Religious Intelligencer.

BIBLE SOCIETY, MISSIONARY, AND SABBATH SCHOOL ADVOCATE

S. McLEOD, Editor. That God in all things may be glorified through Jesus Christ.—PETER. TERMS.—ONE DOLLAR A YEAR, IN ADVANCE

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Religious Intelligencer,

BIBLE SOCIETY, MISSIONARY and SABBATH SCHOOL ADVOCATE.

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VOLUME V.

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" Edward Sullivan.
" Calvin Cann.
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[Reported for the Religious Intelligencer.]

PERSONAL IDENTITY IN THE FUTURE STATE.

Sketch of a Sermon by the Rev. D. M. Graham, Pastor of the Freewill Baptist Church, New York City. Text: Luke 9: 33, 34, 35

"And it came to pass, as they departed from him, Peter said unto Jesus, Master, it is good for us to be here: and let us make three tabernacles; one for thee, and one for Moses, and one for Elias: not knowing what he said. While he thus spake, there came a cloud and overwhelmed them; and they feared as they entered into the cloud. And there came a voice out of the cloud, saying—This is my beloved son: hear him."

The candid reader can but be struck as he turns his attention to the Bible, to find so little to gratify a morbid curiosity. We would like to know where heaven is, the future home of the blest; and therefore whatever we do find with reference to a future state, personal identity, personal accountability, should be regarded with so much deeper interest, since there is so little disposition to cater to our curiosity.

On one occasion, Christ propounds to his disciples this question: whom do men say that I am? And they answered, John the Baptist; but some say, Elias; and others, one of the prophets. But he extorted a confession from them as to *their* opinion concerning him, and Peter expressing the sense of all, saith, Thou art the Christ.

After that when the Saviour went to explain that he must fulfill his mission. Peter undertook to tempt the Lord Jesus Christ to set up an earthly kingdom, and reign as an earthly prince; but Christ rebuked him saying—Get thee behind me Satan. When it was settled in their minds that Christ must die, the Saviour wanted to reveal to them something of the future state. Sometimes we have a view of Christ and feel that we are on the mount, and then fall into temptation, and Christ in his infinite love and mercy unfolds his glory to us, and so directs us to the glory to come that we feel new hopes to go on our way rejoicing.

The Saviour takes three of the leading apostles into a mountain to pray; and these three were witnesses. And as he prayed the fashion of his countenance was altered. The same heavenly appearance that always accompanied angelical manifestations seemed now to clothe the Saviour. Here he was arrayed in new garments. As he conversed with God in the holy mount his face did shine, and his raiment was correspondingly changed. Now they begin to see something of the glory of the Saviour; they had confessed that he was the Christ, but they had not apprehended his richness. Now he begins to appear in somewhat of that glory in which we shall be permitted to behold him in centuries to come. And there talked with him two men; and they appeared with the same brilliant faces, with the same heavenly appearance, a heavenly light resting over all the scene. Here was the Divine brought down to earth; and here was caught a glimpse of the future glory, and the social communion that saints shall be permitted to enjoy, when admitted into infinite fellowship with Christ in the upper and better kingdom.

The Saviour wanted to give them a glimpse of heaven aforetime. Moses had died 1480 years before, and Elias had been taken up in a chariot of fire more than 900 years before, and here they were talking with the Saviour in the body.

The Apostles could not bear the thought that Christ, their leader, their glorious high-priest, their captain, should die. Shall he die? Shall all our hopes of the future kingdom be blighted? Here come Elijah and Moses to talk with Peter on this very subject, as if to reconcile the whole matter about going out of life, that it is not extinction of being, but that life is such and death is such, that we change from this to another state of being, retaining all our powers and faculties.

As they gazed upon Christ, Moses and Elias, such was the splendor and the glory, and such was the bewilderment of Peter, that he exclaimed, and let us make three tabernacles, &c., not knowing what he said. Peter before this had confessed that Jesus Christ was the Son of God; but such was his reverence for Moses, that he placed them on an equality. Now as if a holy rebuke had come down out of heaven, a voice came out of the cloud, saying, "This is my beloved Son: hear him."

Here Peter was taught that however great Moses might be as the giver of the Law, or a dispensation, or Elias as the chief of the prophets, who could call down fire from heaven, or seal up the clouds that it might not rain for years, yet when they came to appear in the presence of Christ they must not be placed on the ground of equality for a moment; they must not forget that the holy Shechinah that hovered over the Mercy-seat had come down into the newly consecrated temple. As Moses' face shone as he came down from Mount Sinai, so did Christ's face shine as he received the appointment on the mount of transfiguration to rule over earth and heaven. Christ must be infinitely above Moses and Elias. Christ taught the doctrine of personal identity, that every person should appear at the judgment seat of Christ. But Christ was anxious to leave a demonstration, that he was not talking a fiction, and in order to convince them he raised them into a spiritual state, then he called to himself Moses and Elijah, and conversed in their presence, and so distinct were those two ancient saints that they were introduced to Peter, John and James, so that as a matter of fact they were not left in doubt. One saint had died 1480 years ago; another had ascended to heaven more than 900 years previous, and yet had preserved their personal identity, personal consciousness; one, the giver of the Law, and the other the chief in the prophecy; both thus come to lay their respective commissions at the feet of Christ.—How plain is this demonstration, that through these rolling ages, these saints had retained their personal identity in every respect, and were introduced to the apostles, as though they had lived in their time. What greater demonstration could have been made? Here they recognized by name, Moses and Elias.

We see from this, not only that personal identity is retained, but persons can be introduced to and recognise each other in the future state.—What was the object of calling Peter, John and James, and elevating them to a spiritual state, and introducing them to saints who had been away centuries, but for the purpose of showing them that the future state is not a myth, a land of dreams, but a world of realities, that personal consciousness is to go with us, personal recollections, history and character to meet us at the judgment seat of Christ. This is what Christ wanted to impress upon the minds of the Apostles, that the future state is a world of realities, that no age in the rolling centuries will come when personal remembrance will not remain, personal consciousness will not abide, personal accountability will not be met, "Where there is no shuffling in the action, where it lies in its own true nature." Do you ask, shall we recognize instinctively? When we land on the happy shores of deliverance, if we are not blessed with instantaneous recognition, Jesus will be there to welcome us, to give us a personal recognition and introduction as members of his household to his Father, and the purified of all ages and climes who shall be gathered in those mansions Christ has prepared to go no more out forever.

When we think of the vast chasm between Moses and Elias, and Peter, James and John, the latter of whom had bodies, like our own, and the barrier to recognition thereby interposed, the one having a natural body and the other a spiritual body, and of the mighty chasm that must be passed. It shows me how much more easily we shall recognize our friends, and how perfect and complete recognition will be in the future state.

It is comforting that we have entered upon a state of existence, so that, we shall sing in the graphic language of the poet—

"When we've been there ten thousand years
Bright shining as the sun,
We've no less days to sing God's praise
Then when we first begun."

I love to think of the future as a world of realities; not of dreamy, wandering ghosts, not of shadows, clouds and darkness, not as spirit-matter floating through the immensity of space without consciousness, but that I have a personal identity, a personal consciousness, a personal accountability, to give a personal account at the judgment seat of Christ. Glorious hope! how it inspires the soul. The Saviour penetrates the thick vale of the future, and lifts the soul above the gross longings of human nature, and shows it that there is an existence never to terminate, where every want will be supplied, and the benedictions of Christ shall be poured out upon it forever. Glorious hope! to think that human nature, born in flesh and blood, crying out in infancy in utter weakness, no help unless help comes from another, shall be developed year after year, so that by and bye, its body being so changed it shall become a fit medium through which the redeemed soul shall express itself.—How we long for a body that will not get tired and weary; will not fail through weakness and toil and pain.

When we think of the redemption through Christ, Christ who was once rich, around whom angels gathered, casting their crowns; when we think of his pouring out his blood for us, how we long to praise him. Glory to that holy name! we shall have a body to give expression to all the longings and aspirations of the ransomed soul. He does not want us to rest in doubt, in clouds and mists; he wants us to recognize the doctrine of personal recognition, personal consciousness in the world to come.

It is an indisputable fact, that Moses died; and therefore he is the type of us who are to die. The Apostle Paul tells us that when Christ comes there will be many alive. Elijah is the type of those who are to be alive on the earth, and Moses the type of those who are to sleep in the grave. Here Christ brings these two persons to include all humanity, so as to have no mistake in the matter, so as to give positive evidence that every human being shall have a personal consciousness in the world to come, a personal identity, and a personal account to give at the coming judgment.

The friends we follow to the grave are only buried from our sight for the time being, their personal recollection and consciousness will survive the shock of death, and by and bye, we shall be introduced to them face to face, and call them by name, and be greeted by them on the shores of deliverance, if we only hold fast the hope of our rejoicing firm unto the end.

Just as much as I have the consciousness of standing before you, of looking into your eyes, as it were, to inspire me with the hopes of that glory, as I expect to appear at the judgment seat of Christ, do I expect to meet and recognize you as persons in the body, your personal bodies, where I may have a personal recognition and introduction. This is the glorious hope in which I toil. This is that which inspires me when darkness seems to gather around my pathway, for I know that we have entered upon an existence that is never to terminate. O! the folly, the madness, the wickedness, the crime of a being thus endowed to dwell with angels, to converse with Christ, to be introduced yet to Moses and Elias, to loose its eternal destiny in respect of happy duration, to see its birth-right for a miserable mess of pottage. May God's spirit come into our hearts, and enable us to grasp these coming realities, and this hope bear us up amid our troubles, and give us courage in the midst of our cowardice, so that when the holy introduction by Christ shall take place, we may be found there bearing many sheaves with us from the great harvest field of the world.

[For the Religious Intelligencer.

VALUE OF WORDS OF KINDNESS.

MR EDITOR:—We have in our city various associations of a very highly religious and intellectual character; such as the Young Men's Christian Associations, Bible Associations or Societies, Missionary Societies, and a large number of the Divisions of the Sons of Temperance, all of which in their own legitimate way are doing a great work which must tell on future generations. Indeed, far would it be from me to detract anything from these associations in word, thought or deed.

These societies are instituted more especially for the benefit of the young and rising generations, to help reclaim the vicious and assist the religious on their way heavenward. But do we act out in our private and every day walks of life what we promise when we are publicly installed members of those societies? Are we as zealous in taking the poor, but it may be worthy young man—especially those who are strangers amongst us—by the hand, and to give him a word of encouragement to help him shun the paths which lead to death, as the low and vicious are to catch their victims and drag them down to ruin? I fear too many of us would be afraid that thereby we would lose caste with some of our associates and fall in their estimation. If our private walk do not correspond with our public professions—we cannot be else than a clog to the wheels of that mighty power which is destined to bring about still greater moral and religious reformation.

I fear that our ministers of the Gospel are a little culpable in this matter. In the pulpits they do all we can wish, but to my mind that is a small part of their work. I do not want to be understood by this to implicate all, for I can assure you that there are some noble and honorable exceptions—for while I write there is one in particular that strikes my mind forcibly who is not only willing but actually doing all that man can do, to assist and guide young men; and encourage them in any honest and honorable undertaking—Had it not been for words of encouragement and good advice from him to me when almost disheartened and about to give up, I know no where I would have been now.

Do not be afraid to speak to such, encourage them, give them good advice, no matter if they do not belong to just such families, nor were reared in just such splendour—they have a living to make and a soul to be saved or lost, and consequently humanity and religion demand of you to, at least, show symptoms that you care—if not for their worldly good—for their soul's eternal salvation.

I think there is a great mistake made here by our ministers and others, who take the lead in the moral and religious training of the youth of our city. It seems to me like putting our lights under a bushel, to shut ourselves up in societies, and make long and perhaps excellent speeches, and then settle down under the conviction that there is nothing more to do. A kind word, act, smile or look of recognition in the private walks of life—and they don't cost us much—often does more to subdue the vicious temper and wayward young man than all the speeches in the world. They feel that society cares something, at least, for them, and the result often is like leaven which leaveneth the whole lump. I have been placed in positions when I felt that I was all alone and that no one cared for me—you who have been placed in similar positions can only feel and sympathise with this class of young men. It is you who alone can tell the value of a kind word or look from a good man—you alone can tell what a stimulus it is to bear us up in times of trials and temptations and help save us from those sinks of iniquity which surround us on every hand.

Yours, &c. A.

St. John, Nov. 30th, 1857.

The Cork Examiner contains the following: "We learn by a private letter from Rome, that the Holy Father has sent 2,000 francs out of his private purse towards the fund for the relief of the sufferers in India."

The London General Omnibus Company have taken steps for the introduction of street railways and cars, in place of omnibuses.

Correspondence.

London Correspondence.

LONDON, Nov. 20th, 1857.

A warm, light flush of joy was diffused over these realms when the telegraph sent forward the news of the last Indian mail, confirming the capture of Delhi, and announcing the relief of Lucknow, by the troops of General Havelock. The next night (Thursday, 12th) Lady Havelock (as she was justly styled by anticipation) attended, with her two daughters, a musical performance by Jullien's band, in honor of her husband's prowess, and though the words had no reference to the Lucknow triumph, the enthusiasm of the audience boiled over when Jullien informed them of her presence. Many hearts are praying that she may not have to mourn over the loss of the hero, who, himself, will have been the first to lament the removal of his brave companion in arms, General Neill, and his other compeer, the intrepid Nicholson. The *Morning Star* has been busy trying to excite alarms respecting the safety of the little army, whose march on Lucknow, will be remembered along with the devotedness of Leonidas and his three hundred Spartans. But the public have been too happy to be made miserable all at once; they have hope in heaven's grace and Havelock's genius, aided, and indeed now officially ruled by the sagacious intellect of Outram. The narrow escape of the long cooped up prisoners in the Residency, was in keeping with their wonderful preservation up to the time of their deliverance. Their darkest hour drew on—a few more hours and they would have been laid open to the fangs of the human brutes of prey, and other tortures, and unspeakable atrocities like those at Cawnpore would have been their fate. Providence in mercy—in mercy to the insurgents themselves (for the revenge at last would have been bitter and blasting)—interposed to prevent a second and greater tragedy;—the sound of artillery is heard—the sign is understood—oh! what hope and love and joy would illuminate eyes that had seemed to lose their lustre for ever!—the minutes appear to swell into hours, and hours into days—at length, amidst the headlong rush of the mutineers, the heads of the advancing column—the big guns speak in thunder words—the tartan and the scarlet are beheld—and in a few more minutes (how long they seem!) the relievers and the relieved meet amidst tears and half choked cheers. Seldom, on a broad scale, has there been witnessed such a realization of life from the deed. The tension of public interest here is not relaxed, but will be increased by the tidings of the next mail—tidings, which I may observe, will be earlier in reaching us, as the telegraphic wires have been successfully laid down between Cagliari in Sardinia, and Malta. Before another year revolves, there will probably be electric communication all the way to India. Our real fear about India lies not in the state of our armies now in the field, but in the provision made at Calcutta for sending forward the force from England as soon as it arrives. An officer, whose letters from the Crimea were read by the most august person in the land, has sent word to his friends at home, that on the 8th Oct., when he wrote, the Supreme Government had not secured means of transport, either by land or water, for the expected soldiery. He uses very emphatic language, stating that he fears it would be Balaklava over again, with the exception that the fatal nine miles then (from Sebastopol) is represented in India by an interval of seven or eight hundred miles. Sir Colin Campbell is represented as driven to his wit's end with this obstruction. This information I have not received at second-hand, but was favoured with the very words of the letter, read to me by the brother of the officer in question. Tremendous will be the wrath of the people if the troops are unable to move up the country from deficiency of carriages and boats; the petition of the Calcutta English residents, asking for Lord Canning's recall will, most assuredly, in that case, not be despised nor disregarded. By an extraordinary impressment the Governor General may tide over the mighty difficulty; if he stick fast no excuses can avail him.

Commercial matters are firmer here than before the Government took the extreme measure of suspending the Bank Act of 1844 which forbids the Bank of England to issue notes when the bullion in its coffers is reduced to a certain point. The theory is that all Bank notes should be payable in gold if gold were demanded, and it being conjectured that only so many noteholders would simultaneously apply. In 1847 when the Whig Government suspended the Act, the Bank Directors did not use the privilege of issue granted, but this time they have used it to a moderate extent. It is reported that the Premier was driven to the step of suspension by warning that the Bank would refuse to discount altogether, and that Gurney's, the next largest discounting establishment, would at once do the same. Opinion is divided as to the policy of the suspension. The *Times* declared all along that there was no cause for alarm, that the panic was made up, &c., but that a panic (however caused) was growing is beyond doubt, and that it would have been awfully destructive admits of as little question. That the Government will get a Bill of Indemnity passed is certain, and that strenuous endeavours will be made to alter or repeal the Bank Charter Act is hoped by one class and feared by another. It is clear that the commercial classes have not perfect confidence in the Act, although its enemies must admit that a severer trial it could not have had; and indeed by its friends it may be asked, what Parliamentary enactment can be secure against an epidemical alarm? The Government have called Parliament together for the 3d of Dec., the principal reason being an unwillingness to bear the responsibility of the suspended act. I shall be extremely surprised if the Indian question and one or two others do not intrude themselves into the proceedings of the National Council before it adjourns for the Christmas holidays. A number of members, ex members, and others, have started a Parliamentary Reform movement, and have issued an address in which they ask all political liberals to rally round them and demand a reform bill, said reform involving the Borough suffrage to all persons paying poor rates, the county suffrage to all occupiers of houses charged £10 rental, (where the borough suffrage is not possessed) an awarded arrangement of the size of constituencies, no property qualification for election to the Commons, vote by ballot on the Australian model, and triennial Parliaments. I doubt whether in the midst of Indian and mercantile agitations, there will be any general response to this political programme. Most liberals would approve the proposals, but to force them upon the Government is another matter.

Yesterday, 19th, the three Siamese Ambassadors, representing the two kings of Siam, had an audience of the Queen on the throne, the first ambassador presenting an address with the autograph letters written in gold, and presents sent by the Siamese twin-kings. These gifts were very costly, such as a crown composed of gold and enamel, and richly sprinkled with precious stones, a chair of state, a bracelet, &c., &c. The whole scene must have been very gorgeous, and at Windsor the foreigners would obtain a deep impression of the substantial magnificence which encircles the monarchy of England.

Quite on the sly an attempt was made yesterday to launch the 'Leviathan,' but literally and without any intended form, it was "no go;" the monster would not move. The hydraulic pressure brought to bear was 1,600 tons weight, but the only effect produced was to splinter and crush the supporting piles. These latter are now strengthened beyond fear of injury, and at the next attempt the pressure applied will be, if necessary, twice that used yesterday. The "Record" had a curious article on the new name which it considered blasphemous, as the term "Leviathan" is a name affixed to the Prince of Darkness. The fact, if it is so, must have been unknown to the "Record's" own readers; and the half-implied suspicion that it was the change of name which hindered the launch must have amused where it did not disgust. The "Times" speaks of the ship as the 'Great Eastern,' but whether this is a point of etiquette till it is launched I cannot say. It is now declared, that had the first attempt succeeded, many lives must have been lost from the proximity of boats laden with spectators.

You will have heard of the interdict put upon the Episcopal services in Exeter Hall by the incumbent of the parish Rev. A. G. Edouart. That he legally can interdict them is probable, as the committee have yielded for the present, tho' they will no doubt meet the case by an Act of Parliament, allowing such services where the consent of the diocesan is obtained. In the meantime arrangements have been made for holding Sunday evening services under the care of dissenting ministers over whom Mr. Edouart can claim no authority. The Young Men's Christian Association commenced its lectures in the same place by an address from Mr. Baxter, M. P., on the social respects of christianity. Mr. Gough delivers one of the series very soon on 'Social Responsibilities.'

An interesting legal case has been settled by Sir J. Romilly, Master of the Rolls. A distinguished lawyer in a civil case involving rights of property made a compromise without consulting his client; he discovered it, and after long delay Sir J. Romilly has decided that in such a case consent of client must be obtained. This will be a check on the ambition of the bar and a yoke to its pride.

The death of Mr. A. Stafford M. P., for one division of Northamptonshire has been announced. He was a tory, but best known for his services in the Scutari hospital during the Russian war, where his attention to the soldiers, writing their letters &c., were exceedingly praiseworthy. A venerable Baptist minister is also deceased—Rev. Thomas Morgan of Birmingham in his 82nd year.—He was a warm and faithful teetotaler.

Mr. Spurgeon has become an author and his work "The Saint and his Saviour" is very favourably received in the *Freeman* and other papers. He has been two years in its preparation, and according to the friendly critics it will better sustain his reputation as a theologian than his sermons, while it resembles them in that freshness and fervour which give them so much of their popular acceptance. But almost all book-publishing in the last fortnight has been eclipsed by the appearance of Livingstone's researches. The controversy on the Doctor's name is now over, and its right to an "e" is set at rest. Of his work 20,000 have been sold, and a noble privilege every buyer has made; for with its 686 pages