

"I beseech you, therefore, brethren, by the mercies of God, that ye present *your bodies* a living sacrifice, holy and acceptable unto God, which is your reasonable service, and be not conformed to this *world* (age); but be ye transformed, *by the renewing of your mind*, that ye may prove what is that good and acceptable and perfect will of God."—Rom. xii. 1-2.

Or that we can grasp the spirit of the Apostle's declaration of the immutability of the divine law, when in his epistle to the congregation at Galatia he exclaims as it were in tones of thunder:—

"Be not deceived, God is not mocked, for whatsoever a man soweth, that shall he also reap."—Gal. vi. 7.

How true, how important, yet how little understood, such principles are, and how disastrous and humiliating the results that follow such ignorance, whether viewed from the standpoint of Patriotism, Humanitarianism or Christianity.

We will now consider the nature or composition of "the human Soul;" and try to ascertain by a reference to Scripture the exact light in which this important matter was viewed by some of the principle characters in bible history. In Gen. xviii. 27, we read:

"And Abraham answered and said: Behold now I have taken upon me to speak unto the Lord, WHO AM BUT DUST AND ASHES."

Could Abraham have thus spoken of himself, had he believed he possessed an *Immortal Soul*; or as some of the more imaginative of our ecclesiastical brethren would put it, "*a spark of the divine nature*." Such a thing is utterly inconceivable, and the patriarch's words force upon us the conclusion that, as far as he was concerned, he knew nothing about the immortality of the soul.

The psalmist David must have been of the same mind with Abraham as to the nature of man, for if we turn Ps. ciii. 13, we find him saying:—

"Like as a father pitieth his children, so the Lord pitieth them that fear him: For he knoweth our frame, HE REMEMBERETH THAT WE ARE DUST."

How could David have given expression to such a sentiment, had he believed that God had imparted to every human being "*a spark of himself*," "*AN IMMORTAL SOUL*?"

It was David who said, when speaking of man in death, and his resemblance to the beasts that perish:—

"Like sheep they are laid in the grave (Sheol), death shall feed on them."—Ps. xlix. 14.