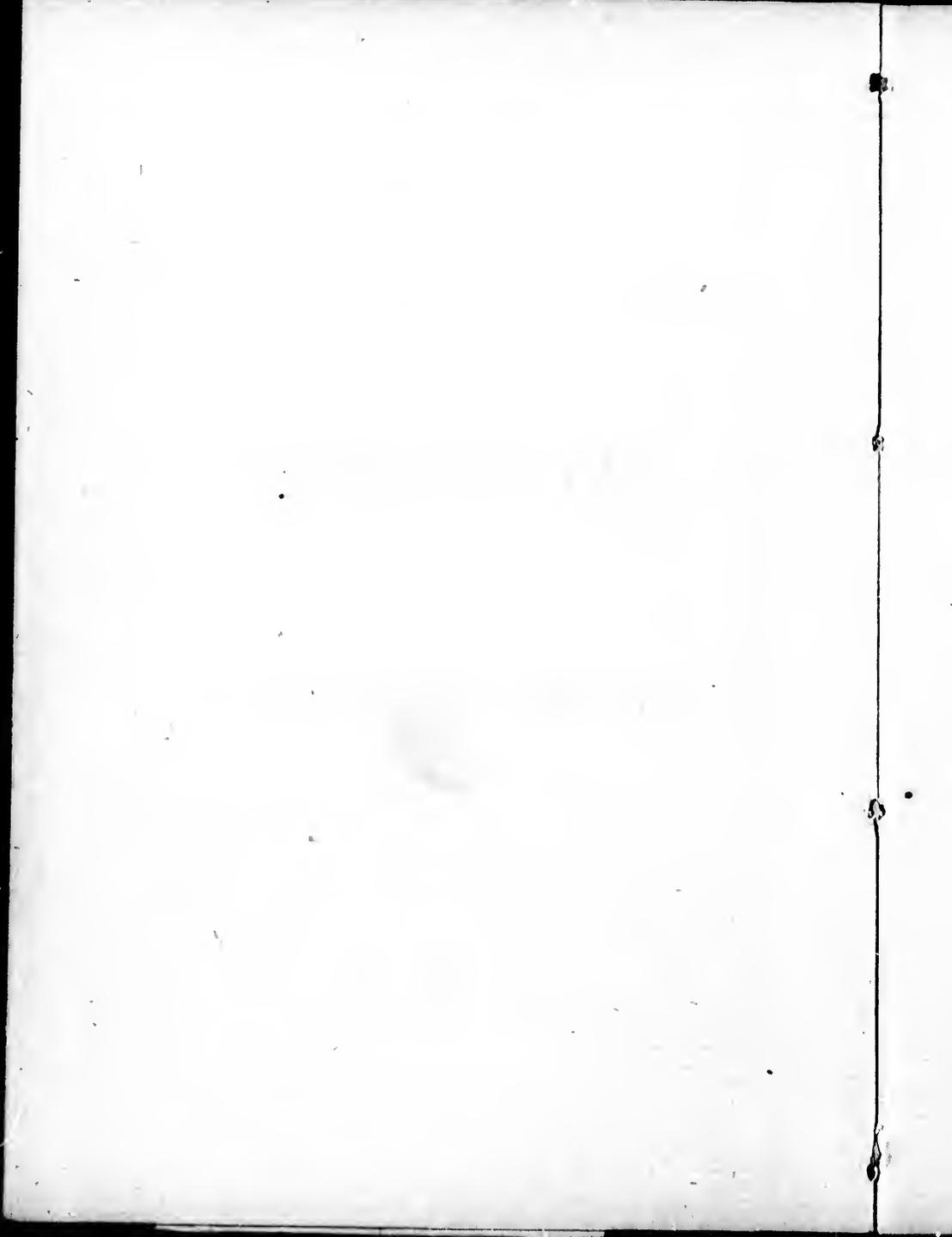


THE DOCTRINE  
OF THE  
HUMAN SOUL.

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THE  
DOCTRINE OF THE HUMAN SOUL

PHILOSOPHY OF

A TRINITY IN MAN,

AND

THE PHENOMENA OF DEATH,

PHILOSOPHICALLY CONSIDERED, SHOWING THAT  
DEATH WILL PRODUCE NO ADDITIONAL  
PANG IN THE HOUR OF DISSOLUTION.

BY

C. VANDUSEN

(WHITBY),

AUTHOR OF "PRACTICAL THEOLOGY," "INDIAN CHIEF,"  
"PRODIGY," "EVANGELIST," ETC., ETC.

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## COMMENDATORY INTRODUCTION.

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THIS little volume contains, in part, the substance of a popular lecture, somewhat modified and enlarged. On this account, its publication as a treatise may cause the writer to appear under some disadvantage, or his mode of treatment and style as somewhat unequal, or discrepant.

The most of the topics are recondite and philosophic, which require the plain and precise mode of treatment, while the oral and the popular justify the more diffusive and ambitious, which, to some ex-

tent, is employed. Indeed the author is affluent in imagery and rises sometimes to eloquence. These may at times issue in a collection of words not always strictly classical, though flowing and agreeable to the uncritical. And I am sure there is much in this little book which will interest the thoughts and enlist the sympathies of the popular heart.

I dare not vouch for the correctness of all the opinions advanced, and yet I would be as far from challenging their accuracy. I am confident there is no fundamental error taught. The reason for my want of certitude is, that the subjects introduced are so out of the way and unusual, and I have not been able to give the treatise the attention it deserves, and would be desirable.

It may be asked therefore, upon such slight grounds of acquaintance, what I have to say in favour of the book. I answer, it is the production of an originally minded, thoughtful man—not 'tis true, a collegiate with a thoroughly trained intellect—but of one who was always distinguished for a marked idiosyncrasy, a man fairly informed on all subjects, who has wrought out his cogitations on somewhat unusual themes to an issue that, at least, satisfies himself, and will be gratifying to a large class of minds.

Even the scholarly, who may lay claim to be recondite and profound, will find gems of thought which it will interest and profit them to ponder, and to cultivate the growth and expansion of—if they do not

coincide with all the author's modes of treatment, and the conclusions to which he has come, he will be likely to suggest trains of thought in them, which, if pursued, will open up elevated and profitable inquiries and discoveries. The themes contemplated are elevated and elevating to nearly all classes of minds : and many will pronounce them wonderful.

The book is not common-place in matter, nor dull in treatment, and may not want for purchasers and readers. It is the production of an aged, active-minded itinerant—hear what he has to say.

JOHN CARROLL, D.D.

## FROM THE "WHITBY GAZETTE."

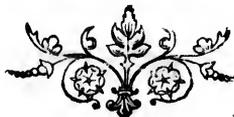
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THE Rev. C. Vandusen is again coming before the public as the author of a new and interesting work, now ready for the press, on the Doctrine of the Human Soul, the Philosophy of a Trinity in Man, and the Phenomena and Process of Physical Death, philosophically considered, showing that death produces no additional pang in the hour of dissolution.

We have carefully examined the manuscript, and fully agree with the Rev. Dr. Carroll, that "the book is not common-

place in matter nor dull in treatment," and "the themes contemplated are elevated and elevating to nearly all classes of minds, and many will pronounce them wonderful." And that "the author is affluent in imagery, and rises, sometimes to eloquence." The subjects introduced are truly unusual, and the various topics unique and philosophic. We have no doubt this little volume will be eagerly sought after—find a ready sale, and be read with interest by thousands.

G. A. CARSON, M.D.



## P R E F A C E .

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AFTER delivering a lecture, in a few instances, on the philosophy of a trinity in man, I was requested by friends, in whose judgment I have much confidence, to give it to the public in the form of a treatise. This I have concluded to do. But that the subject may be more fully unfolded and illustrated, and the work be more complete, I have thought it necessary to introduce the whole theme with a preliminary on the intellect and moral agency of man ; as will be found contained in the

first chapter of this work, and which I hope will not be altogether uninteresting to the reader, though it may, in some respects, appear a little discrepant.

In the second chapter will be found an illustration of the doctrine of the human soul, and its mysterious connection with the body and spirit, constituting a trinity in man. And also showing the particular functions of the various parts of which man is composed.

Some ancient writers admit that man is a threefold compound, consisting of body, soul and spirit : but strange, that modern authors and many metaphysical writers claim that as all species of being have in themselves a positive existence only of matter and spirit, and that in man, they

consider, soul and spirit are synonymous, and mean identically the same thing, therefore they say man is a two-fold compound of matter and spirit.

But it will be seen, in this chapter, I venture to take the opposite view of the subject, in opposition to the views and teachings of modern metaphysical writers and critics, and attempt to show from true principles of philosophy, as well as from the uniform testimony of the Holy Scriptures, that, man is a threefold compound, and that, in him there is verily a trinity, body, soul and spirit.

The third chapter will be found to contain an illustration, as far as possible, of the psychological phenomena and process of physical death, showing that death will

inflict no additional pang in the hour of dissolution.

We trust, the candid perusal and careful consideration of these facts and arguments will not fail to remove the cloud of melancholy from the minds of those who have been tormented all their life long with the fear of pains of approaching physical death.

Hoping for the lenity of the fastidious, and faithful perusal of the candid, this little volume is presented to the public, by

THE AUTHOR.



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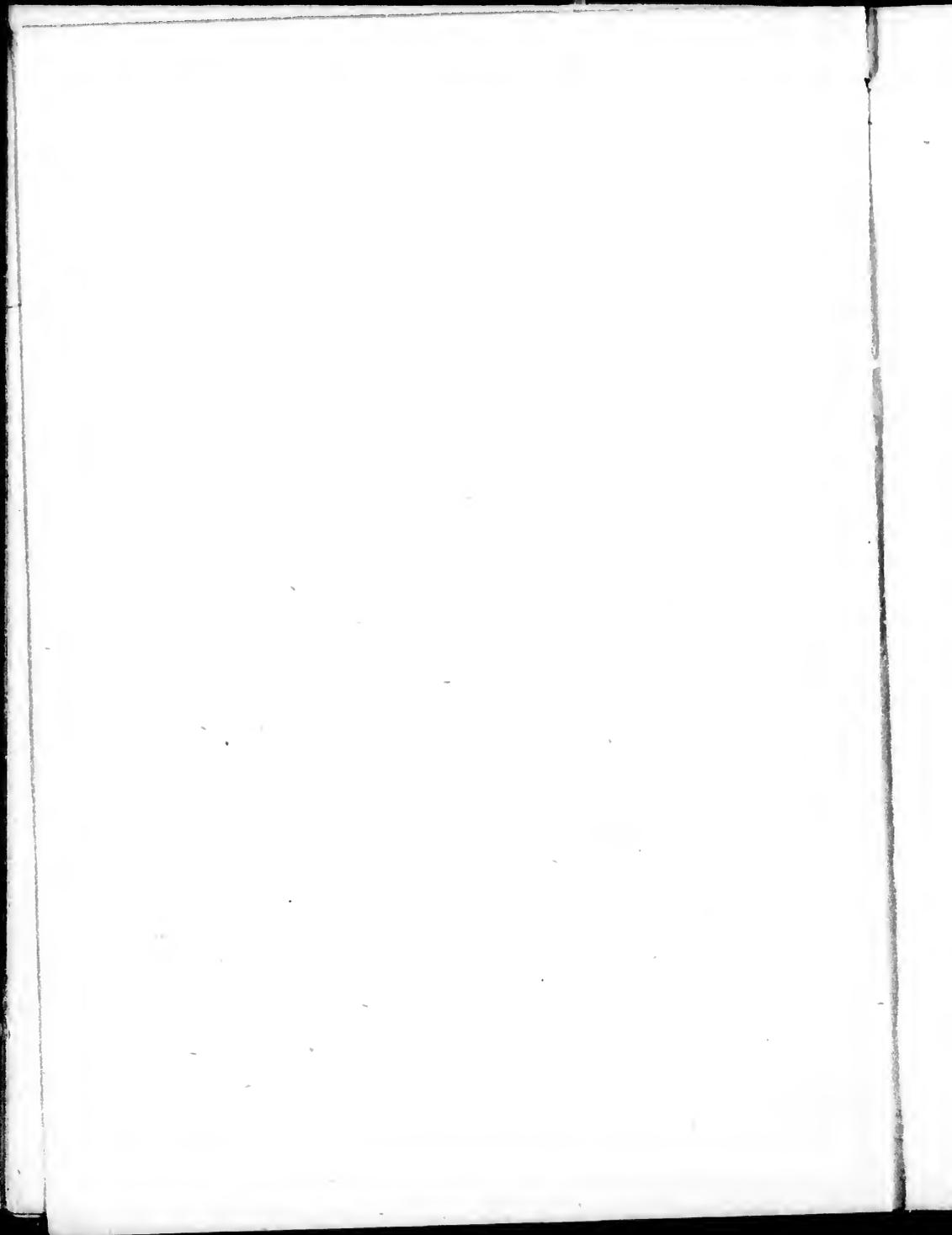
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# CHAPTER I.

## SECTION FIRST.

DOES MAN BY INSTINCT POSSESS A MORAL SENSE OF THE DIFFERENCE BETWEEN RIGHT AND WRONG?—DIFFICULT TO DECIDE THIS QUESTION BY ANY SYSTEM OF PROBABLE REASONING—SCARCELY A VICE PRACTISED BUT HAS BEEN, IN SOME COUNTRIES, APPROVED BY PUBLIC OPINION—LAWS OF SPARTA—EXAMPLES OF OTHERS EXERT AN INFLUENCE—INNATE LAW NOT VIOLATED WITH IMPUNITY—GOSPEL IS LAW.

BEFORE we enter fully into the philosophy of a trinity in man, it may be well to notice his moral agency and intellect.

In speaking of man as a moral agent, and an intellectual being, in the very outset of our remarks a question presents itself, namely : Does man by instinct possess a moral sense of the difference that exists between right and wrong ? Or, in other words, does man naturally possess a conscience that will prompt to love virtue and hate vice ?

Revelation presents man so dreadfully depraved that his thoughts are evil, and

## 2 *The Doctrine of the Human Soul.*

that continually. All who believe in a personal devil, are mostly of opinion that it is difficult to distinguish between the evil thoughts that naturally flow from the corruptions of our depraved hearts, and a direct temptation of the devil.

If we should enter into a philosophical disquisition on this subject, even then, we would scarcely be able to arrive at a just conclusion in the matter. It is difficult to determine this question from any system of probable reasoning. We know of but few examples recorded in history, or in scripture, to direct us to a proper decision in this case.

From the records of history, as well as from observation, we discover that man in general approves of generous and magnanimous acts, and unhesitatingly condemns a dishonourable, vile and contemptible transaction. This is often done as if by instinct, for we frequently approve of a noble act of generosity and fidelity, without being conscious of our own interest, in any way, being involved in it. And sometimes this is the case when we are quite unable to assign any other reason for it

than a moral sense of our love of virtue, and hatred to vice.

We admit that, from all we can gather from history, there is scarcely a vice practised by the human race which has not been, in some age or country, countenanced by public opinion, tolerated, and in many cases, rewarded. For instance, we consider it a duty to sustain our aged parents, but in some countries they despatch them out of the way. This is not unfrequently done by the aborigines of our own country. Also, we consider it a duty to be honest, and deal justly with all men ; but according to the laws of Sparta, theft was not only tolerated, but frequently rewarded. I once heard of a man who punished his son for theft, and at the same time informed him that he did not punish him for thieving, but for being such a consummate fool as to be caught at it.

Another instance of human depravity we have in the case of a man who took his son to a tailor to learn the trade, and when asked what he desired his son to be taught, he replied that he wished him to be taught how to *cut, make* and steal, that lying would become natural.

#### 4 *The Doctrine of the Human Soul.*

We are apt to follow the fashions and institutions of the country in which we live. The example of men of like passions cannot fail, to some extent, to exert an influence over us, and therefore it may be argued that the vile and malicious habits, practised in some countries, have grown out of certain local circumstances, such as the intolerable caprice of the people ; or, the authority and example of a vile, arbitrary and malicious prince, which seldom fails to exert an influence on the community.

We are aware of the exceedingly strong propensity in man to imitate the example of his fellows, and especially of those who are his superiors. But if there does exist in man the instinct or moral sense of a principle of natural or moral justice, which will prompt him to approve of virtue, and condemn vice, it is, nevertheless, extremely difficult for the most critical and observing metaphysician to distinguish it from prejudice or from habit.

If we refer to the page of divine revelation, we may find examples on record which afford ample proof that, in man,

there is, even in his fallen state, a sense of moral principle and natural justice, which, by instinct, enables him to distinguish between good and evil, and acknowledge the difference between right and wrong in the nature of things.

When Adam "heard the voice of the Lord God, walking in the garden in the cool of the day," Adam and Eve "hid themselves from the presence of the Lord God amongst the trees of the garden." They were self abased, and condemned, conscious that they had violated a sacred law. They stood condemned at the bar of conscience. And why was it that Cain's countenance was fallen even when the thought of murder engendered in his heart? We have no account of any code of civil law to condemn and punish him for embroiling his guilty hands in the blood of an innocent brother. But when he violated the law of his being, he stood a criminal condemned at the bar of conscience.

This immutable principle, this innate law of our being, cannot be violated with impunity. With a strong arm, and a halter in hand, it brings condemnation, ruin and

6 *The Doctrine of the Human Soul.*

torture to the conscience of the offender.

In the Holy Scriptures we have laws founded upon immutable principles of justice, given to man for his observance. If these laws are observed it will promote his purity and happiness. To be holy is to be happy. Holiness is the prolific soil from which happiness is a spontaneous growth. Such is the result of obedience to that law—which is gospel to the true believer in Christ.



SECTION SECOND.

MANDATES NECESSARY IN THE BIBLE—WHETHER INSTINCTIVES TO DO GOOD, ARE INDICATIONS OF THE WILL OF GOD—MAN MAY ENJOY MORAL, NOT NATURAL ATTRIBUTES OF THE CREATOR—OMNIPOTENCE—OMNIPRESENCE—OMNISCIENCE—IMMUTABILITY—ETERNITY—MORAL ATTRIBUTES — HOLINESS — JUSTICE — GOODNESS —MERCY—LOVE, &c.

ALL the mandates necessary for our observance, and improvement in benevolence, and in all other Christian duties in life, are plainly laid down in the Bible, and these duties are enforced by the example of saints. But we are not to expect we can find in the Bible a specific direction in the abstract, for every doubt that may arise, as to whether the instinctives that is, acting without the application of choice or reason to do good, are so many indications of the will of God, or indeed, whether there be any instinctive maxims at all, and if so, as to what maxims are instinctive. This is well calculated to puzzle the most profound

metaphysician. But at whatever conclusion we may arrive, in this matter, man must nevertheless be considered a moral, as well as an intellectual and responsible being ; and may possess, and enjoy all the moral attributes of his great Creator, which he must have possessed before the fall. For if God gave man a perfect law, and required perfect obedience, then in justice He must have given him a perfect nature, competent to the obedience of that law. Deny this, and we deny the justice of God. Deny His justice, or any other attribute of His nature, and we turn infidel, and deny His existence altogether.

In Scripture man is represented as having been created in the likeness and image of his Creator. That is, in His moral image, possessing all His moral attributes, such as may be communicated to his creatures. But, in His natural attributes, neither men nor angels resemble, or in the least imitate Him.

When we speak of his natural, or essential attributes, we refer,

1st. To His *omnipotence*. He is Almighty in power—all power is in His

hands. He upholds the universe by the word of His power. Job urges the interrogation—"The thunder of His power who can understand?" When He utters His voice He fills eternity. When He speaks He shakes creation.

2nd. His *omnipresence*—He is always present in heaven, earth, and hell. His glorious presence is always in heaven, the habitation of His throne. His merciful presence is always manifest upon earth His footstool. And in justice, in His penal colony, He reigns in hell. There is no place from which His presence is excluded. A lad, once returning from Sabbath School was asked by a gentleman, if he could tell him where God is. At first the boy seemed to be a little puzzled, but after a moment's reflection he replied, "Your honour, if you will be after telling me where He is not, I will tell you where He is."

3rd. His *omniscience*. He is the fountain of wisdom. He knows all things past, and all things to come. He knows no more, or less at one time than at another. All the past, and all the future, is

present with Him. With Him, all eternity is one great eternal *Now*.

4th. His *Immutability*. He changeth not, but is always identically the same. Though incomprehensible He continues what He was, and always will be what He is. In Him there can be nothing variable or changing. He exists by virtue of His own nature, and therefore is as immutable as He is eternal.

5th. His *eternity*. He is from everlasting to everlasting. Not so with man. There was a time when man did not exist, but there never will be a time when he will (in another sphere) cease to exist, for he is immortal. If man is to exist through the countless ages of infinite duration that is to come, what shall we call it? For the want of language we call it eternity to come. But what about infinite duration that is past? Well, we will call that eternity too. And this supposes two eternities which is utterly impossible. With the most extended grasp of the human mind, we cannot comprehend infinite duration that is past, nor that which is to come, and we may call it what we please,

the fact is, in the full sense of the word, God alone is eternal—from everlasting to everlasting.

And if He exists by virtue of His own nature, then He exists of necessity. There is no way by which He can cease to exist. Nor can we conceive any way by which such a Being, could begin to exist. He, therefore, must be eternal, always what He is, and always will be what He was.

The moral attributes of God are such as Holiness, Justice, Goodness, Mercy and Love. Not merely a love of complaisance, such as even wicked men may possess, and that which will prompt us to love only those who love us, but a love of benevolence, which will incline us to love God supremely with all the heart, and all men even those who hate us, and despitefully use us. This kind of love, and all His other moral attributes God can, and absolutely does communicate to His creatures. Our primitive parents, possessed all these moral attributes, when turned from the hands of the Creator. He saw His own image there, and pronounced it good. In this respect man was created in the likeness and image of his great Creator.

SECTION THIRD.

MAN AN INTELLECTUAL BEING—NOBLE FACULTIES OF MIND—TAKES DIMENSIONS OF OTHER WORLDS—SCIENCE OF GEOLOGY UNFOLDS MYSTERIES—INFERIOR ANIMALS KNOW BUT LITTLE—MAN'S INTELLECT CONTINUES TO INCREASE—THIS, THE INFANCY OF OUR EXISTENCE—HEREAFTER WILL BE A MORE RAPID PROGRESSION IN WISDOM AND KNOWLEDGE IN ANOTHER SPHERE—PROGRESS IN CELESTIAL SCIENCE.

MAN is also an intellectual being, a rational and thinking intelligence, distinguished from inferior animals, not only by his form and figure, which is erect, dignified and graceful, but he is noble in reason, and almost infinite in imagination, and wonderful in comprehension. He not only has noble faculties of mind, but noble objects on which to employ them. In contemplation he can grasp the starry heavens—and gaze with wonder upon the ten thousand eyes that spangle the ethereal blue beneath the floor of Jehovah's abode, search into the mysterious laws of matter and motion, and put forth ingenious in-

ventions to ascertain the dimensions and movements of the heavenly bodies. This is performed with such astonishing accuracy that the eclipse of the sun, and changes of the moon are minutely pointed out thousands of years before ~~or after~~ the occurrence. In a word, man has strength of intellect to march, in contemplation, through the vast field of space, taking dimensions of other worlds, and searching into the laws by which they are upheld, and moved with such accuracy through the boundless void of space, where utter nothing dwells. Man may count the stars and call their names, but the field is too wide for him to explore. If we could extend our vision, as far as we can our imagination, we would see thousands of worlds, and systems of worlds, all moving with the same accuracy, and governed by the same laws, even beyond what we can imagine.

And far beyond what can be comprehended with the most extended grasp of human intellect, for we can imagine infinite space still beyond. O! how boundless. How bewildering, overwhelming, and even

Very beautiful.

strangling the thought, and contemplation of infinite space !

But man more frequently turns his attention to the earth on which he dwells, and as far as possible delineates its surface, observes its verdure, its fruitful fields, its vast and extensive plains, its rising hills, its lofty mountains and its low valleys, its broad waters, its pleasant bays, and crystal streams. Also, he penetrates the very bowels of the earth to examine its fossils.

But recently the science of geology has produced new discoveries, and unfolded demonstrations against the literal interpretations of the first chapter of the book of Genesis, held sacred for ages past. Man's capacity to search into these geological matters, and comprehend these laws, and advance in this knowledge of the globe on which we dwell, as well as the contemplations and mathematical calculations and conclusions, in reference to the dimensions and movements of other worlds, and the laws by which they are governed and upheld, forms one of the grand distinctions of our species. Inferior animals know but little, and that little flows in at once. They

appear to know about as much at first as at last. But not so with man, by every mental exertion, he gains new strength of mind, and by the exercise of the intellectual powers the faculties of his mind are increased, and continue to unfold and expand. And it does not yet appear to what extent man may advance in knowledge, for if he should live co-eval with the sun he may continue to learn, and then die and leave his lesson half unlearned. But in his progressive capacity, after he lays aside this mortal coil, his knowledge, will, no doubt, continue to increase, and the powers of the mind expand far beyond what we now can possibly conceive.

This is only the infancy of our existence. And it is the opinion of the wisest and best men in the world, that in the spirit land, to which we are all tending, there will be a more rapid progression in wisdom and knowledge, and a proportionate increase of holiness and happiness.

In this world there is nothing in nature at rest. All is life and activity. New scenes are continually coming on. Some are passing away, and others coming for-

LS

ward. A progression of changes ~~are~~ continually going on. But while fettered and encumbered with material—a mortal body—we cannot attain to the wisdom of angels. But it is a fact some of us might know much more than we do. Angels know much of God, and of divine things, but still they, no doubt, will continue to progress in celestial science, and when man becomes a glorified spirit, and matures into the angelic form, he too may continue to ~~climax~~ in wisdom, knowledge, purity and happiness forever.

Snow

All nations of the earth have manifested a degree of intellect, some more than others. The Greeks were a wise and ingenious people. If we may put any confidence in the voice of history, by their improvements in literature, arts, science, commerce and agriculture, they attained to a state of glory unrivalled among the nations of the earth.

In America we too have the materials, the intellect, the civil and literary institutions, the soil and climate, the commerce and agricultural interests sufficient to rival the nations of the earth.

Having endeavoured to show that man is a moral agent, and an intellectual being, it may not be amiss now to show that in him there is a trinity, the philosophy of which we will proceed to consider.



## CHAPTER II.

### SECTION FIRST.

DOCTRINE OF THE HUMAN SOUL—PHILOSOPHY OF A TRINITY IN MAN—BODY, SOUL AND SPIRIT—DISTINCTION BETWEEN SOUL AND SPIRIT—SHOULD BE GUIDED BY DIVINE REVELATION—FIRST PART OF MAN PERTAINS TO HIS BODY—BY HIS PHYSICAL NATURE RELATED TO EARTH—ELEGANT IN HIS FORMATION—OF WHAT THE BODY IS COMPOSED—COMBINATION SHALL BE DECOMPOSED.

 THE doctrine of the human soul with all the other parts that enter into our composition, which constitutes us rational, moral and responsible beings, demand our deepest thought and attention.

In the contemplation of this interesting subject embracing in its range, the physical, intellectual and spiritual nature of man, all should feel deeply interested. And now, in offering a few thoughts on this perplexing subject, it may be well to touch on those points only, which are

necessary to show that man, as the offspring of God, has in him a trinity.

In examining various authors on the doctrine of the immortality of the soul, we find no distinction made between *soul* and *spirit*, both being immaterial. These metaphysicians teach that man is composed of two parts, the visible or material body, and the invisible or immaterial soul, as if no distinction should, or can be made between *soul* and *spirit*.

Being resolved to remain unfettered, and free from the theories of men, or the teachings of any school of philosophy on this subject, we propose to follow strictly the guidance of divine revelation, and in this case, as well as in all others, take the word of God as the man of our council, making only such practical observations, and reflections, as may be justified by scripture, reason, experience, and philosophy.

If guided by the unerring wisdom of God as set forth in His holy word, we shall arrive at a just conclusion in reference to the composition and elemental parts of which man is composed.

When we refer to the personality of man, strictly speaking, we view him as a *unit*. But in his component parts, we evidently behold a trinity. This will appear, from the following considerations.

In the second chapter of the book of Genesis it is stated that "the Lord God formed man out of the dust of the ground, and breathed into his nostrils the breath of life, and man became a living soul." Now according to this passage of Scripture, the first part of man pertains to his body. He was formed of gross corporeal particles, that is, from a portion of the earth on which he was to dwell. And after he fell by the transgression of a law, founded upon immutable principles of justice, and lost the favour of God, it was said "thou shalt eat the herbs of the field ; in the sweat of thy face shalt thou eat bread, till thou return unto the ground ; for out of it wast thou taken ; for dust thou art and unto dust shalt thou return." This is a strong indication to man, that by his physical nature, he has, at least a partial relation to earth.<sup>x</sup> And because he is of the earth, and derives his origin from it,

I should think so!

his body is therefore perishable, and may be decomposed, and ultimately mingle with its kindred elements, and all the radical particles that compose the human body shall go to seek their primitive abode, and return to dust and ashes.

When compared with inferior animals, man is verily elegant in formation. He walks erect, <sup>2</sup> and moves in a manner most dignified; with a body six times the length of the foot on which he walks. And from his chin to the hair of his head, about one-tenth the length of his body, which is "fearfully and wonderfully made" of bones and muscles, cartilages and sinews—a remarkable piece of frame, <sup>4</sup> work, an exquisite ~~fragment and~~ master-piece of machinery. <sup>8</sup>

Professors in human physiology, and chemistry, say, our bodies are composed of four substances, namely—oxygen, hydrogen, nitrogen and carbon. If so, these represent a strange combination of fire, water, potassa and carbon, which is near akin to the diamond. What a strange combination is man! A heterogeneous mass: setting forth activity in the spark

of fire, purity in the drop of water, and light in the diamond, nothing outshines it. It is clearer than the dew drop. Moth and rust cannot corrupt it, nor can fire destroy it. But death, the great leveller of the human race will do his own work, and at last shatter and lay into ruins the "house of clay," and this strange combination in man shall be decomposed, and moulder into dust.



SECTION SECOND.

SECOND PART OF MAN NOT CREATED—SPIRITUAL CONSANGUINITY—IMPARTATION OF NATURE OF GOD TO MAN—ATHENIAN POETS—THIRD PART OF MAN, THE SOUL—DIFFICULTIES IN CONSIDERING BEINGS ABSTRACT FROM MATTER—SCRIPTURES RECOGNISE IN MAN A TRINITY—PHILOSOPHY AND THEOLOGY OF APOSTLE PAUL.

THE second part of man refers to his spirit which is not created, but is an emanation from God, his Creator.

Now, as the spirit emanated from God, it must be considered the noblest part of man's nature. And by this kind of spiritual consanguinity man has an endeared relation to his great Progenitor. Verily, God is not only the Father and Ruler of the universe, but the only source of life, both in the animal and vegetable creation.

From what is revealed in the Holy Scriptures, in reference to the creation of man, one thing is certain, that is, the breathing of the Lord into the body of Adam, "was the beginning of his animal, intellectual and spiritual life." "Moreover, this breath-

ing of the Lord must also bear some analogy, to the breath of man, which is a part of his nature, though the smallest and weakest part of it." And "as by respiration man may impart certain characteristics of his own nature to others, so by this inspiration, or breathing of the Lord into Adam the impartation of the communicable nature of God to man may reasonably be inferred."

This truly significant emanation from God forms the most natural ground to worship and obey Him. Hence the Apostle Paul says, "Furthermore we have had fathers of our flesh, which corrected us, and we gave them reverence; shall we not much rather be in subjection unto the Father of Spirits and live."

The Apostle evidently endorses the sentiment of the Athenian poets, who said, "we are the offspring of God," but he establishes upon this fact, or sentiment, more than upon any other, the inevitable obligation, that all men, everywhere, should repent, "Because He hath appointed a day in which He will judge the world in righteousness, by that Man whom He hath or-

dained, whereof he hath given assurance unto all men, in that he raised Him from the dead." So much for the spirit, or second part of man philosophically considered.

But the third part of man is the soul, that which was developed, formed or imparted to him, in some way to us, altogether inext~~ic~~icable, by the union of the spirit with the body, that is, when the Great Creator breathed into man, then, and not until then, he became a living soul. The soul is therefore a part perfectly distinct from either the body or the spirit—a kind of medium, or connecting link between them both.

We evidently have no materials by which we can form adequate conceptions of immaterial substances, and as the soul and spirit, both appear to be incorporeal, we find it exceedingly difficult to enter fully into the metaphysical disquisition of a subject or science which considers beings as entirely abstracted from all matter—a subject or science purely spiritual. But nevertheless, it must be admitted there are spiritual substances which have a positive

existence ; though incapable of being communicated through the medium of sensation like matter. And therefore more remote from common apprehension. But, although essences may be quite unknown to us, their existence may be ascertained by certain qualities which are discoverable by us, and absolutely inseparable from them.

But, if we have no science that can afford us material phraseology or modes of speech by which we can illustrate, explain, or even partially elucidate subjects purely spiritual ; we have the word of God to guide us to just conclusions in this obtuse and complex subject touching the soul and spirit of man. Let us then turn to the law and to the testimony, and we find at once the harmonious teaching of the Bible is, that we really are the offspring of God in some manifest and important sense, somewhat analogous to the manner in which we are the offspring of our natural fathers, by emanation, not by any act of creative energy, but by some kind of progeny, or procession, which constitutes essentially the foundation of our relation-

ship to God, because our spirit, which is originally the breath of God, forms the divine impress, or image in man, and which is the most exalted and noble part in his nature, entitling him to a claim of supreme relationship with the Deity.

Also, the New Testament Scriptures distinctly recognises in man a trinity. The Apostle Paul says, "And the very God of peace sanctify you wholly; and I pray God your whole *spirit* and *soul* and *body* be preserved blameless unto the coming of our Lord Jesus Christ." (1 *Thess.* 5. 23.)

In this case there are three parts in the constitution of man, which "not only is emphatically stated, and distinguished, but is separately said to be in need of sanctification," which establishes the fact that in man there is a trinity of *body*, *soul* and *spirit*.

Also, the conjunction *and* occurs in each case between the three characteristics in man which, also, constitutes a trinity of *body*, *soul* and *spirit*. One a material substance, and two immaterialities, all united in one, constituting one living human

being. By what law, or process immaterial and material substances are united and commingled together, no philosopher or chemist can tell. ~~And~~ that there is, absolutely, a distinction between *soul* and *spirit*, is evident from the constant tenor of the Holy Scriptures. The Virgin Mary exclaimed "My *soul* doth magnify the Lord, and my *spirit* hath rejoiced in God my Saviour." Here the conjunction *and* occurs between *soul* and *spirit*. And St. Paul speaking of the power of the word of God, declares it to be, "sharper than any two-edged sword," piercing even to the dividing asunder the *soul* and *spirit*.

Now, there is one of two facts to be admitted, we must admit there is emphatically a distinction between *soul* and *spirit*, and that so the apostle understood it; or otherwise, if we suppose he believed the *soul* and *spirit* to be one, and identical, then we are driven to the conclusion that he was in error, both in his philosophy and equally so in his theology. For surely the apostle would not represent the word of God as piercing to the dividing asunder

the soul and soul, or the spirit and spirit, that is, dividing between two things, which are in fact but one, and indivisible, if so be that the *soul* and *spirit* of man are but one.



SECTION THIRD.

THE WORDS SOUL AND SPIRIT OFTEN OCCUR TOGETHER—  
BODY, SOUL AND SPIRIT, POSTERITY OF ADAM NOT CRE-  
ATED—PARTICULAR FUNCTIONS OF THE PARTS OF WHICH  
MAN IS COMPOSED—MYSTERIES IN DOCTRINE OF A TRINITY,  
AND NO LESS IN A BURNING TAPER—ANDREW WILLET'S  
WRITINGS—TABERNACLE OF SOUL—SPIRIT IN SOUL AS ITS  
TABERNACLE—TRINITY IN THE GODHEAD NOW COMPOSED  
OF THREE SPIRITUAL PROPERTIES.

It is admitted the words *soul* and *spirit* often occur together in scripture, and sometimes are used as interchangeable terms ; but that is no proof that *soul* and *spirit* are synonymous, and mean the same thing. In scripture, the words *hell* and the *grave* are often used interchangeably, but no one pretends they are always to be understood as meaning one and the same thing.

Utterances are usually given in scripture, in matters that are natural and scientific, according to the words, phraseology and custom common among the people to whom the utterances are made. Our Saviour himself, in all His addresses used

such words, forms of speech, and modes of expression, as were common among the people. This was necessary that He might be fully and clearly understood.

The body, soul and spirit, of the posterity of Adam, is not a creation. It appears that, so far as this world is concerned, God ceased his creative energies at the close of the sixth day, and rested on the seventh. Since that period, as time rolled on, the purposes of the great Creator have been unfolded and developed. The grand machinery, for the accomplishment of the divine purpose, was consummated by the Ruler of the universe, and by certain laws of progression, His work has since been carried on in this world by the word of His power, without exerting His creative energies. The machine was wound up by the Almighty hand, and has run, and no doubt will, till the end of time.

Some of the particular functions of the body, soul and spirit, which we denominate the trinity in man, especially claim our attention.

It verily is a source of intellectual luxury to search into the works and laws of nature

and revel in the mysteries and manifestations of a kind Providence, who is always employing the attributes of His nature to promote the happiness of His creatures. There are unfathomable mysteries in the doctrine of the trinity—three persons—the Father, Son and Holy Spirit in one God. And also, in the trinity in man—the soul, body and spirit, constituting one intelligent living being. And there are no less mysteries involved even in a burning taper, in which we have three properties combined.

1. The torch, or taper, which is a material substance.

2. The electric fluid which is invisible though it pervades all nature, and is the source of both animal and vegetable life.

3. Light, which is the effect of the electric fluid rendered visible by feeding on the combustible substance. We cannot destroy one of these properties without removing the others. How marvellous to behold such puzzling and bewildering phenomena in nature.

*R* This, in itself, is as mysterious as the doctrine of a trinity, for in it is also com-

bined one material (the torch) and two immaterialities. And mysterious as this is, for the truth of its existence, we have the evidence of our senses. Therefore, the man who admits the existence and truth of one, and denies the others, is a knave or a fool.

In the explanations and solutions of difficult and doubtful questions, by the learned and ~~the~~ celebrated Andrew Willet, who wrote in the same age of the world with St. Augustine, and whose voluminous writings were translated into English in 1633, on this subject states, that, "The breathing of the breath of life (into Adam) is to be referred to the vital power, yet, so that the soul of which that faculty depends, must be understood together, to have been issued and inspired by the Spirit of God, which is here signified by the breathing of God ; so that man's creation is set forth in three degrees, the forming of his body, the giving of it life (the spirit), and endowing him with a reasonable soul, (thus) he was created after God's image."

The trinity in man is, therefore, no new fangled doctrine, but was entertained and

proclaimed by ancient and eminent authors.

Now, respecting the particular house or habitation of the soul, it may be said that "the body as the material or visible part of man, is the tabernacle of the soul, as well as its workshop, or instrumentality through which it operates, looking out through the eyes as its windows upon the natural world." This tabernacle is formed of those members and tissues which have that capability of locomotion, which fully answers the purposes and volition of the soul, and which are capable of being wholly controlled by it.

The soul, that living principle within, which is a kind of ethereal vehicle in which the spirit is enclosed, although invisible to our eyes, is not, in the most absolute sense, immaterial, but a simple and purely gaseous substance, developed from the body, exceedingly delicate, and incapable of decomposition, and therefore immortal. It is by its nature, more closely allied to the body than is the spirit, giving it animation, living in its senses, seeing, hearing and discerning through their medium, objects be-

longing to the natural world. Its sphere of action, is therefore, properly speaking, more immediately in the region of physical nature, or among objects capable of being discerned by the natural senses. Therefore, it is its proper attributes by which it perceives, classifies and passes judgment upon those objects that are natural.

Also, I think, the soul stands in the same relation to the spirit as its *body*, or tabernacle, dwelling in it, the same as the soul now dwells in the material body. And the spirit in the soul is its life, and from which it is inseparable. Thus, while the material body sleeps in the dust, the spirit dwelling in the soul, as its tabernacle, in the spiritual world, awaits the resurrection of the body, which it will re-enter when raised a spiritual body. The trinity in man will then be composed of three spiritual properties, the same as the trinity in the Godhead now is, and has been, since the ascension of our Lord and Saviour.

While upon earth our Saviour possessed a material body, and the trinity was composed of Father, Son and Holy Spirit. But we are to suppose that the material body

which our Saviour possessed before and after His crucifixion was, on His ascension, necessarily changed in the twinkling of an eye as He passed through the triumphal arch, so that He now possesses, not a material, but a spiritual body, in His exalted and glorified state in heaven. Flesh and blood cannot inherit that region. Nothing material dwells there—all is spiritual in the spirit land.



SECTION FOURTH.

ACTIONS OF SOUL SOMETIMES ASCRIBED TO THE BODY—  
CHANNEL THROUGH WHICH THE LORD COMMUNICATES  
WITH MAN—BODY INCAPABLE OF FEELING SENSATIONS  
—AN EXALTED STATE FOR MAN IN A HIGHER SPHERE—  
REV. MR. MASON'S VIEWS—INFERIOR ANIMALS HAVE A  
SPIRIT—MAN POSSESSES SOUL, BODY AND SPIRIT—WHEN  
DISENCUMBERED WITH A MATERIAL BODY, INTELLECT  
WILL BE UNFOLDED AND WONDERFULLY INCREASED.

ON account of this close union between the soul and spirit, actions proper to the one only, are often ascribed to the other. In like manner, the actions of the soul are often ascribed to the body, and called the lust of the flesh, and the works of the flesh. For this reason also, soul and spirit (or life) are often interchangeable words in the Holy Scriptures.

“The spirit is of a nobler nature than the soul, and forms that point of contact or link by which man is united to his Maker and with the heavenly world, the same as he is, by means of the soul, unto the natural world.” The spirit also “is fitted

for the highest sphere of intellectual action, reflecting and discerning between the most obtuse truth and falsehood ; it is especially fitted also for the noblest exercise of devotion. Possessing a much higher intellectuality, and more free from sentient influences than the soul ; it is peculiarly fitted for the apprehension of divine things, and the enjoyment of divine pleasure. This, therefore, is the proper channel through which the Lord ordinarily communicates with man. And as this is the part which, in a more peculiar sense, bore the image of God, so also it has suffered the most seriously by the fall, drawing upon itself that death or (if you please) loosing that sense of union with God, or the divine life, which is properly denominated—spiritual death. Hence it is, that this part of man more immediately needs the regenerating influence of the Holy Spirit which is a resurrection from death unto life.”

The Apostle Paul, speaking of our depraved nature caused by the fall, says, “The natural man receiveth not the things of the spirit, for they are foolishness to him : neither can he know them because

they are spiritually discerned" (1 Cor. 2, 14). By this we are to understand the unconverted man, being unrenewed by grace, is not conscious of having lost the higher intellectual life of his spirit, the very means by which he discerns spiritual things. Now, as the spirit is fitted for the higher sphere of intellectual devotion, it is the medium through which God is pleased to communicate to us joy and happiness enabling us to say with one of old, "My spirit hath rejoiced in God my Saviour."

And on the other hand, the soul appears to be the medium, through which we are made more particularly to realize pain and grief or sorrow, but to this there may be exceptions. We have examples however, in this. When our Lord and Saviour cried out like one in distress, He exclaimed, "My soul is exceedingly sorrowful even unto death."

Strictly speaking of the body, in the abstract, it is incapable of feeling any sensation of joy or pain, grief or sorrow. It is the "inner man"—the soul, that gaseous substance within the material organisation, or tabernacle, that feels pain or grief, and

the spirit in the soul which animates and gives life, both to soul and body, is the medium through which God communicates the joys of salvation to all who truly believe in him. The body, that is, the material substance, the tabernacle, or house of clay, when separated from the soul is inanimate, only a clod, conscious of nothing. It sees nothing in the abstract, it knows and feels nothing, and never will till raised a spiritual body, and re-united to the soul at the resurrection of the dead, when the mortal shall put on immortality : and then, we will exist in a higher and more exalted state than ever before, exulting in a more noble and higher sphere in the realms of the blessed. The trinity in man, body, soul and spirit then being all spiritual, evidently will be free from every influence of gravitation, and capable of moving in any direction by the volition of the will.

The Rev. J. Mason, author of some most admirable works, never claimed to be a metaphysical writer, but in his excellent treatise on "Self Knowledge," considers man as a complex being, and represents him as a "compound" creature, made up

of three distinct parts, viz: the body, which is the earthy or mortal part of him; the soul, which is the animal, or sensitive part; and the spirit, or mind, which is the rational and immortal part. Each of these (he says) has its respective office assigned it; and a man then acts becoming himself, when he keeps them truly employed in their proper functions." Mr. Mason further adds, "We have a more noble nature than the inanimate, or brutal part of creation. We can not only move and act freely, but we observe in ourselves a capacity of reflection, study and forecast; and various mental operations of which irrational animals discover no symptoms. Our souls, therefore, must be of a more excellent nature than theirs, and from the power of thought with which they are endowed, they are proved to be immortal substances, and consequently in their own nature, capable of immortality."

It is freely admitted inferior animals have a spirit, but no one supposes they possess a reasonable soul. They have *instinct*, that is, the power by which they determine the will, an act of the mind not

determined by reason or deliberation, but an act without the application of the choice of reason. But in many instances, what are commonly called dumb brutes, creatures without reason, manifest a wonderful power in intellect, and foresee what has not yet happened, and even take provident care of the future. But all their knowledge flows in very quickly. They soon know as much as they ever will. This forms one grand distinction of their species.

But it is not so with man, possessing a reasonable soul, a body and spirit. As he lives he may continue to learn. And if he should live a thousand years, he might then dying leave his lesson half unlearned, or if he should live coeval with the sun he may continue to grow in wisdom and knowledge of divine things, if not in scholastic knowledge, science and literature. Such is the power of intellect in man that he may delineate the entire surface of the globe, search into the laws of matter and motion, and perceive the movements and dimensions of the heavenly bodies, and the laws by which they are governed and kept in order. To this knowledge we may at-

tain while in this world, but when we cease to see through a "glass darkly," and are no longer beclouded and encumbered with the material body, but enter the spirit world, a celestial region, disencumbered with the veil of flesh and blood, the faculties of mind, and powers of intellect will be wonderfully unfolded and increased, enabling us to think more correctly and more extensively on all subjects of general science, and especially on all knowledge that is heavenly and divine.



## SECTION FIFTH.

NOTHING AT REST IN NATURE—NO FORM TO AIR NOR TO GAS—SPIRITUAL ORGANIZATION WITHOUT DEFECT—SOUL WILL ASSUME THE FORM OF THE BODY—INHABITANTS OF SPIRITUAL REGIONS RECOGNISE EACH OTHER—ANSWER OF A SCOTCH DIVINE—THE WOMAN OF ENDOR—SAUL AND SAMUEL—ANGELS MATERIALIZED—APPEARED TO ABRAHAM—TO LOT—APOSTLES RELEASED FROM PRISON—DOCTRINE OF IMMORTALITY OF THE SOUL AND RESURRECTION OF BODY CONFIRMED.

THERE is nothing at rest in this world, every thing appears to be progressing, and no doubt there will be a more rapid and extensive progression in wisdom and knowledge in the next. But, for the consummation of these cheering events, the immortal soul and spirit must pass through the *Triumphal Arch* into a new and more perfect state of existence in the spirit land—a higher, more sublime and more magnificent country, the bright regions of the blessed.

There is no conceivable form to the air, nor to gas, more than is to a cloud, still air may be condensed and pressed into a

form, and also any gaseous substance may be compressed into a desired and conceivable shape.

Therefore, if the soul consists of a gaseous substance, occupying the human body as its tabernacle, it necessarily assumes the human form, and when departed from the tenement of clay, it retains precisely the same modification, identically the same form and appearance developed and perfected in the spiritual organization ; but without any of the defects of the physical body it once occupied. These will be removed, and all hereditary or casual deformities and obstructions will disappear, and for ever be lost. The spiritual constitution will be elevated above these obstructions and be unfolded, developed and perfected in accordance with the laws and tendencies of all created things.

For instance, if we separate a small portion from the exterior of a grain of corn, but not so much as to affect its germinative power, and with this defect deposit it in the earth it will germinate, and every grain produced by the process of vegetation will be perfect.

It is evident the soul will assume the form of the material body it once occupied, as if cast in it, as in a mould, and as seen by spiritual eyes after the mortal coil is laid aside, or as spirits and angels when materialized so as to appear to our outer vision.

Also the spirit, which is the breath of the Great Progenitor, as breathed into Adam when he became a living soul, and which spirit is inseparably united to the soul, dwelling in it, as its tabernacle, is the only source and principle of life to the soul, as it was to both soul and body, before the dissolution of the material organization took place.

This being admitted, the conclusion is, that all the spiritual inhabitants of the celestial region will intuitively recognise each other in that spirit land. And if this conclusion be correct, it cannot fail to mingle cordial in the bitter cup we are doomed to drink when called to writhe under the bitter pangs of separation from our friends, when torn from our embrace by the relentless hand of death.

The friendship formed upon earth shall

be perpetuated in the spirit world. Here friends may be separated by the narrow stream of death ; but it is consoling to know that we verily shall meet them on the other side of the stream, and recognise them on the hills of immortality in the sunlight of heaven.

There was true philosophy, and some religion as well, in the answer given by a Scotch divine, when his wife urged the question, "John, do you think we will know each other in heaven!" He answered, "To be sure, Peggy, do you think we will be bigger fools there than we are here!" He, no doubt, felt assured that, if we know each other here, while we "see through a glass darkly," surely we will not fail to recognise our friends when the veil is removed in the world of light where we "shall know, even as we also are known."

Peter, James and John, who had only a slight glimpse of the suburbs of heaven, at once recognised Moses and Elias present at the transfiguration of Christ. And king Saul recognised the prophet Samuel, when he thought, at the instigation of the

woman of Endor, his soul was called from the spirit land, to give the king counsel which he had rejected.

This woman of Endor appears to have been what modern spiritualists call a "Medium," or a "Clairvoyant;" others suppose she was really a witch. But whatever her true character was, it does not appear Samuel was raised by any of her incantations, for the appearance of an "old man coming up covered with a mantle" was such as she did not expect, and with which she appears to have been unacquainted for she evidently was both surprised and alarmed at what she saw.

But that Samuel the prophet did appear on that occasion is evident. The Holy Scriptures say that, "Saul perceived that it was Samuel." And that he conversed with him, is also evident. But that any incantations can avail, or in any way control the departed saints of God cannot be admitted.

But that spirits in the supernatural and spiritual world live in a state of conscious existence, and may, and positively do, some times have intercourse with this

world, and become materialized so as to be visible to mortals, cannot be denied except by infidels. We have many instances of this kind recorded on the pages of divine revelation. And mysterious as this doctrine is, we must admit its truth, or turn infidel, and deny the validity of divine revelation altogether.

Another instance of spiritual manifestations we have in the case of angels appearing to Abraham, while sitting in the door of his tent, in the open face of day. These messengers from the spirit land washed their feet, as after a long journey, and strange to say, they were so completely materialized that they not only conversed with Abraham and his wife Sarah, but absolutely did eat material food with him.

Also, these spiritual intelligences visited Lot in the devoted city of Sodom. And Lot made a feast for them. They not only eat corporeal food with Lot, but used physical force, in pulling him in, from the violence of the licentious rabble without. These, with many other manifestations of angels and other spirits, are far in advance of any thing pretended to be accom-

plished, or seen, by the spiritualists of these days.

But few subscribe to all the dogmas and foolish notions entertained and proclaimed by some modern spiritualists. But in rejecting their strange proclamations, we should be a little careful and not fall into the opposite extreme, and call in question the spiritualism set forth, and confirmed in the Bible.

It required physical force to remove the stone from the door of the sepulchre, an angel did it, and sat upon it. It required no less force to burst open the prison doors and knock off the iron fetters from the feet of the apostles. This too, was done by angels. And also the massive gate of Jerusalem was thrown open for the liberated apostles to pass through without obstruction. All this required physical force, and was done by angels, who according to the true principles of philosophy, must have been so materialised as to enable them to accomplish the miraculous purposes for which they were sent.

The prospect of perpetuating, in the spiritual world, friendships formed on earth,

and recognising our friends in heaven, presupposes, not only the immortality of the soul, but also the resurrection of the body -- a doctrine human reason is prone to deride. It is truly bewildering to contemplate the long sleep of death, and suppose that, after slumbering hundreds, perhaps thousands of years beneath the clods of the valley we shall be raised, and this mortal shall put on immortality. But how this will be accomplished never need trouble us.

If we had never contemplated other mysteries, we might look with hopeless despair upon the mouth of the tomb. But we have many proofs of the truths of this glorious though mysterious doctrine, as will appear from the following considerations contained in next section.



SECTION SIXTH.

THE WORLD IS FULL OF MARVELLOUS EVENTS—SOME MORE MYSTERIOUS THAN THE RESURRECTION OF THE DEAD—NOTICE ONE—THE CATERPILLAR—THEN THE BUTTERFLY—A TRUE REPRESENTATION OF MAN—SPIRITUAL BODY NOT SUBJECT TO LAWS OF GRAVITATION—BEING RELEASED FROM PHYSICAL OBSTRUCTIONS, WE WILL, BY THE VOLITION OF THE MIND, RANGE FIELDS OF DELIGHT.

THIS world is full of events the most marvellous and interesting. And many facts exist involving as great, and, in some instances, greater mysteries than can be found in the mysterious doctrine of the resurrection of the dead. From the many of these mysteries, we need only select one—the case of the caterpillar—to accomplish our purpose in illustrating this subject.

When we view the caterpillar, a crawling reptile on the earth, it appears tardy in its movements, which are few and sluggish; but still it wanders about occasionally, and appears to know not where to go, where it is going, or what it is going for.

But when the fulness of its time comes, by instinct, it fastens itself by a thin web, or film, to the under part of some hard substance, or sometimes to the under side of the leaf of a plant, and coils up to die. A few hours after this, you may see it hanging lank and lifeless. In its modification a change now begins, and soon it becomes encased in a tiny shell. If you penetrate that shell, you will find it contains nothing but a green liquid. Nothing that imitates life. A few days after this, the shell bursts, and the beautiful butterfly unfolds its wings already plumed for flight. To the naked eye, it appears covered with a delicate down, of gorgeous hues, and sometimes variegated with the most brilliant colours and spangled with gold. But on a close examination, assisted by a magnifying glass, it will be seen each particle of down is a perfect, but very delicate feather. In this new organisation—a most interesting condition, the butterfly soon lets loose of the stem to which the egg was suspended, leaving the tiny shell ; it floats away with plumage bright, borne upon the wing ; it flutters through the aerial regions, and

mingles with the feathery clouds of the air.

“ Freed from its prison dark and cold  
Exulting in its change,  
On wings of emerald and gold,  
All uncontrol'd its range.

“ And yet how brief its perfect day !  
A few short sunny hours,  
And then will end its merry play—  
Its dance amongst the flowers.

“ Frail emblem of man's two-fold state,  
At first like this mean worm,  
To creep upon the earth—his fate,  
And wear a human form.

“ And then to lie a shapeless clod,  
In tenement of clay,  
Till struggling from the darken'd sod  
He soars to life and day.”

So marvellous are the changes through which the caterpillar passes, from a crawling reptile on earth to the more beautiful bird of air, winging its way through the aerial regions, among the clouds of heaven, that we would scarcely dare state these facts wrapped up as they are in such clouds of mystery, were it not for the fact, that, the

return of the season of every year, affords more than a thousand examples to establish the truth of these mysterious and marvellous events,

All the changes through which the caterpillar passes, and the new organization of the butterfly, beautifully represent the case of man, who, for a short time wanders about the earth as if he too scarcely knew whither he is going, or what he is going for! But when the time comes that the physical organization can no longer subserve the diversified requirements of the spiritual principle in the inferior or material body, and when the mode of existence is about to be changed for a spiritual and superior body, the change progresses with corresponding endowments and capabilities of happiness in the new organization.

The material form which remains after the soul has departed may be wrapped in a shroud and encased in a shell, or coffin, if you please, and laid in the tomb, but the identity or life principle still exists. And while the radical particles that compose the material organization go to seek their primitive abode, the identity or germ of

life, will produce a new and spiritual organization of the same modification, not the same particles of matter, but identically the same appearance of the physical form it once occupied.

The Apostle Paul has settled this question. In speaking of the resurrection of the dead, he says, we "Shall be sown a natural body, but raised a spiritual body." If raised a spiritual body, then, the tie that binds us to the earth will be broken, and we will no longer be subject to the laws of gravitation, nor detained by the pressure of the atmosphere. While in the material body, subject to the laws of gravitation, we are tethered to the earth, and if we would give this world the dodge, and leave it with all its cares and ills behind, to be with Christ, which is far better, still we would be detained. We may move our foot or hand, by an act of the mind, but can make no flight while encumbered with the material organization. But when the spiritual organization is consummated, freed from the power of gravitation and pressure of the atmosphere, we ~~will~~ be released from physical obstructions, and by

*shall*

the volition of the will, capable of transporting our celestial bodies over the hills of immortality, and excel the butterfly in fluttering through different regions, and mingle with the glorified millions in the world of spirits.

We have endeavoured to give the true philosophy of a trinity in man, who is a moral and intellectual being, but who is also a mortal, and whose body is doomed to moulder and decay. Hence it may be well, now, to give a few practical observations on the Physiological Phenomena of physical death—to which the living are all exposed.



shall

## CHAPTER III.

### SECTION FIRST.

PHYSIOLOGICAL PHENOMENA OF THE PROCESS OF PHYSICAL DEATH—TO SOME, THOUGHTS OF DEATH TERRIBLE—OTHERS REJOICE—DIFFICULTIES IN THE WAY OF INVESTIGATING PROCESS OF DYING—REASON AND PHILOSOPHY GIVE BUT LITTLE INFORMATION ON THE SUBJECT—WRITINGS OF ST. AUGUSTINE AND THE LEARNED VIVES—OPINION OF MR. DAVIS—VARIOUS EFFECTS ON MUSCULAR SYSTEM—DEATH NOT THE CAUSE OF PAIN.

In the preceding chapters, in considering man as a moral agent, and as an intellectual being; and, also, in the illustration of the philosophy of a trinity in man, we had occasion to consider some of the particular functions of the three parts of which man is composed—the body, soul and spirit. And as man is also a mortal being, doomed to moulder and decay, it may not be amiss now, to consider the Physiological Phenomena of the pathetic, or super-sensuous process of physical death—implying a sep-

aration of the material from the immaterial, or immortal part in man.

The thoughts of death have kept thousands under a cloud of melancholy all their life long. To some, the thought of death is terrible. It harrows up the soul with dread and terror. Others look forward to that period with rejoicing ; these, willingly submit to the ironstroke of death, and die, not only as brave warriors die upon the field of battle, or like the philosopher who braves the storm of death without a murmur, when he sees he can live no longer, but they can, and in many cases, absolutely do, rejoice in prospect of crossing the narrow stream, and going up into the spirit land.

It is evident many difficulties and obstacles stand in the way of a full and thorough investigation into the mysterious process of dying. We have very little to guide us in this matter ; and to comprehend it fully and explain metaphysically, in detail, the operations through which all living must assuredly pass, is as puzzling as it is interesting,, and cannot be accomplished, and metaphysically or philosophically ex-

plained, illustrated or described fully, unless the spiritual perceptions be unfolded. For spiritual eyes only can behold spiritual things. This is a law of nature, all admit.

On this subject reason and philosophy give but little information. And the light of nature affords no materials by which we can perceive or explain the process of physical death. The scriptures are also silent on this subject ; they assure us that we must die, but give us no idea of the process of dying.

After carefully perusing the ancient writings of St. Augustine, and the learned comments of Vives, who wrote in the fifteenth century, on this and on kindred subjects, still in many instances we are left to conjecture. But a Mr. Davis, of New York, author of a work entitled "The Great Harmonia," claims to have been in a proper state of body and mind to observe and investigate the process of dying. So far as his experience, and illustrations agree with our own views, of the physiological phenomena of death, we shall not hesitate to glean all we can, as well as from every other available source from

which may be procured examples or facts to aid, as far as possible, in giving in detail the process through which we all must pass.

When the hour of dissolution draws near, the physical organization will begin to cease subserving their diversified requirements, at which time, the various internal organs of the body naturally will begin to resist the withdrawal of the immortal part, and the whole muscular system will evidently strive to retain the element of motion. The nervous system no doubt will struggle to retain the element of sensation. And the brain will not be less affected, for doubtless, the cerebral system will then labour to retain the principle of intelligence. Thus the whole physical organization will be agitated. And body, soul and spirit will, no doubt, unitedly resist the various combination of circumstances which will render their separation absolutely imperative. All these internal conflicts may appear to the material senses as if painful, but in reality it is otherwise, being simply caused by the spiritual part dissolving its union

with the material organization. Neither reason nor philosophy leads to the conclusion that such a dissolution of the union between the material and immaterial parts can be the cause of pain.

For instance, when we see a friend suffering under any disease of the body, and sinking under its ravages, agonizing with pain, and as the dreadful crisis draws near, the tabernacle becomes more and more agitated, and at last sinks down into the arms of death.

This pain and agitation was caused by the disease deranging and disorganizing all the functions of the body and causing a dissolution of the union between the spiritual and material organization. But without one additional pang, on the approach of death, that union is dissolved and the sufferer is released from pain. So that instead of death causing additional pain, it releases the sufferer from it.



SECTION SECOND.

THERE WILL BE FORMED IN THE HOUR OF DISSOLUTION A GASEOUS SUBSTANCE—RESEMBLING THE FORM OF TABERNACLE FROM WHENCE IT EMANATED—WHILE THE SPIRITUAL FORMATION PROCEEDS, THE NATURAL BODY MAY MANIFEST UNEASINESS—A STREAM OF VITAL ELECTRICITY—DEATH A BIRTH—SPIRITUAL ORGANIZATION WILL INHALE AND EXHALE SPIRITUAL ELEMENTS—SPIRITUAL ORGANIZATION POSSESSES ORGANS OF THE BODY—NEW ORGANIZATION VASTLY IMPROVED—IN APPEARANCE THE SAME—CAUSE OF REJOICING—A GLORIOUS CONTRAST.

FROM the previous observations, it appears more than probable that these elements which were in the beginning of the change, attracted by, and emanated from the system becomes eliminated in the form of a gaseous substance, or an atmosphere. A

And in the identical manner in which the spiritual form is organized, will be unfolded, in its natural progressive order, the harmonious development of all its parts and the extremities of the body entire, resembling in form the physical tabernacle

from whence it emanated. Thus unfolding and consummating the spiritual organization. But the defects and deformities of the physical body, if any existed, will be completely removed, and the spiritually organized body will be perfect and complete. In other words, all hereditary obstructions that may have arrested the full and proper development of the physical or material body, will be lost, for the spiritual constitution will be elevated above those obstructions, unfolded and perfected according to the universal tendency of all created things.

While this spiritual formation is going on, which may be only visible to the spiritual perceptions, the material body may manifest to the outer vision symptoms of uneasiness, which will be caused, not by pain of death, as some suppose, but produced entirely by the departure of the spiritual forces from the material body into the ascending, or spiritual organism.

The spiritual organization may arise over the deserted material body. But previously to the final dissolution of the union between the spiritual organization,

and the prostrated material body, no doubt there will be a stream, or current of vital electricity, which will issue, and may, at least, be seen by spiritual perception, showing that what is commonly called death, verily, is but a birth of the spirit, or immortal part, from a lower into a higher state.

The inferior body and mode of existence will at once be changed for a far superior body, with corresponding endowments and capabilities of happiness, in a purer and brighter atmosphere in the spirit land.

It may not be necessary to descend to the strict analogy between our birth in this world, and the birth of the spirit from the material body into the spiritual region—a higher and brighter world. The analogy, however, is absolute and complete. A thread of vital electricity will, no doubt, subsist between the immortal and material substance connecting these two organisms together, but now to be cut asunder, and separated for ever from the radical particles of matter of which the material body is composed.

As soon as the departing hour comes, for this immortal part to be entirely disengaged from the tabernacle, that is, the tenacious physical body, then the spiritual organization will at once begin to inhale and exhale the spiritual elements of nature with great ease and perfect delight.

And, now, supposing the spiritual organization completed, the interior proportions of the internal organs will be identically, in every possible particular, with those which existed in, and characterized the earthly form or organization, that is to say, we will possess in the new sphere, a heart and stomach, a liver, lungs, and every other organ just as perfectly as we possessed these organs in the material or natural body, previous to physical dissolution.

To some, it may at first appear fabulous to speak of a spiritual and glorified body possessing lungs and other internal organs of the body. But it would be absurd to suppose the spiritual and celestial body is but a mere outward shell, a form or shadow, without any internal organization or arrangement.

The holy scriptures inform us that, the inhabitants of the spirit land hear, speak, feast—eat the hidden manna, drink the waters of life, sing and rejoice. ; if so, it is pre-supposed that, in the spiritual and glorified state the inhabitants of that pure and spiritual region will possess an internal organization, and celestial arrangement of all the internal organs, as well as the outward form, which evidently is a wonderful fact, and a consoling truth.

It is also most cheering to think that, in the new spiritual organization, though vastly improved both internally as well as externally, still it will not destroy, or transcend our personality, or earthly characteristics. It is truly cheering to think of meeting our dear friends who have gone before us, in that happier clime, and to hail them on the plains of immortality, and recognise them there, in splendour—in the dazzling light of heaven : where we too may be conformed to the new elements and elevating sensations which belong to the inner life : and where the beatific vision will be realized in all its fulness, in the presence of the Lord for ever and ever.

If our spiritual eyes were opened, we would see that when an individual dies naturally, the spirit experiences no pain. And should the natural body be deformed by accident or disease, it will not, in fact, it cannot, obscure the individuality in the least degree. It will be in appearance, and in identity the same. It will be the same man, the same woman that was once an inhabitant of this earth. But now improved, unfolded in a new sphere, beautified, and spiritually re-organized in the spirit land.

Verily, there is great cause of rejoicing at the birth of a spirit from this world into the inner sphere of life, where we may by will-power, or in other words, by an act of the mind, pass into the atmosphere, released from the power of gravitation, and unincumbered by the pressure of the atmosphere, and then we shall realize the universal truth, that the spiritual organization can tread the atmosphere which, while in the earthly form we breathed; and in the new sphere glide through it. So much refined will be man's condition and spiritual constitution, that he may

then float through and walk upon the atmosphere with perfect ease and delight.

O, what a contrast! Here, we grope amidst the ills that stand in our lot in life, but there we may be free from anxious care, pain and death, and with ease, by the volition of the will, range the fields of delight, flutter from one mountain of glory to another, see the King in His beauty and be with the Lord for ever and ever, Amen.

Jan. 25<sup>th</sup> / 79.



