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The Resurrection.

I. SCRIPTURE AFFIRMS TWO RESURRECTIONS.

"Marvel not at this: for the hour is coming, in the which all that are in the graves shall hear his voice, and shall come forth; they that have done good, unto the resurrection of life; and they that have done evil, unto the resurrection of damnation." John 5: 28, 29. "And have hope toward God, which they themselves also allow, that there shall be a resurrection of the dead, both of the just and unjust." Acts 24: 15. "This hope the Sadducees denied; hence they sought to entangle the Lord Jesus with the difficult question: 'In the resurrection therefore, when they shall rise, whose wife shall she be of them? for the seven had her to wife.'" Mark 12: 23.

II. THE TWO RESURRECTIONS DESIGNATED.

1. The "blessed" resurrection. The "first" resurrection. "Blessed and holy is he that hath part in the first resurrection; on such the second death hath no power, but they shall be priests of God and of Christ, and shall reign with him a thousand years." Rev. 20: 6. The "out" resurrection. "I may know him, and the power of his resurrection, and the fellowship of his sufferings, becoming conformed unto his death; if by any means I might attain unto the resurrection from (out from among) the dead." Phil. 3: 2. The "resurrection unto life." "And shall come forth; they that have done good, unto the resurrection of life; and they that have done evil, unto the resurrection of damnation." John 5: 29. The "better resurrection." "Others were tortured, not accepting deliverance; that they might obtain a better resurrection." Heb. 11: 35.

2. The other is called the resurrection unto "shame," "contempt." "And many of them that sleep in the dust of the earth shall awake, some to everlasting life, and some to shame and everlasting contempt." Dan. 12: 2. The resurrection of "damnation." John 5: 29. The resurrection of "the unjust." Acts 24: 15. The "second death." Rev. 20: 6, 14. David taught the truth of the two resurrections when he wrote, "The ungodly shall not stand (rise up) in the judgment, nor sinners in the congregation of the righteous." Ps. 1: 5. Paul expressed himself as earnestly striving to attain unto that first resurrection, as though it were a condition distinct from, and more desirable than to have part in a general resurrection, such as devout Jews believed was appointed for all men. "If by any means I might attain unto the resurrection of (out from) the dead. Not as though I had already attained, either were already perfect; but I follow after, if that I may apprehend that for which also I am apprehended of Christ Jesus." Phil. 3: 11, 12.

III. ONE THOUSAND YEARS.

The two resurrections are to be separated by an interval of one thousand years. "But the rest of the dead lived not again until the thousand years were finished. This is the first resurrection." Rev. 20: 5. This thousand years will be the time of millennial blessing to the Jews and the nations of the earth. It is termed "a day" in various places in Scripture. "Because he hath appointed a day, in the which he will judge the world in righteousness by that man whom he hath ordained; whereof he hath given assurance unto all men, in that he hath raised him from the dead." Acts 17: 31. The reason for which St. Peter gives: "But, beloved, be not ignorant of this one thing, that one day is with the Lord as a thousand years, and a thousand years as one day." 2. Pet. 3: 8.

IV. THE TIME OF THE FIRST RESURRECTION.

This will be at the second coming of Christ. "But I would not have you to be ignorant, brethren, concerning them which are asleep, that ye sorrow not, even as others which have no hope. For if we believe that Jesus died and rose again, even so them also which sleep in Jesus will God bring with him. For this we say unto you by the word of the Lord, that we which are alive and remain unto the coming of the Lord shall not prevent them which are asleep.

For the Lord himself shall descend from heaven with a shout, with the voice of the archangel, and with the trump of God: and the dead in Christ shall rise first." 1 Thess. 4: 15, 16. Michael would seem to be the angel who has charge of the sleeping saints. "And at that time shall Michael stand up, the great prince which standeth for the children of thy people: and there shall be a time of trouble, such as never was since there was a nation even to that same time: and at that time thy people shall be delivered, every one that shall be found written in the book. And many of them that sleep in the dust of the earth shall awake." Dan. 12: 1, 2. "Yet Michael the archangel, when contending with the Devil he disputed about the body of Moses, durst not bring against him a railing accusation, but said, The Lord rebuke thee." Jude 9.

V. THE SAINTS WILL ARISE IN VARIOUS BANDS OR ORDERS.

"In Christ shall all be made alive. But every man in his own order: Christ the firstfruits, afterward they that are Christ's at his coming." 1 Cor. 15: 22. The word "order," *tagma*, is peculiar to this one place, and refers to a series or succession of companies, as military regiments. The corresponding Old Testament term is found in Job 10: 22: "A land of darkness, as darkness itself; and of the shadow of death, without any order, and where the light is as darkness." The teaching of Scripture seems to indicate that such stages to the blessed resurrection will occur throughout the Great Tribulation, or during the reign of Antichrist. See Rev. 7: 13; 9: 11; 20: 4.

1. *There shall be variety of glory in the first resurrection.* "But God giveth it a body as he hath pleased him, and to every seed his own body. There is one glory of the sun, and another glory of the moon, and another glory of the stars; for one star differeth from another star in glory. So also is the resurrection of the dead." 1 Cor. 15: 38, 41.

2. *There shall also be variety of quality in the resurrection.* "All flesh is not the same flesh; but there is one kind of flesh of men, another flesh of beasts, another of fishes, and another of birds. There are also celestial bodies, and bodies terrestrial: but the glory of the celestial is one, and the glory of the terrestrial is another." 1 Cor. 15: 39, 40.

3. *Celestial bodies and terrestrial bodies.* May indicate the difference that shall exist in that state, between the Church of Christ and the house of Israel. See Isa. 26: 19; Eze. 37: 13.

4. *Sun, moon and stars.* May be figures illustrative of the glory of three classes, viz: Jesus, the saints, and Israel. See Mal. 4: 2; Cant. 6: 10; Dan. 12: 3.

VI. PECULIARITIES OF THE FIRST RESURRECTION.

1. *Human relationships will be set aside.* "For when they shall rise from the dead, they neither marry, nor are given in marriage; but are as the angels which are in heaven." Mark 12: 25. Since there will be no dying, marriage, the object of which is procreation, will be no more required.

2. *Perpetual youth shall be another characteristic.* "And, behold, there was a great earthquake: for the angel of the Lord descended from heaven, and came and rolled back the stone from the door, and sat upon it. His countenance was like lightning, and his raiment white as snow." Matt. 28: 3. "And entering into the sepulchre, they saw a young man sitting on the right side, clothed in a long white garment; and they were affrighted." Mark 16: 5. "And his (the risen Jesus) countenance was as the sun shineth in his strength." Rev. 1: 17. His saints shall be like him. "Beloved, now are we the sons of God, and it doth not yet appear what we shall be: but we know that, when he shall appear, we shall be like him." 1 John 3: 2.

3. *Luminous beauty shall be another characteristic.* "Then shall the righteous shine forth as the sun in the kingdom of their Father." Matt. 13: 43. "And was transfigured before them: and his face did shine as the sun, and his raiment was white as the light." Matthew 17: 2. "And as he prayed, the fashion of his countenance was altered, and his raiment was white and glistering." Luke 9: 29.

4. *Garments of light.* The covering of all animals is a part of themselves. For example: the wool of the sheep, the scales of the alligator, the feathers of the fowl. In the garden of Eden, Adam and Eve were probably clothed like God himself, in light, which emanated from themselves. "O Lord, my God, thou art very great; thou art clothed with honour and majesty; who coverest thyself with light as with a garment." Ps. 104: 1, 2. When Adam and Eve transgressed, and fell from holiness, they lost their raiment of glory; and discovering themselves unclothed, in shame hid themselves. In the resurrection this shining raiment shall be restored as part of the lost heritage, regained in the second Adam. Thus the livery of heaven shall be worn by redeemed saints. "And it came to pass, as they were much perplexed thereabout, behold, two men stood by them in shining garments." Luke 24: 4. "He that overcometh, the same shall be clothed in white raiment; and I will not blot out his name out of the book of life, but I will confess his name before my Father, and before his angels." "And round about the throne were four and twenty seats: and upon the seats I saw four and twenty elders sitting, clothed in white raiment; and they had on

their heads crowns of gold." Rev. 3: 5; 4: 4.

5. *Peculiar elasticity shall characterize the resurrection body.* The phenomena of the grave-clothes, which convinced Peter and John of the resurrection of Jesus, was this: they beheld the bandages used for embalming lying *intact*, while the body had emerged from their folds, as the butterfly departs from the chrysalis. "Then cometh Simon Peter following him, and went into the sepulchre, and seeth the linen clothes lie, and the napkin, that was about his head, not lying with the linen clothes, but wrapped together in a place by itself. Then went in also that other disciple, which came first to the sepulchre, and he saw, and believed." John 20: 6, 8. Later Jesus appeared, and vanished as suddenly from two on the road of Emmaus. "And their eyes were opened, and they knew him; and he vanished out of their sight." Luke 24: 31.

Again he shewed himself among the disciples when they were gathered in a room with locked doors. "And as they thus spake, Jesus himself stood in the midst of them, and saith unto them, Peace be unto you. But they were terrified and affrighted, and supposed that they had seen a spirit." Luke 24: 36, 37. "Then the same day at evening, being the first day of the week, when the doors were shut where the disciples were assembled for fear of the Jews, came Jesus and stood in the midst, and saith unto them, Peace be unto you." John 20: 19. So Paul, caught up to the third heaven, and John, projected into the future scenes of judgment, had foretastes of this resurrection power to overcome obstacle and space. 2 Cor. 12: 2-4; Rev. 1: 16-19.

6. *Power of rapid locomotion.* "Yea, while I was speaking in prayer, even the man Gabriel, whom I had seen in the vision at the beginning, being caused to fly swiftly, touched me about the time of the evening oblation." Dan. 9: 21. "Swiftly" refers to splendor. As the angel flew, his whole person glittered with splendor. It is said of resurrection saints they are like angels: "Neither can they die any more: for they are equal unto the angels; and are the children of God, being the children of the resurrection." Luke 20: 36.

7. *The resurrection body shall be tangible;* though not a body of present physical conditions. "It is sown a natural body, it is raised a spiritual body. There is a natural body, and there is a spiritual body." 1 Cor. 15: 44. "Behold my hands and my feet, that it is I myself; handle me, and see; for a spirit hath not flesh and bones, as ye see me have." Luke 24: 29.

VII. THE SECOND RESURRECTION.

This occurs when the thousand years' reign of Christ are finished. Rev. 20: 5. It includes all the dead, "small and great," that is, the low and the high. Rev. 20: 12. It shall be for final judgment and punishment. At the first resurrection Christ judges his saints for reward at his own judgment seat. At the second resurrection God himself on his great white throne judges the wicked for punishment. The white throne is mentioned in connection with the wicked; and not in relation to the saved through Christ.—Rev. George C. Needham's "Bible Briefs."

Revival in Ireland.

The Baptist revival in Ireland is most wonderful. For many years our cause languished in the Emerald Isle. But God has raised up an apostle in Dublin whose labors He is richly blessing. A high-church Episcopalian lawyer, a graduate of Trinity College and a young man of brightest worldly prospects, went to hear Mr. D. L. Moody preach and was convicted of sin and soundly converted to God. He studied the Bible to learn his duty, and became a Baptist. Called of God to the ministry, he gave up his worldly prospects and began preaching. He at once attracted crowds and many were converted, until now he has the largest evangelical congregation in Dublin. His name is Hugh D. Brown.

He has, as was to be expected, aroused much opposition. The air is filled with "replies" to his sermons. Tracts with such titles as "Baptist Absurdity," "Believers' Baptism Annihilated," "Baptism of Infants Demonstrated upon the Grounds of Reason and Scripture," etc., etc., are scattered on every hand. The *Irish Ecclesiastical Gazette* (Episcopalian) thus delivers itself concerning Pastor Brown and his work:

"It may be well to direct attention to other kinds of perversions and to ask who is responsible for filling the Baptist church in Harcourt Street with the scores of former members of the church of Ireland who attend it? We know of whole families 'going over' to this pernicious form of dissent, which is condemned by implication in our Articles, and which is a real thorn in the side of the evangelical clergy of Dublin. We know of a case where a wealthy individual recently withdrew all her substantial subscriptions to the church of Ireland in favor of the Harcourt Street chapel; and we have heard of certain local churches being spoken of as hotbeds to turn out adherents for the Baptist persuasion."

The work is spreading over Ireland, and the outlook is most inspiring. Dr. Gordon, to whom we are indebted for some of the above facts, thinks Pastor Brown "has come to the kingdom for such a time as this," and that the future is big with hope. It may be that the redemption of Ireland is at hand.—*Western Recorder.*

Mysteries, Real and Imaginary.

There are many questions, wise and otherwise, that I suppose, more or less, bother every pastor. The object of this paper is to help some of these questioners. Of course, we do not expect to answer all questions, but we do hope to clear the mist from some that are only obscure because of the rubbish that has accumulated upon them, and to give some rest to the mind about others that are unsolvable.

REGENERATION AND CONVERSION.

These terms are frequently misunderstood by the average hearer, much to his confusion; and the pastor's work is sometimes lost because he presumes on a knowledge that does not exist. Generation means the imparting of life, and regeneration means the re-imparting of life. Human nature is radically deficient here. Death reigns universally. Something has dreadfully disagreed with the race. Not only are our teeth on edge for what our forefathers ate, but we have poisoned ourselves deliberately and with malice aforethought. We are as a city in ruins, a nation in captivity, a king in chains. We need to be rebuilt, cut free, unbound. From the crown of our head to the sole of our feet we are nothing but wounds and bruises and putrefying sores.

Regeneration is the planting of new life in the mass of corruption, the grafting of the Divine life in the human, a spiritual vaccination against the contagion of sin. Conversion is the result that follows; a transforming of our life according to the inward motive given us by the new birth, a continuous putting off of the old man and putting on of the new. Regeneration is God formed within us, conversion is God working in us both to will and to do of his own good pleasure. Regeneration is the power to do, conversion is the exercise of that power. Regeneration is the believing with the heart, conversion is confession with the mouth.

BAPTISM.

It is very clear, from the above, that baptism is no part of regeneration. It is, however, a figure, a picture or photograph, life-size and life-like of this saving relationship to Almighty God. This is why we hold to the form that the Saviour used and gave us, which not only says we must be born of God but teaches us the very process by which we realize this change, viz., by being immersed into the very life of God as we are buried in the baptismal flood. We have no disposition to lash those who do not agree with us because the fundamental principle of our religion is that every man shall follow his own honest convictions of the teaching of God's word; but we do reserve to ourselves the right to give a reason for the faith that is in us. We believe Christ did and commanded us to do, not three things but one thing; that what he did and commanded, it becomes us to do, and that nothing else is baptism. The meaning of the word, the doctrine of the ordinance, and the admission of Pedobaptist scholars is all the apology that we have to offer for contending so earnestly for this part of the faith once for all delivered unto the saints. We think a coin that passes with all should be adopted by all and all disputed coin rejected. Our understanding of this ordinance also forbids our administering it to those who cannot receive it upon profession of their faith. The command is to be baptized, not to have somebody baptized. No adult christened in infancy can say, "I have been baptized"; he can only say, "I accept the act of my parents for me;" but their act was not being baptized but having somebody baptized. Some claim that baptism takes the place of circumcision; for the sake of argument, suppose it does. When was a child circumcised? After his birth of course. When, then, should he be baptized? After the new birth.

COMMUNION.

As baptism is the birth ordinance, so communion is the life ordinance. Baptism says, "I am born again, I am dead and buried to sin and resurrected to righteousness." Communion says, "The life I now live is by faith in the Son of God, who loved me and gave himself for me." Baptism says, "I receive the Son of God"; communion says, "I feed on him." We eat after we are born, not before, hence baptism precedes and is prerequisite to communion, therefore baptism is the bar that separates us from our brethren of other churches. We did not put this bar up and we cannot take it down. We could not receive a candidate for membership who should demand sprinkling or effusion at our hands and rejecting him, we could not consistently invite him to the communion. We should have to exclude from our church one who should change his views on baptism, could we invite this excluded member to the Lord's table? This is not to unchurch our brethren of other faiths, but to unbaptize them, and to us they are unbaptized churches. All we are contending for is that they put on the God given sign of what they have already put within.

SIN.

Of course we do not expect to solve this problem or even define this awful reality. Suffice it to say, it is the dry rot of the soul. It is spiritual blood poison which means a death that never dies. Its origin we can never fathom, this side of eternity; but we may look as deep as we can into this bottomless pit. It is clear how man was corrupted. God made him innocent and free

and set before him life and death. It was in the use of this freedom that man was to fulfil his destiny—complete himself. It was in the abuse of it that he fell. But could not God have interfered to prevent the fall? No, not without taking away man's freedom. In other words, to have made man incapable of falling was to make him incapable of rising; i. e., to add another species of ape to the animal kingdom. To be able to go forward involves the possibility of going backward. Service to God would be worthless unless we could withhold that service. But man did not fall of himself; he was deceived by God's enemy and his, why did God permit it? Because man was liable to fall without seduction, like the angels who kept not their first estate, and had he so fallen, recovery would have been impossible. But how was it possible for a good being to fall, unless tempted from without? We don't know. We only know the fact as a revelation, the *how*, God has wisely reserved to himself, till we are able to bear it. Yet we are confident of this, that the innocence and freedom of these beings involved development and trial. They were all taught of God, and, instructed in the right, they could see the wrong, and since wrong is the exaggeration of right, i. e., going too far in the right direction, or the prostitution of right to evil ends, might not incomplete and free beings do this? It seems so to me. But I desist, lest being wise above that which is written I fall into condemnation. Still I must say, that it seems to me that these beings wanted to get through their book a little too fast. Not being quite so dull as some of the other angels, they got to be too smart and presumed to teach the Almighty! This ought to frighten some of these free-thinking "smart Alecks" to death. Our view is objected to on the part of some who claim that sin is the shadow of good, and therefore necessary and eternal. But this is to do away with sin altogether, making right and wrong meaningless terms, and character itself a farce. No, no! God is not the author of confusion, "an enemy hath done this." R. E. PEELE.

How to Read the Bible.

You cannot be holy unless you do in secret live upon the blessed Word of God, and you will not live on it unless it comes to you as the sacred word of his mouth. The Bible is not a book only, but a speaking trumpet through which God speaks from afar to you, so that you may catch the very tones of his voice. You must read the Word of God to this end, for it is while reading, meditating and studying, and seeking to dip yourself into its spirit, that it seems suddenly to change from a written book into a talking book or phonograph; it whispers to you or thunders at you as though God had hidden himself among its leaves and spoke to your condition; as though Jesus, who feedeth among the lilies, had made the chapter to be lily beds, and had come to feed there. Ask Jesus to cause his word to come fresh from his own mouth to your soul, and if it be so, and you thus live in daily communion with a personal Christ, you will then with your feet take hold upon his steps; then you will keep his way; then you will never decline to go back from his commandments, but you will make good speed in your pilgrim way to the eternal city.—*Spurgeon.*

Man's Usefulness and Welfare.

Not what comes to man in the way of outward advantages, but what issues from him in the way of effort and influence, is the chief source of his welfare and usefulness. He may never see the results of his efforts—he may never know how much he has added the sum of human happiness; but if he is patiently and steadily treading in his appointed path, and putting forth his best efforts, no matter how small he may think them, great and abiding results must follow, and his influence for good will never be lost.—*Selected.*

"Give me where to stand," the old Greek said, "and I will move the world." Very forcibly the late Dr. Frederick Hedge replies: "Stand where you are, is the nobler postulate; stand where you are and move the world. Heaven's zenith is perpendicular to every spot on the earth's round." Stand where you are and do your work. Scan not your neighbor's horizon. Confine your vision to your own. Think not if circumstances were different you could do better. He who, as a rule, cannot do well where he is, would not do well were he transferred to another spot. The spot on which you are to stand and move things, young people, is where you are. God may raise you then to greater vantage ground. Fill your place so full that it cannot hold you, and another, perforce, will open to your entrance.—*Young People's Union.*

Some teachers seem incapable of thinking back on their own earthly youth, and give their pupils the impression that they have always been grown up. Feeling in this way, not understood, or misunderstood, a child has not courage to state his difficulties. She who is not a student of human nature must fail as a teacher.—*The Five Talents of Women.*

In times of affliction we commonly meet with the sweetest experiences of the love of God.—*Bunyan.*