

tainly more specious than solid, as color may be satisfactorily accounted for on the ground of a combination of *habit, diet and climate*, these being the things which give to the inhabitants of the several portions of the Globe their respective shades, and make a marked distinction, not only between Europeans and Africans, but amongst all the nations of the Earth. Hence it will be found by the impartial enquirer, that nations resemble each other in color, in the same proportion as their resemblance is found in habit, diet, and climate. As to difference of configuration we sometimes see great variety in this respect in the same family, and therefore the sceptic might as well contend, that families who have not all the same prominent or retiring forehead—the same Grecian or Aquiline nose—the same round, long, or oval face, are not children of the same parents, as to object to a common origin on the ground of difference found in exterior form. And as to remoteness and insularity of situation, there is no difficulty but what originates in our own ignorance. It is true that we know not how America, or the Isles of the Pacific Ocean were peopled; but does our ignorance prove that they were not peopled from Asia, the birth place of man? Is it just to be more influenced by our ignorance, than by the testimony of God which assures us that we have all proceeded from the same source? And if there should be difficulties in harmonizing those things with this fact, are we to deny it on that account? If so, then, on the very same principle, we may alike renounce every thing in religion and philosophy, and sink at once into Atheism and universal unbelief.

Seeing then that all men are *brethren*, the law of consanguinity requires that we do them good to the utmost of our ability. "This law dictates affection which does not depend upon the accidents of stature, or complexion, or age, or intellect, or riches, or poverty, or residence, or any other circumstance than that of brotherhood. It indeed binds us to furnish the greatest aid, and to manifest the tenderest affection towards that part of the family whose necessities are the greatest, and whose circumstances are the most distressing: "and on this ground does the Missionary cause urge a powerful claim. Let no one then be so base as to resist the claims of consanguinity, or so depraved as to say with insolent Cain, "Am I my brother's keeper?" but rather let us all say with the self reproaching Patriarchs, "we are verily guilty concerning our brethren." Guilty indeed, for millions of our brethren have long been in a perishing condition, and what have we done to save them? Contributed annually one penny! Is this the affection and sympathies of brethren? From such marks of brotherhood, Good Lord deliver us!

This cause claims support also on the ground of *Christianity*. It appeals to you as men, as brethren, and as Christians, for support; but especially as Christians, founded as it is upon Christian principles, and embracing in its ample sweep, both the letter and spirit of Christianity. Does the Christian code require that the Gospel be preached to every creature? That we imitate the example of Him who went about doing good? That we love our neighbour as ourselves, and be charitable according to our power? Does it enjoin upon us mercy, love, and brotherly kindness? Then does it require us as Christians to support the Missionary cause—a cause into which enter all these sacred principles, and which embraces in its comprehensive operations, all these important and ennobling duties. There is no cause so deeply imbued with the spirit and principles of the Gospel as this, and therefore it beseeches you by all that is Christian to yield it support. Listen to its appeals for it is speaking and beseeching you by the tears of Jesus; by the sweat of Gethsemane; by the blood of the Cross; by the groans of Calvary; by the love of the Spirit; by the overflowings of Mercy, and by the glories of Heaven, to aid by your prayers, your faith, your influence, your talents, and your property. "He that hath this world's goods and seeth his brother have need, and shutteth up his bowels of compassion from him," it is asked by an inspired Apostle, "how dwelleth the love of God in him?" And may we not with equal propriety ask, how dwelleth the love of God in that man who enjoys the means of spiritual, and eternal life, and refuses his brethren participating with him, though their souls are perishing with hunger? How dwelleth it? In what

mysterious way, or under what mistaken form? This cutting interrogatory of the Apostle is tantamount to his saying, that in such a man the love of God has no dwelling place. And how should it, when the love of his brother is not there? "In this the children of God are manifest, and the children of the devil: whosoever doth not righteousness is not of God, neither he that loveth not his brother."

By way of conclusion, permit me to say that you are now called upon to perform an act that will bear reflection when the remembrance of worldly grandeur, and all its exploits of bravery, will forever cease to please. You are called upon to support a cause, which in point of importance knows no rival. It is the cause of God—the cause of souls—the cause of Eternity! Have you talents at your command? In this cause let them be exerted. Have you influence in the world? To this cause let it be directed. Have you fire in your souls? In this cause let it break forth. Have you devotion in your spirits? For this cause let it send to Heaven. Have you money in your pockets? In this cause let it be expended. Men! Brethren! Christians! By what inspiring name shall I call you? Your duty is plain, and for its performance, humanity is pleading,—brotherhood is entreating,—and Christianity is exhorting. There is no time for delay, whilst souls are perishing. What ye do then, do quickly.—Do it with your might.—Do it in spite of all opposition, that the blessing of them who are ready to perish may come upon you, and the cup of cold water not lose its reward.—AMEN.

#### EXISTENCE OF THE SOUL BETWEEN DEATH AND THE RESURRECTION

BY THE REV. GEORGE CAROLY.

The two most ancient and most universal doctrines in the world, are the existence of a Supreme Being, and the existence of the soul after death.—Both have formed the belief of races of mankind, separated by the widest intervals of time and space: they were the doctrines of the earliest dwellers upon earth, as much as they are of its present generation: they are the substance of a belief, however rude, in the forests and in the wildernesses of the New World, as much as they are in the cultivated wisdom and civilized life of the Old. If consent, antiquity, suitability to our nature, and the conviction of innumerable minds of the highest rank, can give them the force of principles, they are fixed and unalterable portions of human knowledge, of the most essential and loftiest nature."

The doctrine of the immortality of the soul was certainly not made an article of the Mosaic Law, and apparently for the reason which predominated through the whole of that dispensation. It was preliminary to a clearer and more illustrious one. Imperfection was a part of its nature. But no charge can lie against the mercy and wisdom of the Lawgiver. He gave a most powerful inducement for virtue, in giving temporal blessings as its reward: perhaps he gave the only inducement which could powerfully act upon an obstinate and half-barbarian people; perhaps, too, the only satisfactory proof of the soul's immortality that could be given, was the resurrection of the Messiah—an event necessarily future. It is unquestionable, besides, that one of the objects of the Jewish dispensation was to give testimony to the being and providence of Deity, in the presence of the surrounding nations; and, to a certain extent, to convert them to the knowledge of God—an object much more likely to be attained by the visible miracles of providential prosperity and deliverance displayed among the Jewish people, than by the mere abstract view of reward in heaven, however superior.

As to the presumed injustice of denying to the Jew the knowledge which has been given to the Christian, there is no ground for the presumption, unless it be affirmed that all knowledge must be given, or the criminal must be deemed innocent.—To the Jew; the ordinance declaring temporal prosperity to be the reward of goodness, was given.—The only question is, whether it was sufficient to excite the human heart to obedience?—there is no doubt that it was. To the Christian, to whom as a member, not of a small community, but of the general world, the promise of temporal prosperity could not be strictly applicable, the rewards of immortality were declared as an inducement to excite him to

virtue; undoubtedly an inducement of a higher class, yet still, in all probability, not the highest, by a thousand degrees, that the Deity might offer, or that may be at this hour acting on the minds of beings in other parts of the creation. But if the inducement be such as ought to excite the mind of man to act, we have no right to murmur against the presumed partiality, that, having given us knowledge enough for our state, has not given us all knowledge.

Yet it is equally unquestionable, that though the actual Mosaic Code contained no promise of reward beyond the grave, the Hebrew Scriptures are full of direct expressions of the soul's immortality. If there were but the one—"I am the God of Abraham, and the God of Isaac, and the God of Jacob," the declaration that silenced the Sadducees, must have been long anticipated by the wise among the people—"God is not the God of the dead, but of the living." He is not the God of beings extinct and annihilated, of nonentities, but of actual existences—men removed from the humility of their life of sojourning in the wilderness of the world to their life of glory in the paradise of God.

The general belief of Heathenism was confessedly in the future existence: a belief from time to time contested by the querulous and feeble philosophy of their sophists and debaters, but unshaken among the infinite multitude.

The fictions of the poets are in all nations constructed upon the popular belief. The Greek and Roman Tales of Tartarus and Elysium, however enriched by the fine fancies of men of genius, were but the transcripts of the universal tradition, that the soul survived the separation from the body, and immediately upon that separation, entered upon an active state of existence. The general name for this place of separate existence was Hades or Orcus. "Multos Danaum dimitimus Orcos,"—Æn. 2.

For this place the Jews used the word Sheol, derived from the Hebrew primitive implying, by that curious variety of significations common to the language—to ask, as a matter of anxious inquiry; to crave eagerly,—and to demand as a loan, or solicit as a matter to be returned. The word for the Grave, or receptacle of the body alone, is Kerber. In the sublime passage of Isaiah xiv. 9, where the King of Babylon is triumphed over, he descends to Sheol, and is met by the Rephaim, the spirits of the tyrants who have sunk into the grave before him, and who give him the terrible welcome—"Art thou become even as eye of us?"

But the true evidence, equally superior to the feebleness of tradition, and the perplexity of human conjecture, is in the New Testament.

The doctrine is of the highest interest to the human mind. The aspect even of the grave is repulsive to our nature. The abandonment—the separation from life—the decay—all are features that startle the heart of man. But the true terror is the fearful darkness beyond; that wild waste through which the mind attempts to travel in vain, and which the imagination either relinquishes in despair, or peoples with the forms of a bewildered and harassed dream.

It is the glory of Christianity that it relieves the mind from the dread of final ruin. But in that long duration which has intervened between the death of our forefathers in the faith, and the final resurrection to their reward, and which may still intervene between our own departure and the great day of restoration—what is to be the state of the disembodied mind? Is it to sink into utter unconsciousness with the body?—Against its total extinction we are secure. But are the six thousand years that have passed over the tombs of the Patriarchs to have been years of utter insensibility? Are the illustrious displays of a perpetual Providence—the miracles that Divine Power has been pouring out like sunbeams, from the eternal source of power and glory; the sublime counteraction of the vices and rebellions of our fallen nature in the vast extent of the Heathen world; the conduct of heaven in raising up the chosen people; the whole magnificent system of the divine government on earth, more magnificent than even all the glories of the material universe;—are all those lofty views which kindle the adoration of the highest spirits of heaven to be looked upon as having been utterly hidden from those who are declared, during their mortal career, to have walked with God? Thus we cannot believe without the evidence of either some physical impossibility; or some distinct declaration of Scripture.