

The Sabbath Recorder.

New York, December 26, 1850.

"DESTINY OF THE WICKED."

Further Reply to "H. C. H."

It may be, that in our strictures upon the doctrine of the annihilation of the wicked, we were not sufficiently clear.

We quoted a number of terms, which were used in Scripture to express the punishment of the wicked; such as, perish—utterly perish—destroy—destroyed—perdition—consumed—destruction—death, &c. These terms are used in reference to what is called "the second death," which is admitted to be the last token of God's indignation against his enemies.

We then showed, by a number of quotations, that these terms were quite as frequently employed in reference to the first death as they were to the second; and we argued, that if the use of such terms in reference to the second death proved the doctrine of annihilation, the application of them to the first death also proved annihilation.

In arguing against the sleep of the dead," we did not, it is true, appeal directly to the Scriptures. We thought it sufficient to show, that the same terms which were relied upon to prove annihilation by the second death, proved also annihilation by the first death.

"Fear not them which kill the body, but are not able to kill the soul." "To-day thou shalt be with me in Paradise," &c., and feel satisfied, that the departed still lived in a state of consciousness between death and the resurrection, whatever might become of them afterwards.

But some seem to imagine quite a difference between the annihilation of the soul and its sinking into a state of unconsciousness, or profound sleep; and "H. C. H." appears to be among the number. Unless he is much mistaken, he has quite turned the tables against us, and given us the alternative of recanting our words, or denying the resurrection of the dead.

ed. If this is not fair argument, we know not what is. But our correspondent asks, "Does this kind of reasoning weigh more against the unconscious state of the dead in the intermediate state, than it does against the resurrection?" To this question we shall attempt a reply.

We maintain, that God has so constituted the nature of the soul, that it is capable of the highest degree of virtue or of the most odious vices. It possesses also a natural capacity of being rewarded for its virtues or punished for its vices.

Suppose that a man wantonly kills his neighbor, and then, to evade the penalty of the civil law, kills himself. Here, according to the doctrine upon which we are animadverting, a guilty wretch at once places himself in such a condition that the recompense of his crime cannot be visited upon him till a miracle has been wrought.

In regard to the resurrection, the case is altogether different. That which is raised is the body—simple matter. The body possesses no natural capacity of being punished for vice, or rewarded for virtue, because, in itself, it is capable of neither virtue nor vice.

But, after all, the difference between the sinking of the soul into a state of unconsciousness, and its utter annihilation, is, at least, questionable. In the vast range of creation, there are but two substances of which we have any knowledge—matter and spirit.

If our premises and conclusions are correct, it is the soul's natural immortality which lays the foundation of rewards and punishments, in different degrees, in the future life.

All we have to say on this point, at present, is, that no such doctrine is revealed in the Scriptures. The terms employed to express the final state of the wicked convey no such idea.

the doctrine appears still more improbable. The wicked are said to depart into everlasting fire. They shall weep, and wail, and gnash their teeth. They shall dwell with—not be annihilated by—everlasting burnings.

We could easily extend our remarks on this point, but we fear that our readers will tire of the subject. May the God of truth accept of what we have written, or teach us our error.

THE AMERICAN BIBLE UNION.

In reference to an article in the 24th number of the Recorder, calling attention to the position of the American Bible Union on the Slavery question, the Editor of the American Baptist says:—

"While we cordially approve the principle upon which the Union is based, that of giving the Bible to the world in the most accurate versions that can be procured, we can have no fellowship with its practice so long as it seeks or is willing to receive, from those who make merchandise of the bodies and souls of men, the avails of their iniquity."

In the 25th number of the Recorder is an article from "J. C.," and also one from "An Old Disciple," justifying the practice of the Union in regard to receiving funds from any body, without any scruples of conscience.

[We copy the article] with pleasure; but not without expressing our abhorrence and utter loathing of the position it assumes in regard to the acceptance, for religious purposes, of the avails of slavery,—and not without exposing, as we best may, the unsoundness of the reasoning employed in defense of that position.

Now, one objection to the acceptance of money contributed by such men, is, that it is theirs to contribute. If it were earned by the unpaid toil of the slave, he is its rightful owner.

But there is another reason. In either case, it is procured by the violent enslavement of one whom God had given an inalienable right to be free; and neither the Bible Union nor any other religious society can receive it, without sharing the guilt of that violent enslavement, to which it thus gives the sanction of its assent.

The object of the writer, in taking the ground that no proffered contribution for religious purposes, by whatever means acquired, can rightfully be rejected, is to justify the Bible Union in receiving money acquired by the labor or the sale of slaves; and the principle is a broad one, and will cover other cases.

At a meeting of the Foremen, Draughtsmen and Clerks of the Novelty Iron Works, held pursuant to call, on Thursday evening, Dec. 19, 1850, the following resolutions were adopted:—

To this we reply—Jehovah hates robbery for burnt offering. He hates and abhors the oblation which is the fruit of wrong doing. For a professedly religious body to accept, in His name, and for His service, that which He has made known his purpose to reject, is impious; and the man who gives to such a body his fellowship and cooperation, it seems to us, must share in the guilt of that impety."

To the above I would add, that Seventh-day Baptists have not yet been reduced to the absolute necessity of cooperating with the American Bible Union, in order to give the Bible in its purity to the world, and thus discharge their duty in this respect. That Society is willing to cooperate with the South in its work of benevolence, just as some churches are willing to aid and cooperate and commune with liquor-drinkers and liquor-sellers in sending the gospel to the heathen.

The author of the article signed "An Old Disciple," is sorry to see my article in the Recorder, because he believes that it "is calculated to mislead the unwary, and to injure one of the most praiseworthy objects which has been attempted by the people of God in any previous age."

DEATH OF ALFRED STILLMAN.

The announcement of the death of Mr. ALFRED STILLMAN, of New York, by the recent explosion at New Orleans, has brought sadness to a large circle of friends, and welmed in affliction an interesting and doting family.

Mr. Stillman was widely known as a skillful mechanic and successful inventor. The "Patent Clarifier," used in the manufacture of sugar, was his invention; and he made important improvements in the mill for extracting the juice from the sugar cane, and in what is called the Vacuum Pan.

Mr. Stillman was a devoted Christian. In early life he made a public profession of religion, and it was observed by those who were intimate with him, that his religion was not a mere theory.

Death of Mr. Alfred Stillman.

At a meeting of the Foremen, Draughtsmen and Clerks of the Novelty Iron Works, held pursuant to call, on Thursday evening, Dec. 19, 1850, the following resolutions were adopted:—

Resolved, That in the sudden and violent death of Mr. Alfred Stillman, we humbly acknowledge the hand of an inscrutable Providence, overruling all events to the advancement of his own glory.

Resolved, That while we submitively bow to this afflictive stroke, as being ordered by that wisdom which is from above, we deeply deplore in his death the loss of one who, by his interest for our individual welfare, his untiring industry and ability in mechanical operations, his universal benevolence and sagacity of manners, and his unswerving integrity and principles, has won our highest respect and esteem.

Resolved, That we hereby offer our sincere condolence to his bereaved family, who in this calamitous affliction are suddenly deprived of the anticipation of soon embracing an affectionate and devoted husband, an instructive and indulgent father, and a firm and faithful protector, for all of which we now earnestly commend them to Him who has

promised to be the God of the fatherless and the widow.

Resolved, That in this bereavement we recognize the severance of those endearing ties which bind together the hearts of parents and children—of brothers and sisters; and while we sympathize with these relatives in their loss, we would point them to where a mother's prayers have received their highest consummation, and to those comforting words, "Blessed are the dead that die in the Lord."

Resolved, That we extend our sympathy to the house of Stillman, Allen & Co., for the double loss which they have sustained in this sad catastrophe, and express our assurance that in the death of Messrs. Alfred Stillman and Edward C. Storm, they are deprived of two most faithful and vigilant representatives of their interests, as well as warm-hearted and affectionate personal friends. D. G. WELLS, Chairman. N. M. STRATTON, Secretary.

THE SUNDAY IN CALIFORNIA.

It is stated that the people of Sacramento City, California, have passed a stringent ordinance against the violation of what they call the Sabbath. All theatrical performances, bull-fights and equestrian exhibitions on Sunday, are forbidden under a penalty of from \$100 to \$1,000.

"We think it high time (says the San Francisco Courier) that our Common Council take some action in the same line. Sunday, with us, is getting to be a day for the practice of all sorts of wickedness. Hundreds, perhaps thousands of splendid drinking saloons, and low groceries, in tents and by the way-side, are in full blast on the Sabbath. Men go reeling, from morning till morning again, through the streets, shouting and hallooing as though possessed of the devil—and unless police officers are properly commissioned and paid for keeping the peace of the city, we shall soon, as our population increases, be in a very unenviable condition.

A CARD FROM ELD. SAMUEL DAVISON.

To the Editors of the Sabbath Recorder:—

Permit me to say, through the Sabbath Recorder, that I have accepted an appointment from the American Bible Union, as agent for the State of Illinois and adjacent parts of Indiana, Iowa and Wisconsin. I shall not, however, leave my present engagements with the Seventh-day Baptist Missionary Society, until a reasonable time has elapsed to enable the Board and the brethren here to make arrangements to supply my place with an approved successor.

HABEAS CORPUS AND JURY TRIAL.

The Legislature of Vermont, at its recent session, passed a law, giving to persons claimed as fugitive slaves the benefit of habeas corpus and of trial by jury in the State Courts, and requiring the State's Attorneys in the several counties to act for the parties arrested as fugitives, to see that they have their rights.

APPROPRIATIONS FOR BIBLE DISTRIBUTION.

At a meeting of the Board of the American Bible Union, held on the 9th inst., \$1000 was appropriated, through the American Baptist Missionary Union, for the circulation of the Scriptures in the Karen language; \$1000, through the Southern Baptist Triennial Convention, for the circulation of the Scriptures in the Chinese language; and \$1000, through the English Baptist Missionary Society, for the circulation of the Scriptures in the native languages of India.

CENTRAL ASSOCIATION MISSION.

I wish to say, through the Recorder, to the brethren of the Seventh-day Baptist Central Association, that I commenced my missionary labors on the 17th of September last, have been in the field ever since, and expect to continue. A full report of my labors will be presented at the semi-annual meeting of the Association at Lincklaep.

THANKSGIVING AT THE "FIVE POINTS." Under the direction of Rev. Mr. Pease, a thanksgiving supper, was got up for the children connected with the mission schools at the "Five Points," New York. The scene is described by those who were present as truly cheering. About two hundred children were collected, whose smiling faces and tidy garments showed what improvement a few months can make in those who have long been familiar with beggary and want.

"There were no languid tastes—no sickly appetites—but, ready for the onslaught, they went into the Turkey, Goose, Chicken, Beef, Bread, Oranges, Raisins, Pies and Cakes, with a determination to enjoy, for once in their long history, something better than 'cold victuals.' Who that beheld those happy children, under such fine government, could refrain from envying the joy experienced by the Rev. Mr. Pease and his lady, together with the officers and teachers of the different schools, as they looked on the fruit of their arduous labors and prayers? What just cause for gratitude to God, who has in so singular a manner blessed the efforts of this mission! At the close of the Supper, addresses were made to the children, and a thanksgiving hymn was sung, composed expressly for the occasion by Mrs. Pease."

IMPRISONMENT FOR DISTRIBUTING TRACTS.

At a court held in Salem, North Carolina, on the 7th of October, Jesse McBride and Adam Crooks, two Wesleyan Methodist preachers, were tried on an indictment charging them with circulating a tract called "The Ten Commandments," with intent to excite insurrection, conspiracy, and resistance in the slaves. It was proved that McBride gave such a tract to a little Sunday-school girl in the absence of Crooks, and that he had said that he would preach the truth independently—that he was not in favor of amalgamation or insurrection; was opposed to war of all kinds; would not have the slaves take swords and guns and murder their masters; he was the friend both of the slave and his master.

That Bro. McBride should stand in the pillory one hour, receive twenty stripes, and be imprisoned in the county jail one year, and that the sheriff proceed to inflict the penalty immediately.

THE AMERICAN ART-UNION.

This Institution was incorporated by the Legislature of the State of New York for the promotion of the Fine Arts in the United States. Every subscriber of \$5 is a member for the year, and is entitled to all its privileges. The money thus obtained (after paying necessary expenses,) is applied as follows:— 1st. To the production of a large and costly Original Engraving from an American painting, together with a set of outlines, or some other similar work of Art. 2d. To the purchase of Paintings and Sculpture, Statuettes in bronze, and Medals, by native or resident artists. 3d. To the keeping of an office and free Picture Gallery, always open, well attended, and hung with fine paintings; at 487 Broadway, New York, where the business of the Institution is transacted.

FUGITIVE SLAVE CASE.

In Philadelphia, last Sabbath, a colored man named Gibson was arrested on the charge of being a fugitive slave, the property of Wm. Knight, of Cecil County, Maryland. The Commissioner, after examining the papers, handed him over to the Marshal, and he was at once started for Maryland. Subsequently facts came to light which rendered it probable that the whole affair was a gross outrage.

OPPRESSING THE SOUTH.

The Mobile Advertiser says that while the disunion and secession orators in the South, who are mostly lawyers, assert that the people are awfully oppressed by the general government—robbed, degraded, &c.—it is a fact, which no intelligent man will deny, that the people of the South were never more prosperous since the country was settled.

STEAMBOAT DISASTER AND LOSS OF LIFE.

A dispatch to the N. Y. Tribune, dated Pittsburgh, Pa., Dec. 20, says that the steamer Fashion, No. 2, collapsed after at 3 o'clock on the Monongahela river a short distance above town, causing the instant death of several of the crew and passengers, and seriously if not mortally wounding others. The boat is almost a total wreck. The forward part of the cabin and steps were blown overboard, and the after-part of the boat shared about the same fate. The persons killed were blown overboard, and their bodies had not been recovered.

The post-office address of F. A. D. Trumbull, Treasurer of the Seventh-day Baptist Missionary Society, is New Brunswick, N. J.—not Metuchen.

Miscellaneous.

Oregon.

To the People of the United States. Fellow Citizens. The object of this brief circular is to make you acquainted in the fewest words possible, with the most extraordinary inducements held out to emigrants to Oregon, and with the several modes of reaching that country.

The country is an inviting one, in point of locality, health, fertility, richness and location. Her rich prairies and public domain, free of charge to the settler, invite you, her overflowing coffers are running over for your reception, and her wild fields urge you to enterprise.

From the National Era. Stanzas for the Times—1850. BY JOHN G. WHITTIER. The evil days have come; the poor Art made a prey; Bar up the hospitable door, Put out the fire-lights, point no more The wanderer's way.

Sheep Banks in Alabama.—Shell banks, very common in the neighborhood of Mobile, are not less singular because common. On Middle river, just above the city, says the Register, is a huge bank of shells, some twenty-five feet in depth.

Incidents in the Life of an Old Ship.—The ship William and Ann, of London, ninety-one years old, recently cleared at St. John. The New Brunswick Courier gives the following account of her:—"She was built on the River Thames in 1759, and was employed for upward of half a century as a hulk ship in the British Navy."

DeBuyer Institute. THE Academic Year of this Seminary, for 1850 and '51, will commence the third Wednesday in August, and continue forty-four weeks, including a short recess between the terms, and one of ten days for the winter holidays.