

occupants, and are, by them, always used for certain purposes.

The first is the *corporeal*, which is the residence of the external senses, and the various mechanical powers of the human body. The second is the *social*, the seat of those affections which bind us together in communities, or in families. Out of this department arise those domestic relations, which tend so much to sweeten or to embitter life, and to which an important place must be assigned in all our speculations respecting human happiness. Above these we find, in the third place, the *intellectual* department, which is the seat of our intellectual faculties. These are celestial in their nature, and furnish the most convincing evidence of the unsearchable wisdom, and benevolence, and power, that must reside in Him who created them. Higher still, we find the *moral* department of man's nature. Those powers reside here by which we distinguish between right and wrong, feel the force of moral obligation, and in general are rendered capable of *religion*, and of receiving the likeness of the Divine image. This corresponds to the "holy of holies" in the Jewish temple, where the *Shechinah*, or symbol of the Divine presence, remained; but as this was taken away, and probably destroyed, by the King of Babylon, who, in prophetic language, is frequently used to personate an *evil power*, so the soul of man has been robbed of its resemblance to the Divine Being by the introduction of sin. It is yet necessary to observe that the whole, which is formed by the union of these various elements, is *immortal*. For the Divine Artificer never makes any thing one moment, which he finds it necessary to destroy the next, as men often do, either from