

The Sabbath Recorder.

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A DENOMINATIONAL PAPER.

Whenever a number of persons organize themselves into an independent religious body, they take upon themselves all the responsibilities that the possibilities of the step imply. Often, in the first step taken, more is involved than is seen by those taking it. It is doubtful whether a sect ever arises which, at the beginning, was able to forecast its history. Its vicissitudes are ever varying, and new demands are constantly being made upon its resources. This is especially true of those seeking to come into notice, or striving to stand abreast with others in the march of life. But when a new sect arises, it is for a cause; but whether a justifying one or not we are not about to determine. One thing, however, is true, and that is, that sooner or later that sect will be called upon to defend itself before the world, or it will remain in the darkness of oblivion. It must work or die. But this is not all; it must assert itself. We mean its self. It is in this sense that it must come into the world's presence, and undergo the ordeal of examination, and for this trial it must prepare itself with the best possible means of defense.

But no sect can live by merely defending itself. It must possess the aggressive element, and work it out. This is the life of any sect or party. In the beginning, it may be too weak to do other than the most humble work, and this in a feeble way; but with the increase of strength, there will be an enlarged field of labor, and the use of the most approved instrumentalities called for.

For certain purposes, the most powerful agency now known to men is the printing press, and nowhere does this truth more fully apply than in the work of propagating the distinctive doctrines of a sect. For this it is indispensable, and that this is its only work. In one sense it is to reach every want, if it does not fully supply them. It is to give us here a little and there a little. It is more or less to deal out to us knowledge on all subjects, and yet it has its special work, which is to attend to the denominational wants of those in whose interest it was created. In performing this its allotted task, it will take on various forms, but in the end will reach the same conclusion. Nor should it surprise us if sometimes this agency should imperfectly perform its work. Although engaged in so important a work, it is in its inception and development human, and therefore imperfect. But though imperfect, it is nevertheless indispensable. It is in the interest of a common cause, and therefore is in a high sense the property and special friend of those committed to that cause.

It is required of a denominational paper that it should be magnanimous as well as just. It can not be Christianly without also being gentlemanly. The highest type of the gentleman is the well-bred Christian. But a denominational paper must be both an able defender of its own faith and a clear-cut critic of the sentiments it opposes. It must neither be sickle-edged nor so smooth as to be dull. It is also essential that this sentinel be awake, and that he march his beat with regularity. He must not be found off his guard nor suffer the army whose interests he watches over to be taken by surprise. Nor again must he allow himself to be overcome by flattery or seduced by kindness. It is a good thing that we have a side that can be approached by kindness, and while kindness should be repaid with kindness, due care should be taken that we do not pay a debt of kindness with weakness, and thus both surrender ourselves and betray the trust committed to our keeping. The importance of a good denominational paper can scarcely be over-estimated.

ARE WE CONVERSANT WITH THE SCRIPTURES?—That which best represents God in this world is his word. It is impossible for men to love God, and not also to love his word. The Bible is his book, and he who fears him reveres it. No surer test could be given than this by which to try ourselves: Immediately, when one is converted, does he take to himself the Scriptures as his companion and instructor, and as he draws daily from this fountain does he grow in grace and every virtue. The Bible has a wonderfully transforming power, shaping its lover like unto itself. It inspires one with courage and hope, and fills with that wisdom which is from above. It is suited to every condition in life, and fitted for any condition in which we may be placed. Are we rich or poor, in health or have we sickness, in prosperity or adversity, lifted up or cast down, in whatever state we may be, the Bible has just the instruction for us we need. Happy the man in whom the word of Christ dwells richly, that he may possess the power that guides safely.

A STRAW. The Baptist and Methodist ministers in Boston discussed the seventh-day question at their meeting last week, and the general conclusion was that there was no intrinsic sacredness in any day; but that one-seventh of the time should be set apart for sacred purposes. The members of the assembly, which recently met in Allegheny City, Pa., apparently do not agree with the liberal notions of their Eastern brethren. They declared the publication and sale of a newspaper on the Sabbath as inconsistent with membership in the Presbyterian church, and censured a church for not disciplining the proprietor of a healthily office. The same rule applies to the running of a train of cars on the Lord's day or the opening of a library as equal respect to the publication of a Sunday newspaper. If the public is generally contented with the course of these necessities can with difficulty be smothered. But they can be regulated. The moral sense of the community has certainly had a healthy effect on the Sunday press. The newspapers published in our larger cities are improving in tone and character. A decided change for the better is noticeable in the New York Sunday Journals. They generally contain a very good column of religious intelligence, which are read by many who never see religious newspapers, and they give the official announcement of the church hierarchy at their meetings. The prevailing feature of the Chicago Sunday publications; but it is sandwiched in between a fair amount of religious news. Newspapers published seven days in the week generally employ the same machinery as those which have a day of rest. The charge brought by the Allegheny Presbytery is too general. They would have struck heavier the mark if they had recommended that the newspaper proprietor be disciplined for publishing a series of objectionable articles.

The suggestive article above is from the Independent of January 13th, and needs careful attention, as showing the drift of present thought on the Sabbath question. The first thing to which we call attention is the fact that the proper day of Sabbath-keeping is coming into notice. It was taken as a theme of discussion at a recent Baptist and Methodist ministers' meeting in Boston. Why the question of the seventh day thus discussed? Evidently, because it has in some way been forced upon the attention of these ministers. The leaves is at work, and the Sunday question can never be settled without drawing the line between Sunday and the Sabbath of the fourth commandment. Also, it is seen that these ministers took sides in this case against the plain teachings of God's Word. The Scriptures, when speaking for themselves, do most plainly teach the sacredness of the seventh day, but these ministers came to the conclusion that there was no sacredness in any day, and to this, if we understand it, the Independent agrees. In regard to the publishing of Sunday newspapers, the only point of interest remaining is to secure for the matter they contain a decent character, and in this respect the Independent holds that they are improving. Even the Chicago Sunday papers have some good things "sandwiched" in with the bad, or rather the bad is "sandwiched" in with the good.

That the doctrine that there is no holy time under the gospel dispensation is fast gaining ground in this country no person well informed on this subject can deny, nor can this, under the circumstances, be avoided. The basis of Sabbath observance is the fourth commandment, and that requires the keeping of the seventh day, and here is the difficulty. The day commonly observed is one not commanded in the Scriptures, and hence it lacks the element of sacredness essential to the Sabbath. But the Independent grants that the demand for running Sunday trains, and the opening of libraries to the public on that day, can not well be "smothered." In this, the Independent is right, for the reason that sin does not attach to these transactions. And this thing will go on until all sacredness of Sunday will depart from the public mind. And then what!

How do you spend your Sabbaths?—The Sabbath is a blessed day, a day blessed in itself and fitted to bless men. It is a day blessed in itself because the blessing of God rests upon it. It blesses men because made in the interest of humanity. He who delights in the Sabbath, delights in God. It is impossible to love to love the Sabbath and not also to love God. Only he truly loves the Sabbath who loves it. To him it is a delight. In keeping it, he honors God, and in its keeping God honors him. He honors him with communion with himself, and therefore with true happiness. He honors him with the respect of men, and with peace at home. He grants him, other things being equal, worldly prosperity and security. He who loves the Sabbath, also loves the sanctuary and those who gather there, and joyfully engages in its services with them. He loves the word of the Lord, and meditates upon its precepts. Happy the man who loves the Sabbath and spends its sacred hours in holy meditation and service.

DENOMINATIONALISM.—By denominationalism we do not mean mere sectarianism. Sectarianism and partyism are scarcely other than the same thing. Sectarianism is not founded in the love of truth, and therefore truth is not its life. We admit that denominationalism, degenerate into sectarianism, that is, it may lose the love of truth and sink to the love of party. And we also admit that we may hold to the form of truth without possessing its

merits or essence. We need, in watchfulness and prayer, to guard well these points. The foundation of true denominationalism is truth. On this it is our duty to build, nor for any reason must we go aside from it. We do not mean merely philosophical truth, but plain Scriptural truth. The church of Christ is "built upon the foundation of the apostles and prophets, Jesus Christ being himself the chief corner stone." It is our duty to stand by the truth though we stand alone.

SCOTLAND CORRESPONDENCE.

A Broomfield, Govan by Glasgow, Dec. 27th, 1875. In my last, I spoke of the spiritual death of Scotland, which leaves her open to the attacks of Rome, and which, if not quickened into life, may prove her destruction. Scotsmen as a rule have more head worship than heart worship. Reason more than faith guides them. The Jesuits, the perfectly disciplined soldiery of the Papacy, know this well, and their endeavors are pointed against us, so as to take advantage of our schemes, and practice upon our hardness of heart. A hard-headed man of the world is a more likely subject for their wiles than the simple, believing Christian. The Jesuits profess to appeal to the reason of man, and not to his faith. The power and knowledge of the Jesuits are incredible. When the Order was suppressed by the command of the Pope, there was found in the archives at Rome, a perfect library of biography. An account of every man in the world of any importance was found there, and the General and heads of the Order had information of the secrets of great men, which would have surprised their subjects. Thus, if it was necessary to gain over a man, the Order had two methods: first, by playing upon his weakness, or second, by threatening exposure of the skeleton in the closet. The knife, as in the case of Henry IV. of France, was also a useful instrument; and when we consider the blind devotion of the subordinate to the commands of their superiors, there is nothing to prevent the bursting out of a fresh St. Bartholomew in any country. The Secreta Montani would not have been out of place in the hands of the children of the Old Man of the Mountain, although even their craft could have learned something from these pretended followers of Christ. Restored once more to life, the Order has redoubled its cunning, and by never overlooking the end of its existence, has enveloped the Papacy in its deadly folds. How far we are advancing to the end we know not, but looking to Revelations, chapter 13, it might almost be said to prophesy the present relationship of the Pope and the Jesuits.

When the Reformation burst out, Rome had one of her heads wounded as it were to the death, for Popery became penal in Britain. But with the Reformation arose Loyola, and with the Jesuits, Rome healed her wounded head. It is still penal for a Jesuit to live in Britain; yet here they are with colleges, monasteries, churches, priests, and laymen. Now mark the 12th verse, and compare it with the latest dogma of Rome, the Infallibility. Given, then, as doubtless will be the case, a Jesuit as a Pope, "that they dwell on the earth shall wonder when they behold the beast; the beast that is, and is not, and yet is;" for the Romish church will not only cease to be Popish and become Jesuit, but at the same time will be both Popish and Jesuitical. It is a terrible training which the Jesuit has to undergo. For a year he scrubs floors, cleans windows, and does all the menial offices about the house. At the same time, "St. Ignace" is written on every wall. Go in any room in a Jesuit establishment in this country, and that word will face you, mystic and menacing. The student has the most obscure passages of Thomas A. Kempis, "Imitatione Christi," driven into him. Gradually he awakes to the knowledge of the power and extent of the Order, and what fanaticism has left undone terror completes. The Assassins, by giving their neighbors a foretaste of the paradise of the Hereafter, broke down all earthly ties, even the desire for life; the Jesuit, subtler, by the terror of the might of the Order, makes the acolyte long for death as a relief. He then becomes, in the language of the Jesuits, "a corpse in the hands of his superiors." A young man being with a priest in London, the latter threw some water over a window, which fell upon a lady who was then passing. Seeing this, the young man to go down and apologize to the lady as if the act had been his, and when the young man hesitated, asked him if he dared to do so. He replied, "Reluctantly." The young man went, and while speaking to the lady, the priest spoke from the window, "Have you apologized to the lady for your stupidity?" "No, I have not," answered the acolyte, getting angry, "but for you." So saying he hastened to a friend's house, to whom he related the circumstance, declaring his resolution never to return to the Order; but the Jesuit recovered their victim.

The organization of the Order is perfect. The laymen report to the priests, the priests to the Provincial, the Provincial to Rome; and were the archives of the Order seized now, if that could be possible, for the Order is not likely again to be caught in that trap, many people

heedless of Rome and indifferent to Jesuitism, would be surprised to find their character gauged and classed by these master minds. The Jesuits do not seek rich men, nor noblemen, simply for their wealth and rank. The heads of their Order are men of common birth, but with magnificent brains. They can make money with brains, but not brains with money. Hence their ambition to have the control of schools, and to superintend the education of the young. A man who joins the Jesuits is put through many tests, so as to prove in what manner he can best further the Order's interests. One preaches, another officiates at the altar in most oppressive manner; one hears confessions, another is almoner; one is Secretary, another Treasurer. From cook up to doctor, the Jesuit finds his place. Thus incompetent men are never found in place, and the painter does not meddle with the net, nor the fisherman with the pencil. Thus the Jesuit machinery runs smoothly and silently, never seen till the blow is struck, often unseen. He has destroyed the Papacy of Midland, which was simply a return to the Heathenism of the Dragon, and raised an idolary in the name of the Pope of a Jesuit pattern, all preparatory to the struggle for the empire of the world.

Many have wondered if the Jesuits save any faith at all. Among the fully initiated, I do not believe it. Materialists, they have a Gipsy's belief in a resolution into the elements of death, and for the soul there is no hereafter. Christianity is useful as a bait for the young and ardent, useful in binding the fetters about the necks of the working oxen of the laity, useful as a screen to their diabolical purposes; but further than this, the General and his Council have no thought. Wherever the Jesuit comes, death and destruction ensue. America knows this, and it will be no surprise if the first burst of the future religious war was to happen in America. All the elements are ready at hand, but may God have his faithful in his keeping, and preserve them from the wrath of the Beast and of the Serpent.

A. O. HAYE.

REtrosPECTIVE AND PROsPECTIVE. A review of life has two aspects—pleasant and painful—pleasant in thinking of the goodness and loving kindness of God, and painful in regard to our own failures and misimprovement of time and privileges. We have been losers too all the time as spiritual growth and enjoyment. There can be no lost time without being losers ourselves. Our time is sacred, and has to be used for the purpose for which it is given. A Christian can not afford to spend time in the pursuit of profitless pleasure or amusement, which will lower the tone of piety or check the growth of Christian graces. Yet, upon a review of life, how often have we been led astray by the fascinations of the world to our own loss and the dishonor of our profession. It is better, however, to discover the wrong, than to go on blindly in a course of wrong doing. As the new year opens, it is very natural to look back and ask ourselves what have we been doing. Business men take stock in order to see how matters stand. This is considered wise and safe. It is not well in spiritual affairs to take stock sometimes? Perhaps our minds may be more especially prepared at the commencement of a new year to go into such an examination. If we review the ways of the Lord toward us, how the numerous and various and rich blessings we have enjoyed crowd upon us. Jeremiah says: "They are new every morning; great is thy faithfulness."

Te Christian's prospective view is very interesting and inspiring. In the Christian heart, there is a hope full of immortality. The promise in regard to the future is eternal life. The Savior says: "I give unto thee eternal life; they shall never perish, and no one shall pluck thee out of my hand." "My Father who gave them to me is greater than all, and no one shall be able to pluck them out of my Father's hand." What this life is we must die to know, or rather we must lay down this earthly and put on the heavenly to realize it. Life is what all prize, and to live forever is the grand thought and aim of the child of God. The Christian's life that is worth the name, consists in the favor of God, in the exercise of his noblest powers in the service of God, in those activities which the cause of God demands, and in those spiritual aspirations after perfect freedom from moral evil and everything that hinders the full development of the man. The life beyond, the germ of which is possessed here, is all these, uninterrupted by inferior things; the shackles broken off and gone, the soul in perfect freedom, engaged without weariness in the full stretch of its redeemed power. This is rapidly passing, and every hour brings us nearer that eternal life. During the past year, millions have gone over on the other side, and increased the population of heaven, and added to the number of those who are singing the Redeemer's praise, and casting their crowns at his feet. Oh, it will not be long; the day of freedom draws nigh. In taking a review of the past, it is wise to take up our prevailing characteristics and tendencies, and compare them with divine truth and requirements, in order to understand our standing in the sight of God. No one can have a right view of

self by occasional traits. Good men have their faults, and unconverted ones have their excellences; but it is not the general and prevailing trait the real character? Now, by an honest and impartial judgment of ourselves, we may be able to judge what our future destiny is and the character of our condition. The termination of our existence here will be the time for a final settlement, whatever charges may come over the mode of our existence. Our life hangs on a slender thread, with a thousand liabilities of having it snapped asunder. It may be, too, in the divine arrangement, "this year thou shalt die." Oh, what is it that preserves the lives of impatient men or unfruitful professors, but the pleadings of a merciful Savior, "Spare it yet another year." But presume not, impatient sinner or barren professor, for the time is at hand; it may be this year, this month, or to-morrow.

HISTORY OF SUNDAY LEGISLATION.

In the Christian Church. By the Rev. A. H. LEWIS. CHAPTER V. SUNDAY AND THE CHURCH OF ENGLAND. Continued from last week. Doctor Hessey (Sunday, Lect. 7, p. 201) speaks of the reign of Elizabeth as follows: "Practically, the observance of Sunday as a day of rest and devotion, was introduced into the country about the year 1550. There seems to have been great forgetfulness of the day, useful as a screen to their diabolical purposes; but further than this, the General and his Council have no thought. Wherever the Jesuit comes, death and destruction ensue. America knows this, and it will be no surprise if the first burst of the future religious war was to happen in America. All the elements are ready at hand, but may God have his faithful in his keeping, and preserve them from the wrath of the Beast and of the Serpent." A. O. HAYE.

James I. was succeeded by his son, Charles I., who took the throne in 1625, and married Marie, sister of Louis XIII. of France. She was an intriguing Papist, and had great influence over her husband. Neale says: "The Queen was a very great bigot to her religion; her conscience was directed by her confessor, assisted by the Pope's Nuncio, and a secret cabal of priests and Jesuits. These controlled the Queen, and she the King, so that the effect of the nation was governed by papal counsels till the Long Parliament."

During the latter part of Elizabeth's reign, at a time when, as Mr. Hessey says (Id., pp. 206, 207): "The desecration of Sunday which prevailed seems to have been most appalling." She refused to sanction a law for its better observance, which had been passed by the Parliament, through the influence of the Puritans. In this, however, she only carried out the doctrines and policy of the church, which held the Sunday as a holiday only, and not as a Sabbath. Neale (History of the Puritans, Vol. 1, p. 176) speaks of these times, and this refusal on the part of the Queen, in the following words: "The Lord's day was very much profaned by the encouragement of plays and sports in the evening, and the games in the afternoon. The Rev. Mr. Smith, M.A. in his sermon before the University of Cambridge, the first Sunday in Lent, maintained the unlawfulness of these plays, for which he was summoned before the Chancellor, and upon examination, offered to prove their lawfulness of the Jewish precepts. The Parliament had taken this matter into consideration, and passed a bill for the better and more reverent observance of the Sabbath, which the Speaker recommended to the Queen in an elegant speech. But her Majesty refused to pass it, under pretence of not allowing Parliament to meddle with matters of religion, which was her prerogative. However, the thing appeared so reasonable, that, without the sanction of a law, the religious observance of the Sabbath grew in esteem with all sober persons, and after a few years became the distinguishing mark of a Puritan."

In another place (Id. p. 154), Neale adds: "While the bishops were thus harassing honest and conscientious ministers for scrupling the ceremonies of the church, practical religion was at a very low ebb. The fashionable vice of the times were profane swearing, and profanation of the Lord's day; yet there was no discipline for these offenders, nor do I find any such clue into the spiritual courts, or shut up in prisons. If it came to the parties' attention, and approved of the habits and ceremonies, other offenses were overlooked, and the court was easy. At Paris Gardens, in Southwark, there were public sports on the Lord's day, for the entertainment of great numbers of people who resorted thither. But on the thirteenth of January, being Sunday, it happened that one of the scaffolds, being crowded with people, and some of which accident some were killed, and a great many wounded. This was thought to be a judgment from heaven; for the Lord Mayor, in the account of the day, says: 'The Lord's day, which is the day of our redemption, and every hour brings us nearer that eternal life. During the past year, millions have gone over on the other side, and increased the population of heaven, and added to the number of those who are singing the Redeemer's praise, and casting their crowns at his feet. Oh, it will not be long; the day of freedom draws nigh. In taking a review of the past, it is wise to take up our prevailing characteristics and tendencies, and compare them with divine truth and requirements, in order to understand our standing in the sight of God. No one can have a right view of

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"Cut it down; why cumberest it the ground." Come to Jesus while you may; the provision is large; it is a fountain open, and its saving power has never failed.

Geo. R. WHEELER.

IMMORTALITY. The ceaseless existence of the soul is a doctrine that has been believed and taught by all the nations of the earth, their wisest and best philosophers taking the lead in declaring their full faith in, and the proclamation of this vasty important doctrine from time immemorial. One of the oldest of these, referring to it, said the doctrine was so ancient that the name of its first teacher, and the time when first taught, remained unknown. Lord Bolingbroke declares, for instance, that he was taught before we have any light into antiquity. Volney too admits, that all the earliest nations taught that the soul survived the body, and was immortal. See Rites of Empire, p. 157. This doctrine, says he, was taught in India, Japan, China, and in other parts of the East, by Zoroaster, 1,027 years before Christ. It is found in the teaching of Orpheus and Pythagoras, who lived in the ninth century before Christ, and Orpheus much earlier. Egyptian priests tell us that Hermes, who lived back almost to the days of Moses, as he was dying, said, "I have hitherto lived an exile from my country to which I now return. Weep not for me; I ascend to the celestial abode, where each of you will follow me in turn. There God is. This life is only death." Zeno, the founder of the Stoic philosophy, was also a believer in the doctrine, and taught that the "abodes of good men in hades were distinct and separate from those of the wicked, the former inhabiting pleasant and delightful regions, while the latter suffer punishment in places horrid and dark."

headless of Rome and indifferent to Jesuitism, would be surprised to find their character gauged and classed by these master minds. The Jesuits do not seek rich men, nor noblemen, simply for their wealth and rank. The heads of their Order are men of common birth, but with magnificent brains. They can make money with brains, but not brains with money. Hence their ambition to have the control of schools, and to superintend the education of the young. A man who joins the Jesuits is put through many tests, so as to prove in what manner he can best further the Order's interests. One preaches, another officiates at the altar in most oppressive manner; one hears confessions, another is almoner; one is Secretary, another Treasurer. From cook up to doctor, the Jesuit finds his place. Thus incompetent men are never found in place, and the painter does not meddle with the net, nor the fisherman with the pencil. Thus the Jesuit machinery runs smoothly and silently, never seen till the blow is struck, often unseen. He has destroyed the Papacy of Midland, which was simply a return to the Heathenism of the Dragon, and raised an idolary in the name of the Pope of a Jesuit pattern, all preparatory to the struggle for the empire of the world.

INTERPRETATION OF SCRIPTURE.

The words translated "grave" will be noticed. The word translated grave in the sense of a sepulcher or tomb is *keber*, but the word translated grave in the sense of the underworld, or the residence of the spirits of the departed, is *sheol*. The authors are divided about the root idea of *sheol*. The most of them define it to mean a hollow place, from a root meaning to dig, but yet others, I think with better reason, think it has the idea of asking, seeking, taken from the mourning of friends for their deceased, and asking for them. Although not universally believed, yet I am of the opinion that *sheol* never corresponds to our idea of the grave, but always to the state or abode of the departed here, for the following reasons: 1. There is a word in Hebrew (*kever*) adapted to express the idea of a place for interment, and it is always used when a particular grave is designated; as for instance, "Give me a possession of a burying place with you." Gen. 23: 4. "And the king lifted up his voice and wept at the grave of Abner." 2 Sam. 3: 32. "And he buried by the grave of my father." 19: 37. Since, then, they had a word which necessarily meant the grave, it is not very likely they would have used a word, naturally having another meaning, to express this idea.

2. The word *sheol* does not occur in such a connection as to demand a different meaning from that I have given to it. "And shall burn to the lowest hell." Deut. 32: 22. "The Lord killeth and maketh alive; he bringeth down to the grave and bringeth up." This simply means that the Lord brings us to the point of death, which is the entrance into *sheol*, but before we take our exit, he restores us to health again. "The sorrows of hell compassed me about." So it is with all the passages.

3. There are two passages that contrast the "two in such a manner as to give some light on the question. One passage will suffice: "I will ascend above the heights of the clouds; . . . yet thou shalt be brought down to hell." Isa. 14: 15. "But thou art cast out of the grave like an abominable branch." 14: 19. It is manifest that he refers to the abode of the spirit; but *grave*, which properly means sepulcher, refers to the abode of the body.

There is additional evidence of my position found in Gen. 37: 35, "But

he refused to be comforted; and he said, For I will go down into the grave (*sheol*) unto my son mourning." It could not be that Jacob supposed that his son was in a grave in the sense of a sepulcher, for he says, "An evil beast hath devoured him; Joseph is without doubt torn to pieces." He must have meant the abode of his spirit. On the supposition that Jacob believed in no separate existence of the spirit, how could this passage be explained? His spirit must, on that supposition, be where his body was. He thought, that his body was either torn in pieces, or devoured by the beasts. It is inconsistent to suppose that Joseph wished or expected to go to his son in any such place or under such conditions as these; therefore, Jacob must have believed that the spirit of his son was in a different place from that occupied by his body. It appears to me that, though their ideas of the future life were not clearly defined, yet they certainly did discriminate between the body and the spirit.

Taylor Lewis has an excellent statement of this question in his notes on Genesis, commencing on page 584 and 274, from which I will quote an extract: "It was not to his son in his grave, for Joseph had no grave. His body was supposed to be lying somewhere in the desert, or torn in pieces, or carried off by the wild beasts. v. 33. To resolve it all into figurative expressions for the grave, would be simply carrying our meaning in modern rhetoric into ancient forms of speech employed, in their first use, not for the reflex painting, but for the very utterance of emotional conceptions. . . . That *sheol*, in its primary sense, did not mean the grave, and in fact had no etymological association with it, is shown by the fact already mentioned, that there was a distinct word for the latter, of still earlier occurrence, in Scripture, common in all Semitic languages, and presenting the definite primary conception of digging or excavation, *keber, kebh, grb, grbh, grav.*" W. H. ENNS.

W. H. ENNS.

past, and both have as many lies told about them now as the fertile imaginations of their enemies can invent and their elastic consciences defend. I hope to enable Elder Jones to supply you with a good number of *Memorials* when the next are issued; but believe them to be very instructive and interesting. I have forwarded your letter to Bro. Green, Smith, and he has promised to write to you. I will conclude with thanks for the Bazaar and Scotch newspapers, and shall be glad of any papers containing notices of your meetings, &c. Desiring to be kindly remembered to the brethren in Scotland and Ireland, and praying God's blessing on your labors, I remain yours truly, GEO. MOLYNEUX.

eternal sleep," or an utter extinction of both soul and body, choosing rather, in view of their guilt, ambition to the just retributions of eternity. Thus we find this doctrine, and that also of the soul's unconsciousness between death and the resurrection, comparatively of recent date; and is not greatly to be lamented that doctrines so derogatory to the happiness of the true believer, and encouraging to crimes of the darkest kind, the daily report of which shocks both our ears and nerves, should be spread broadcast over the world, or spread at all by any who say to the glory of God and the well being of man. We would exercise all due charity, but what must be the state of that mind, which, in view of the many and strong proofs furnished us (aside from the Bible) to the contrary, still hold and propagate such God-dishonoring doctrines. The renowned Cicero, many long years since, observed that in everything, the consent of all nations is accounted the law of nations, and to resist it, is to resist the voice of God. Touching the existence of a deity, the like proofs are by all considered quite satisfactory. Why not then also, touching the doctrine of the soul's uninterrupted existence. WESTERLY.

CONFERENCE MINUTES.

The Minutes of Conference, with the Proceedings and Annual Reports of the Benevolent Societies of the denomination, have mostly been forwarded to the churches. The following were forwarded by express, charges paid as far as they could be at the Alfred office of the United States Express Co.: Shiloh and Marlboro to Rev. A. H. Lewis; 1st Hopkinton, 2d Hopkinton, Rockville, 1st Westery, 2d Westery, Greenmount, Woodville, and Pawcatuck churches, and a package for the Executive Board of the Missionary Society, to N. H. Langworthy, Westery, R. I.; Plainfield and New Market, to Geo. H. Babcock, of Plainfield; DeRuyter, Cuyler, and Lincklaen, to Rev. J. Clarke, DeRuyter; Adams and Housfield, to Rev. A. B. Prentice, Adams Centre; Milton, Albion, Christiansburg, Rock River, to Rev. James C. Rogers, Milton Junction. All others outside the Western Association, except where specific orders had been received, have been sent by mail. Those for the churches of the Western Association, excepting Cussewago, which were sent by mail, will be delivered from the Recorder office, as opportunity may offer; and it is desirable that persons visiting Alfred Centre from the various churches should call for them. Attention is called to the report of the Finance Committee, on pages 20 and 21 of the Minutes, for the apportionment of expenses to the churches, and it is hoped that the officers of churches who do not remember to have paid their apportionment for the last three years, or less, will give the matter immediate attention, and forward the amounts as indicated under dates of 1873, 1874, and 1875, to the undersigned, that he may be enabled to pay up the debts of the Conference. B. F. LANGWORTHY, Treasurer of Conference. ALFRED CENTRE, N. Y., Jan. 14th, 1876.

HOME NEWS.

A Church Organized at Stannard's Corners. On Dec. 28th, the brethren and sisters, some of whom formerly belonged to the Seventh-day Baptist church of Willing, with others, met for the purpose of organizing a church. By a vote at a previous meeting, Eld. J. Kenyon and Eld. C. Rowley were invited with us, and to aid in the organization, and Bro. Kenyon was requested to preach a sermon, on the occasion. To our great satisfaction and encouragement, Eld. Summerbell and Eld. J. Greene were present with Eld. Kenyon and Eld. Rowley in the good work. The Methodist Episcopal church of Stannard's Corners very kindly invited us to hold the service in their house of worship. The surroundings were very pleasant. The Wellsville Reporter, in its notice of Bro. Kenyon's sermon, observed that it was a "very instructive discourse to a large and attentive audience." Text from the 1st verse of the 133d Psalm, "Behold how good and pleasant it is for brethren to dwell together in unity." After the sermon, the Chairman of the previous meeting called for the reading of the minutes and the covenant, upon which remarks were made by the pastor and visiting brethren. The council then called forward those who were interested in church organization, and in response twelve took their seats. In this number, six families were represented. After declaring their purpose, and relating their Christian experience, Bro. Summerbell offered the consecratory prayer, and Bro. Greene, with appropriate remarks, addressed the church. Five of the number were voted members on condition of baptism. To us it was a season of real interest. The congregation seemed to enjoy the services very much. Last Sabbath, Jan. 8th, ten happy converts followed the Savior in the ordinance of baptism; seven by the pastor, and three by Eld. Campbell, (Protestant Methodist.) The work of revival in this section has been greatly encouraged by Eld. Dayton, in connection with the minister in charge of the Methodist Episcopal church. The people in this section have not enjoyed a revival of religion till now for several years. But of late there has been a good religious interest spread over the membership, and nearly over the entire community. Great satisfaction is exhibited by those who have found the Savior, and a strong faith and a commendable earnestness is exhibited in their Christian profession. The ministers have been bound together in effort for the salvation of sinners. The Lord has heard prayer and blessed his word. To him be all the praise. L. M. COTRELL.

STANNARD'S CORNERS, JAN. 12th.

TRANSIT, Minn. Jan. 6th, 1876. We are having a very mild, open

winter; no sleighing to the present date. Hard times prevail here in account of the devastation of the grasshoppers the past two seasons. We are keeping up Sabbath meetings and Bible school during the winter. The number of attendance upon public worship is at present quite small, on account of recent frosts.

The society of the Seventh-day Baptist church of this place has been enlarging and refitting the house of worship the past fall, which, when fully completed will be a convenient and comfortable house in which to worship God. The meetings on the Sabbath are well attended. The Sabbath-school is quite interesting, the greater portion of the congregation, both old and young, taking part in the exercises, desiring to know more of the word, and with God's assisting grace to overcome sin. It is truly pleasing to see the interest manifested. We have weekly prayer meetings, which are well attended, and about all the youth, as well as the older members who attend, take active part in the duties of the hour. These meetings are refreshing as well as strengthening, and many prayers are offered up for a reformation of our midst. We feel a necessity of taking a higher stand, and becoming more consecrated to the service of the Master. We desire the prayers of all lovers of the blessed Savior, that God may give us strength to overcome the allurement of sin, and get nearer to Christ more like him, having our hearts filled with love for the cause.

Milton, Wis. Jan. 12th, 1876. The Woman's Sabbath Tract Society of Milton gave a public entertainment in this place on the first church of Dec. 18th, 1875. A goodly number were in attendance, and we trust it was not altogether an unprofitable time to those who listened to the exercises, provided for the occasion. The following was the programme for the evening: Organ Voluntary, by Miss M. Haven; Anthem, "Great is the Lord's Name," Reading of the Scriptures and prayer by Rev. A. R. Corwell, of Albion. Music, "In the Valley," by the Roll call and responses. Anthem, "He shall come down like rain." Essay, "Charity," Miss Ida Tanneau; Milton. Address, "Pay me what thou owest," by Dea. Wm. B. West, Honorary Member of the Auxiliary Tract Society of Utica. Music, "The Olden Church," a solo by Mrs. Sherrill Clark and others. Recitation, "The Great Passover," Miss Eliza R. Crandall, delegate from the Rock River Auxiliary Society. Music, "Shine and Shine." Prayer, "The Armor Bearer," edited by Miss Eva Cartwright and Miss Ruth Mason. Collection. Honorable mention might be made of all the exercises, and we can not refrain from referring to the essay on "Charity," which we well written and well read. The truths it contained should be adopted as the sentiment of every Christian heart. Also the address by Deacon West deserves more than a passing notice, but those who listened to it will bear witness to the truthfulness of his remarks in regard to the debt and credit system between God and man. "Man is the recipient of unbounded mercies and blessing from the hand of God, who is the giver of every good and perfect gift, and to him we owe a debt of gratitude the none can ever pay; but we can acknowledge a 'tittle' of all our substance, as God has prospered us, into the treasury of the Lord." The recitation by Miss Crandall well rendered and very impressive. The paper was well prepared and full of good thoughts and good cheer. We were pleased to see honorable mention made of a publication of the Tract Society, held in Utica some two weeks previous. A very pleasing feature of our auxiliary work, and that which adds much interest, is in the exchange of civilities in the way of delegates between sister Societies. May this good work, already begun in many of our churches, be prosecuted with renewed diligence, and a firmer trust in that "guiding hand," which will at last crown our faithful efforts with success.

WOMAN'S SABBATH TRACT SOCIETY AT UTICA.

Wis.—The Sabbath School Festival at Milton Junction. On the evening of Dec. 4th, we had the pleasure of being a spectator at the public session of the "Woman's Sabbath Tract Society" of Utica, Dana Co., Wis. It is almost needless to say that it was a "feast of reason and flow of soul." The attendance, though not all that could be desired, was all that could be desired. The exercises were prevailing, though not so absolutely inimitable as those like the Egyptian darkness, could be "felt." The exercises consisted in Reading Scriptures, a Prayer by the Pastor, Rev. W. B. Maxson, Roll Call and Responses, Music, Foreign Correspondence, and appropriate Addresses. The music was well selected and well rendered. The Address by the Vice President, Mrs. G. Bitten, was a review of the beginning, progress, and work of the Society for the past year, and encouraging words of hope and good cheer for the future. The Address by the delegate from the Albany Society of Milton, Wis., Mr. D. Allen, was creditable to its author, and worthy of the Society represented. Correspondence

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