

The Sabbath Recorder.

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“STATE OF THE DEAD.”

We flatter ourselves, that what we have written on this subject will, at least, serve to provoke investigation.

These communications have been on hand for some time, and but for the sake of giving our views, in an uninterrupted series of articles, of the connection of the Resurrection with the Awards of the Future Life, would have received an earlier notice.

One of them, after apologizing for the “smallness of his talent,” and hinting his suspicion that “his communication will be looked upon by some with scorn,” calls our attention to Mal. 4: 1—a text which Annihilationists make one of their main props, as if it were quite conclusive in their favor.

Another passage to which we are referred is 1 Tim. 6: 16. “Who only hath immortality.” But who of all that acknowledge the soul’s natural immortality ever pretended, that man is possessed of immortality in any such sense as God is? Man’s immortality is derived from the Author of his being.

that He alone is said to have it. Yet, as a gift from God, every man does possess immortality, and with this fact the doctrine of the annihilationists is utterly at war.

It is sometimes asked, “If man is naturally immortal, why is immortality represented as that which it is his duty to seek after?” But the passage which is quoted to this purpose (Rom. 2: 7) contains no such idea.

A like misunderstanding exists in regard to the term “eternal life,” annihilationists always speaking of it as if it imported nothing but bare existence. In this sense, it becomes, with them, the antithesis or direct opposite of that “death,” which is the wages of sin.

The “death” which is “the wages of sin,” is the direct opposite of eternal life—not eternal non-existence, but the eternal loss of an excellent and happy existence—the eternal loss of God’s favor, and of the fruits and testimonies of His love.

prevent persons traveling, or families emigrating from pursuing their journey, or keepers of toll-bridges, toll-gates, and ferrymen, from attending the same.”

“THE STATE OF THE DEAD.”

“There is no death; what seems so is transition; This life of mortal breath Is but a suburb of the life Elysian, Whose portals we call death.” Longfellow.

That the subject under consideration by Bro. Brown and myself is one of the first importance, nothing but stoic indifference can deny.

Oh, Death! cries the yearning of humanity, as it buries its hopes beneath the clouds of the valley—oh, Life! as they re-live on the shore of eternal fruition. The faintest whisper from spirit lands, must wake the harps of life anew, and “stir the divinity within us.”

As Bro. B. has so expounded the original points at issue, it becomes necessary to present the whole question now involved in a connected manner.

- 1. The inherent or natural immortality of the soul;
2. Its consciousness during the intermediate state, from death to the resurrection of the body;
3. Its natural capacity for its being rewarded for virtue and punished for vice in a future state, according to the course of nature;
4. That the Creator does recompense his creatures in a future state according to the course of nature;
5. That the awards of a future state would not necessarily require a miracle in order to their accomplishment;
6. That as the annihilation theory would necessarily require a miracle in order that the award of a future state be carried out, that doctrine cannot be true;
7. That during the intermediate state, the soul is, from its natural capacity, in the enjoyment of heaven, and enduring the suffering of hell; therefore the great mass of mankind are recompensed for ages prior to the Judgment Day, and therefore prior to their being publicly sentenced;
8. That the body is a mass of matter merely, not a subject of sin or holiness, incapable of obeying or disobeying a law, and as unaccountable as the brute that perisheth;
9. That ages after the soul has entered on the awards of eternity, this mass of matter, which was incapable of sin or holiness, and as unaccountable as a brute, is to be raised up from its grave, the soul remanded from heaven and hell, and made to re-enter this resurrected body, then to be judged, and then to be remanded back to heaven or hell;
10. That this resurrection of the body is not ordered to render it possible for God to recompense his creatures, because he has given them a natural capacity of being rewarded or punished, but in order that soul and body be rewarded together;
11. That although God has given mankind a natural capacity of being rewarded in a future state for virtue, or punished for vice; and although God does recompense his creatures in that state according to the course of nature; and although, had man enjoyed nothing but Natural Religion, all men would have thus been recompensed according to the course of nature; yet, on account of the modifying influence of Revealed Religion, and especially the Mediatorial Government of Jesus Christ, there will be an additional recompense, both to the righteous and wicked;
12. That the whole of Revealed Religion is of a positive character; consequently neither it nor its sanction are according to the course of nature;
13. That Christ, though sinless, innocent, suffered the identical curse, or penalty proper of God’s revealed law, and not something which was an equivalent; but the identical penalty which the rejector of revealed religion will finally suffer himself. Therefore the sufferings of Christ were not according to the course of nature;
14. That the punishment of the damned is of a different character prior to the day of judgment from what it will be after that day; that although the “stormy horrors of a guilty conscience” must commence with them as soon as their connection with this world is broken; yet the proper penalty of the same does not begin to be endured, until the day of judgment. Therefore, prior to the day of judgment, sinners are only punished according to the course of nature, while afterwards

they are to receive, in addition to the course of nature, the proper penalty of the violated law of Revealed Religion.

In the foregoing I have endeavored to give a fair exposition of the views entertained by Bro. B. If I have in any particular misrepresented his views, it is not intentional, and I shall be ready to correct the error when pointed out.

ANNIVERSARY STATISTICS.

Anniversary Week opened on Sunday evening last with discourses before several of the large benevolent societies. Rev. Richard S. Storrs preached before the American Home Missionary Society, Rev. E. L. Magoon before the American and Foreign Bible Society, Rev. Thomas DeWitt before the American and Foreign Christian Union, Rev. E. R. Macgregor before the Society for Meliorating the Condition of the Jews, and Rev. Stuart Robinson before the Presbyterian Board of Foreign Missions.

The Board acknowledge with gratitude to God their obligations for the distinguished favors that have been conferred upon every department of their work during the past year. The receipts from all sources, including a balance from last year of \$1,267 52, were \$184,074 17; expenditures, \$175,705 10; leaving a general balance of \$8,369 07.

Publications.—The Board has continued to occupy the usual number of pages in The Home and Foreign Record, which has a circulation of something more than 16,000 copies. Of The Foreign Missionary, 20,000 copies of the newspaper, and 3,250 of the pamphlet edition, of thirty-two pages, have been printed and circulated.

Missions among the Indian Tribes.—The Board has seven missions among the Indian tribes, viz: among the Chippewas and Ottawas, of the State of Michigan; among the Omahas, of Nebraska; among the Iowas and Sacs, of Kansas Territory; among the Creeks, Seminoles, Chickasaws, and Choctaws, of the south-western Indian Territory.

Missions in Africa.—The Board has two missions in Africa; one in Liberia, which operates upon the colored American emigrants and the natives of the country; and the other at the Island of Corisco, twelve or fifteen hundred miles to the south and east of Liberia, and nearly under the equator, which operates exclusively upon the aboriginal population of that island and the neighboring continent.

Missions in India.—In India, the Board has four missions, viz, Lodiana, Furruckhabad, Agra, and Allahabad; thirteen stations and out-stations; twenty-six ordained missionaries, two of whom are natives of India; twenty three female assistant missionaries from this country; thirty-four native helpers;

eleven churches, with 295 native communicants; four printing-presses, from which have been issued 8,000,000 of pages; thirty-six schools, several of which are high-schools, with upwards of 4,700 pupils. These statistics show an increase of two churches, 39 native converts, about 1,700 pupils, and 5,000,000 of printed pages over our last Annual Report.

Mission to Siam.—In Siam there is one mission, connected with which there are two ordained missionaries, one licentiate preacher and physician, two assistant female missionaries, and one native helper; one boarding-school, with twenty-six pupils. The missionaries have sustained the usual religious services, and have devoted more time than usual to missionary tours in different parts of the country, and in some regions where the Gospel has never before been heard.

Mission to South America.—The only Mission that has been established in South America is at Buenos Ayres; and this, though of only one year’s continuance, has already received very encouraging tokens of the Divine favor.

Missions to the Jews.—The Board has three missionaries among the Jews in this country, viz: in New York, Philadelphia and Baltimore; two ordained ministers, and one licentiate preacher. These Missionaries have free access to their brethren in all these places, and in many cases, it is believed, with happy results.

Summary.—The Board has under its direction, besides what is done for Papal Europe, twenty separate missions; 59 ordained missionaries; 5 licentiate preachers; 113 male and female assistant missionaries; 43 native helpers; 24 churches, and about 650 native communicants; 26 schools, and 6,596 pupils; 6 printing-presses, from which have been issued more than 12,000,000 of pages during the year.

MODIFICATION OF THEOLOGICAL INSTRUCTION.—The Congregational Theological Seminary, to go into operation at Chicago next fall, will have some new features in it. It is thus described by one of the Directors:—

“There will be a study and lecture term, occupying two-thirds of the year, including vacations, and a reading term of one-third of the year, to be spent with pastors, receiving instruction in pastoral theology and the practical application of the knowledge obtained in both terms, and in gaining experience and an acquaintance with society and humanity in its various phases.”

INTOLERANCE IN TUSCANY.—A European letter-writer says that in Tuscany and in Piedmont, some acts of intolerance have again been perpetrated by the authorities. A poor man has been imprisoned in Florence for reading the Bible, and possessing two copies of it; and in Piedmont the trunks of English tourists are again regularly searched, to see whether religious tracts or copies of the Scriptures are imported among the luggage.

THE REVOLUTION IN CHINA.—A recent number of the Friend of India gives some extracts from the last manifesto of the insurgents, which tend to show that the religious aspect of the movement is more favorable than the former accounts represented. “At one blow,” he says, “Tao-ping-wang abolishes the idolatrous and other superstitious rites observed at births and marriages; direct young people to attend daily services at church; commands the Sabbath to be kept, requiring the presence alike of old and young on that holy day.”

AMERICAN HEBREW CHRISTIAN ASSOCIATION.—A meeting of converted Jews was recently held in this city, when, in view of the fact that several hundred Christianized Hebrews reside in the United States, it was—

Resolved, That we invite and urge our Christian Jewish brethren to meet in convention in the City of New York, on Thursday, the 10th of May, 1855, at 7 1-2 o’clock, P. M., at the Asbury Methodist Episcopal Church, in Norfolk-st., between Rivington and Stanton-sts., for the purpose of organizing an association to have for its object the promotion of the spiritual interests of its members, and the relief of those who, for professing Christianity, are suffering want and distress.

PROHIBITION IN NEW YORK.—On the 1st of May the Prohibitory Liquor Law of New York took effect, so far as to prohibit the granting of licenses for the sale of liquor, except for mechanical, chemical, or sacramental purposes. In this city, as expounded by the legal advisers of the Mayor and Corporation, the Law practically annuls itself, and simply abolishes all former restrictions on the pernicious traffic, without creating any new ones.

RELIGIOUS INTELLIGENCE.

A letter from Florence, in the London Christian Times, says that “another Tuscan Protestant has been made to feel the vengeance of the Popish priests. Domenico Cecchetti was seized last Sunday morning at half past four, hurried away from his children to the prison of the Bargello, condemned without any trial, without any witnesses, by the Council of Prefecture, to a year’s confinement in the Penitentiary, whither he was conveyed in chains the following morning, for having in his possession a Bible and two Testaments, and the avowal, when examined, that he considered Jesus Christ the sole head of the church.”

The Massachusetts House of Representatives has concurred in the passage of the Senate bill concerning school-books. This bill makes it the duty of each town and city in the Commonwealth to purchase the school-books used by the pupils of the public-schools within their limits, subject to the direction of the several school committees.

The citizens of Jackson, Miss., have presented the widow of the late Rev. L. A. Lowry, who, with her four helpless children, was left in a dependent condition, with five hundred and fifty dollars in gold, as a token of their regard for her, and their estimate of the services of her late husband. The church, in addition to this, have voted to continue to her the salary of her husband, for the eight months of his unexpired year, which will make eight hundred dollars more, with the use of the parsonage for that time.

The President of Beloit College communicates to the Secretary of the Western College Society, the following gratifying intelligence: “We enjoyed during the last weeks of the term just closed a precious season of refreshing from the presence of the Lord. The spirit of God was among us with manifest power, quickening saints and converting sinners. There were among the students ten or twelve hopeful conversions. All departments were more or less affected, but the greater part of the converts were from the College classes. Among them are some of peculiar talent and promise.”

Ebenezer Gaston, of Calhoun county, Miss, proposed, some time since, to three feeble Presbyterian churches in Tishaming county, served by Rev. Ramsey Handerson, which were without houses of worship, that he would contribute two hundred and fifty dollars to each of them, on condition that they would raise the remainder necessary to erect a comfortable house for each congregation. They have accepted his liberal offer, and they are all now engaged in erecting churches.

It is said that an African Exploration Society has been formed in England, designed to promote the exploration and evangelization of Africa. The plan of the founders of the society is to establish an African school at Tunis, and thence to gradually extend their influence southward, endeavoring, by the circulation of Bibles, and by the co-operation of native agents and missionaries, to drive out the Mohammedan religion, and establish in its stead the religion of the Gospel.

One hundred years ago, the colored people constituted eight per cent. of the population of Boston; eighty years since, they were only four per cent, and now they are less than two per cent. It thus appears that the proportion of the colored people has been gradually diminishing. There is the most ample evidence that, during the last quarter of a century, the social condition of the colored people has been considerably improved.

One hundred persons were added to Rev. Dr. Hatfield’s church, New York, on a late Sunday, making nearly one hundred and fifty who have professed Christ in his congregation since the work of revival commenced a few months ago. Dr. H. communicates the details of this very interesting revival to the Evangelist.

The City Councils of Baltimore have passed an ordinance, fixing a penalty of ten dollars upon any member of a band of instrumental music who plays in the streets of the city on the Sunday, except when the military are called out by the State or municipal authorities.

The New York Recorder and Register reports revivals at Marion, Yates, Lafargeville, Durhamville, Truxton, Schenectady, Elbridge, Weedsport, and Poughkeepsie, all in New York. In Truxton, fifty-four have been baptized, and “the revival in Homer has been a most glorious work.”

