

we conclude, that the Father, the Son, and the Holy Ghost, are three divine persons; and that these three divine persons are one God.

Again—at the conclusion of St. Paul's 2d epistle to the Corinthians, we are presented with this solemn benediction,—“The grace of our Lord Jesus Christ, the love of God, and the fellowship of the Holy Ghost, be with you.” Now, certainly, the manner in which Christ, and the Holy Ghost, are spoken of, implies that *they are persons*: for none but persons, and divine persons too, can confer grace or fellowship. In the administration of baptism, the three adorable persons of the Godhead are associated together, without either difference or superiority; and that, too, by the express command of our Saviour himself; and in the place now under our immediate consideration, we hear an inspired apostle praying to the FATHER, and to the SON, and to the HOLY GHOST; and beseeching them, respectively, to shed forth upon the church at Corinth, the three great blessings of grace, love, and fellowship.

Here, then, the solemn form of a divine ordinance, and the impressive language of an inspired doxology, unite to prove the truth of the article, which we most cordially receive into our creed; and which, the Lord being our helper, we shall retain there, until those who dissent from us, satisfactorily prove, that a mere man can exercise a prerogative of Deity, and that a moral energy can perform the acts of a real person.

#### THE POOR.

THAT class of our fellow beings who come under the above denomination, too frequently bring their misfortunes on themselves. The poor, generally, are not religious; but, for the most part, just the reverse; and it is remarkable, that squalid poverty and immorality are generally found together. Though intemperance is not so prevalent amongst this class as it formerly was—yet, it is that which has dragged the once respectable family into poverty, and now holds them there.

The poor are mostly all improvident. When in employment in the summer, they seldom think of laying anything up for the winter; but trust to a precarious subsistence from the hand of charity, when all other means of procuring a livelihood are cut off. They lack economy; by mismanagement, many things are wasted and lost, which might be turned to good account. There is, with few exceptions, a want of cleanliness in their houses, their families, and their persons; they make their misery still more miserable by their total neglect of all tidiness and neatness. There is an apathy and indifference in most poor people about personal cleanliness that is truly astonishing; they have abundance of time and means to produce it, but the faculty to perceive its necessity seems to be wanting. It is remarkable to what degradation, in this respect, poor human nature can be reduced.

These remarks are made with a view rather to excite the pity of our readers, than to shut up their bowels of compassion; and in order to induce those who so nobly sacrifice their

time and personal convenience in distributing to the poor the charities of a benevolent and Christian public, to correct, as far as lies in their power, the evils we have noticed,—as well as to impress upon the minds of all who receive public charity, that a very large proportion of the evils which afflict mankind, are the result of their own immorality or imprudence.

We are requested to state, that the Rev. Mr. COONEY will, on Tuesday evening next, in the hall of the Mechanics' Institute, deliver his third, and last lecture, on “The rise, progress, and resources of the British Empire.”

COMMUNICATIONS intended for insertion in the *Mirror*, must be received on the Saturday evening previous to the day of publication, in order to secure their appearing.

### CORRESPONDENCE.

#### SHALL WE LIVE HEREAFTER?

TO THE EDITOR OF THE CHRISTIAN MIRROR.

DEAR SIR,—I have lately been asked what reply I would make to the question, “Shall we live hereafter?” and with what arguments I should support my answer. I beg leave to submit the following, which will, I hope, be satisfactory.

Shall we live hereafter? We shall. All reason, all Scripture, all the aspirations of the soul, all history, all nature, prove—as far as this subject is susceptible of proof—that hereafter the immortal soul shall be again united with the body, and eternal duration of existence shall be to man,—not an existence, as here, of care, anxiety, and pain—of ignorance, fear and doubt—but one continued succession of unmingled delight, unclouded glory, and perfect happiness. Such do we hope for—to such a state the longing of the eternal spirit goes forth, and assumes it as its own. Why do I say this? Because,

1. It is just to suppose, that that part which here retains its identity, grasps firm hold of its own personality, and through all the mutations of its present ever-varying state, feels a oneness in the theme of its existence, and never loses itself for another amid the labyrinth of human life. I feel to be the same now as I was when first I burst from nonentity, and sprang at once into consciousness and active life. My body is the same—my mind is the same—my first feelings, passions, sensibilities, are here, though enlarged—yet, in their nature and character, unchanged, unimpaired. And is it unreasonable, from past and present experience, to believe the future to be for me a career of existence. Long, long, ages whirling on in their ceaseless eternity, are grasped by present mental vigour, and claimed as my inheritance.

2. But here we stop not in our proof. The infinitely merciful Jehovah, in pity to the weak and circumscribed knowledge of man, has engraved upon the glowing pages of his own inspiration the promises of immortality. In radiant and bold relief, this truth shines forth in every part of his word. He, the eternal, the omnipotent God, has guaranteed, as a boon to his terrestrial offspring, a principle of life that shall never end—an identity that shall ever be known—a distinct personality that shall ever be retained by each of the sons of men. For which see Daniel xii. 2; Matt. xix. 29; Luke xviii. 30; John

v. 25; 1 Cor. xv.; Rom. vi. 6; Rev. vi. 9, xx. 4, 10, xxii. 5.

3. Nor is this all. The Scriptures are known to but few—yet, this confidence of immortality is not limited. All the denizens of earth—whether the enlightened Christian or the sable savage of Africa's deserts, whether papist or pagan, learned or ignorant, bond or free—no matter what their mental or moral condition, or where the realm which they inhabit,—there is an instinct that makes them cling to life—an inspiration that whispers of immortality—a universal, an inextinguishable confidence of existence when the transformation of decay shall have seized their bodies—a belief that the omniscient principle of life shall again revivify this dust, and call us again to dwell in reanimated vigour amid the felicities of Paradise, the ever blooming bowers and fields of Elysian pleasure, beyond the distant cloud-capt mountain, in a land of perpetual verdure,—or last, and most blessed and firm, the faith and hope of the Christian, which is assured, that, “the sea shall give up the dead that were in it: and death, and hell, shall deliver up the dead which were in them; and they shall be judged every man according to his works; and the nations of them which are to be saved shall walk in the light of that City which God himself doth lighten, and eat of the tree of life, and drink of living waters.”

4. That these are the views, that this is the case, the pages of history clearly shew, from the time that Homer sung, and Hesiod wrote, till Plato, with his almost inspired wisdom, and Socrates, “with anticipated Christianity,” gave form and symmetry to this universal belief: from thence till now individual and general history bear the same testimony. This belief has pervaded all, even in the earliest ages—the barbarian, roaming over the Scythian plains, as well as the prince and priest of Uz, when he exclaimed, “Though after my skin, worms destroy this body, yet, in my flesh shall I see God.”

5. Even here our evidences in favour of this belief close not. All around us tells of a principle of life not extinct, though dormant. The death of winter reigns—the green fields, and verdant uplands, over which but very lately we strayed with pleasure—the blooming flower-gardens, which but now unfolded to our delighted sense their thousand blushing and fragrant beauties—the trees, loaded with their rich autumnal fruits—the harvest-field, that, beneath the soft tread of the zephyrs, waved in the pleasant sunlight like a sea of gold,—all lie in undistinguished desolation;—the grazing herds, and the playful flocks, are no where to be seen—the feathered songsters of the woodland, that charmed by their varied notes of praise, are gone—winter, the death of annual nature, predominates, and all music is hushed, and all beauty has vanished.

But because it is so, are we to assert that these delights are gone forever? No—No—In a few weeks more, the field, the upland, and the garden, will be clothed in revived loveliness—the woods shall soon be vocal with nature's sweetest music—the herds and flocks will again be seen straying over the fresh-clad and luxuriant pastures. There is a life, beyond the death of winter—and hence, we argue, that though we may fall in the desolation of time, the sunrise of eternity shall call us to renewed life, to perpetual and ever blooming delights—yea, truly we shall live forever!

I am, dear Sir,

Most respectfully,

EUOENIUS.

Richmond Square, Feb. 21, 1844.