is sufficient, and when the great day shall come it will be grandly displayed. "See, 'tis come, the glorious morn; the second birth of heaven and earth, awaking nature hears the new creating word and starts to life, in every heightened form from pain and death forever free."

In our next we shall show that our position is fully sustained by the literal resurrection of Christ from the dead.

That Challenge.

WINTERS, CAL., NOV. 14, 1878.

Bro. Stanley:

According to previous arrangement, the learned and renowned Dr. J. R. Graves, of Memphis, Tennessee, commenced a series of five lectures, in the meeting house of the Church of Christ in this town, commencing on the evening of Oct. 24, 1878. The said discourses comprised an argumentative plea in favor of the faith and practice of the Baptist churches, embracing a discussion of the following subjects:

The first lecture treated upon the "composition and powers" of a true Baptist church. The second lecture upon the proper "material" for the church. The third, the "ordinances" of the church. The fourth, the "communion of the Lord's Supper." And the fifth, discourse, treated upon the "history" of the Baptist churches.

In the first lecture the Dr. showed that a true church of Christ was a divinely organized, visible, local institution; he then made a very cogent argument in favor of a pure congregational church polity; one, whose administrative functions and powers comprised judicial and executive, but not legislative prerogatives; his argument in favor of ministerial parity, was unanswerable. Throughout all his discourses he said many good things, while very many of his positions are not only objected to by other religious bodies, but some of them have been repudiated by leading Baptists in the North, as utterly untenable and incompatible with Baptist faith and practice.

The writer took notes throughout the entire series of lectures, but in this short sketch we can only notice such statements as are particularly objected to by the churches of Christ. Dr. Graves' manner of speaking is characterized by that boldness and intrepidity that proclaim time a polemic and oral disputant; his lectures were all over two hours in length, and were noted more for their exuberant redundancy than for brilliant concentrateness of argument. Some of his assertions were the most extravagant that we ever heard, a few of which we will notice in this paper. He said that baptism was not essential to salvation, but

salvation was essential to baptism. Baptism is the door into the visible church, and the visible church is the door into the kingdom of Christ.

Men must be in possession of salvation before they enter either. The church must examine candidates for baptism as to their fitness, before preachers have a right to baptize. A church is the only power that can give valid baptism; preachers baptism is not valid. Alexander Campbell's baptism was by a Baptist preacher, was irregular and invalid. Baptism is no sacrament through which pardon or remission of sins can or does come. Repentance always precedes faith. The blood of Christ always comes before water, this is what makes us Baptists, all other denominations have water first, and blood afterward. Under the law it was blood first, and water afterward. When Christ was pierced, blood came first, and then water. Hearts must be sprinkled with blood first, and then our bodies should be washed with pure water. Baptizing a man to effect a death to sin, is *Ecclesiastical murder*. Men must be dead first, and then buried afterward. Baptism into any of the faiths of the various sects, even though it be by immersion, cannot be recognized by Baptists as valid. Baptists are baptized, for the same purpose that Christ was, to fulfill all righteousness. Baptist churches cannot commune with each other; visiting members of one Baptist church cannot commune with another Baptist church, because they are outside of the search-warrant and discipline of said local church. John the Baptist was prime minister of Jesus Christ, and was an apostle of Jesus Christ, as much as Peter or Paul. John the Baptist set up the kingdom of Jesus Christ on earth, and then turned over, or transferred his disciples to Christ. Jesus Christ had the bride while he was on earth, and was present in his church as king. Baptists are not Protestants, never did come out of Rome, but battled with the mother of harlots single handed, for five hundred years before Calvin or Luther were born. The Baptist churches have preserved the Gospel pure through all the ages since the apostles' time.

The Dr. tried to show, by history quoted from pedobaptist authority, a continuity of Baptist churches from the banks of Jordan down through the wilderness and anabaptists to the present time.

Dr. Graves is quite witty, at times, and in reviewing the practices of the Methodists and other sects, he indulged in strains of pungent wit, interlarded with caricatures of the most biting sarcasm. His argument upon the action of baptism, given as against the idea of infant sprinkling, was voluminous, but was very conclusive; his assault upon clerical assumption of power, was carried in magnificent style.

The Dr. spoke to immense audiences, for this place, on the evening of the 29th of October. He gave a lecture upon "Spiritism," as he termed it, for which he received a voluntary contribution, in advance of the lecture, of fifty-one dollars.

During the day prior to the last lecture, leading brethren of the Church of Christ here, thought it best to challenge Dr. Graves to a public discussion of the points at issue between the Baptists and Disciples. Accordingly a challenge was drawn up and properly delivered to the Dr. And, to our surprise, he brought the matter before his public audience, before he had made any formal reply, but he promised to reply from the town of Dixon, which he has failed to do. He said that if our people, at their next annual meeting, would endorse a representative man, he would meet him. But that he had challenged M. E. Lard, and negotiations were pending for a discussions with him.

We herewith subjoin an explana-

tory letter and the "challenge."

Yours in the one faith,

S. B. DUNTON.

EDITOR WINTERS ADVOCATE:—At the last lecture delivered by the learned Dr. Graves, in this town, on the evening of the 29th inst., he made public the fact that he had received a courteous communication, inviting him to a public discussion of the issues between the Baptists and the Disciples. And inasmuch as Dr. did not make known the terms suggested in said communications, we have thought proper to make the same known to the public, in order that our true motive may not be misapprehended. We recognize the fact that the Doctor is an acknowledged champion of Baptist faith and practice, being a Doctor of Divinity and for thirty years an author and editor, and also skilled in the arena of polemic and oral discussion. We did not know that the Doctor's engagements were such as to preclude the possibility of devoting a few days or a week to the public discussion of those vital issues between the Baptists and the Disciples: For the Doctor personally, and for our Baptist brethren, we entertain feelings of great respect, and in submitting the earnest invitations herewith subjoined, we state that it was not done from mere captious or disputatious motives, but that truth might be elicited for the benefit of all; that it might pass the ordeal of public sentiment and await its ultimate calm decision. To postpone preliminaries for a discussion, as above suggested, until the next annual meeting of the Disciples, etc., etc., amount to an indefinite postponement and limitation and infinitum. The Doctor informed us that negotiations were pending for a discussion with one of our leading brothers in Kentucky, Elder M. E. Lard. We are glad to learn this, from the fact that we are informed that leading Disciples there have been anxious for a discussion with the Doctor for the past twenty years.

Submitted with deferential respect,
S. B. DUNTON.

THE CHALLENGE.

Dr. J. R. GRAVES, Dear Sir:—Believing that a discussion of the points at issue between the Baptists and Disciples would do great good to the cause of truth on this coast, we have concluded to address you this note, inviting you to hold such a discussion, at such time and place as may hereafter be agreed upon, provided some six or more of your leading churches and ministers shall endorse you as their representative, into whose hands they will commit their cause, we proposing to furnish a representative man, endorsed in the same manner, into whose hands we will commit our cause. An early answer is requested. Very truly yours in the love of truth,

S. B. DUNTON,
ALEX. JOHNSTON.

Dr. Graves, in referring to the courteous communication which he had received from Elder Dunton and President Johnston, inviting him to a public discussion, said that he had a slight acquaintance with Mr. Dunton, and was very favorably impressed with him, but Mr. Johnston he did not know, but presumed he was known for a hundred miles around. The facts are that President Johnston is extensively known in five states that we know of. President Johnston has been an active man in the educational field for many years; has been brilliant in the arena of polemic and oral discussion, and is a Christian minister of more than ordinary ability. He is known in the North, in Ohio, Indiana, Illinois, Iowa and California. A recognition of these facts is but justice.—Winters Advocate.

'Tis the settled conviction of our people here, that Dr. J. R. Graves does not intend to meet any of our representative men, in public discussion, and we are impressed with conviction that he dare not do it. If he should consent to such a discussion, Bro. Alex. Johnston would receive an abundant endorsement from our churches, as our representative man, who is a full match for Dr. Graves, and we believe that he would prove more than a match for him.

Sunday schools have been maintained in Palestine since 1809 by the London Society for Promoting Christianity among the Jews, and more than a thousand children have attended them.

Good Temper.

BY MARGARET E. HANCOCK.

Perhaps there is no quality more desirable in man or woman than the homely one of good temper. It has a greater charm than beauty, a more lasting fascination than wit, and a higher grace than the most brilliant accomplishments. It is the happiness of some people to be born with it, and their natural amiability shines out even in childhood, as contrasted with the captious, petulant and fretful spirit of their little mates, but, like other excellent gifts, it may be cultivated, and the possession of an acquired good temper deserves more credit than he, to whom it came with his blood.

Temper is sometimes confounded with temperament, and the two words are not so distinct that their relations are remote; yet, temperament refers rather to the fabric than to the finish. The blade may be of fine steel, and still have a blunt, or jagged, or uncertain edge. If the steel be fine, it is capable of receiving a polish and retaining, when ground, a keenness and sharpness of which coarse and plebeian metal would not be susceptible. The person of phlegmatic temperament, through whose veins the red tide flows sluggishly, who is not sensitive to impressions from without, and who takes most things passively, so long as they do not effect his physical comfort, may easily be thought to have a good temper. It may be quite the opposite. Such a man, having once obtained the idea that he has been injured, shall prove himself an implacable foe, and against his unreasonable waves of your argument and explanation will beat in vain. Such a woman, dull-brained, slow-witted and ordinarily placid, when angered, is not to be won by gentlest solicitude or tenderest caresses. The bad temper, underlying the apparently tranquil temperament, asserts itself with persistence and force. A quick, mercurial temperament, swiftly emotional and subject to sudden changes, forms as good a foundation on which to build a temper, fit to stand life's wear and tear, as any which may be named. The responsive imagination, the electric nervous sensibility, and the strong affections which go with such a temperament, insure good temper at last, if in the early days there be judicious training, and if in maturer years there come the influence of Christian principle; for neither vanity, nor arrogance, nor meanness, nor servility, nor selfishness, can have any predominant place in a character which good temper controls. The disposition which is always looking out for, and therefore finding, slights, the tendencies which are ever seeking their own, and not their neighbor's, weal, and the unfortunate memory which broods over and magnifies fancied injuries, are all alive to the good tempered being in whom family and friends delight.

Strange to say, however, in many a household it is not the good and gentle tempered who rule; it is the cross, surly and fretful, into whose hands the reins of authority drift, and who have their own way because it requires so much courage to oppose them. Sister Ethel does less for the comfort of the home than any body under its roof, but her tongue is a terror, and so she is yielded to and deferred to by parents and brothers and sisters. Her whims are submitted to with rare patience, and she is given the first choice, the best room, the pleasantest seat at the table and the coziest corner at the fire-side. Outsiders study the problem in vain, for the petted and spoiled girl, with every thing done for her gratification, can be winsome when she wishes, but were they to Summer and Winter in the house, they would discover that it was an open secret.—Christian Intelligence.