

might begin their functions, the lungs to respire, the heart to beat, and the blood to circulate. For, although this process may be considered as mechanical, we know that it cannot be carried on merely by mechanical causes. If a body be dead, the introduction of air into the lungs will not set them and the other parts of the system in motion. A living principle is wanted, distinct from the body, upon which its operations depend, as the motion of a machine constructed by human skill is caused by something different from the machine, as water, or steam, or wind. Hence, although we may not be able to prove, that breathing into a man the breath of life necessarily implies the communication of this principle, yet the case requires us to understand the words in this sense, especially as the effect is said to have been, that man became "a living soul." As we know that the nature of man is compound, consisting of a soul as well as of a body, and no mention is made of the former in any other part of the narrative, we may reasonably conclude that Moses, who certainly would not omit a particular of so much importance, here refers to its creation. The body which was made of dust, is plainly distinguished from the soul, when the wise man informs us, that at death, the dust returns to the earth as it was, and the spirit returns to God who gave it. The living soul of man was created, in the proper sense of the term. It is not a quality but a substance; and as it did not previously exist, it must have been produced out of nothing by the Father of Spirits.*

I do not think it necessary to institute any enquiry into the nature of the soul. Our knowledge of it is altogether negative. We know what it is not; we do not know what it is. It has none of the properties of matter. It has neither extension, nor weight, nor shape, nor color. Its existence is not cognizable by our senses; it can be known only by the effects which it produces. All that we know of it is, that it is a *thinking substance*. There are only two orders of creatures belonging to this class, angels and the souls of men. Whether there is any difference between them and in what that difference consists, are questions which may be put out of curiosity, but to which no satisfactory answer can be given. That angels are spirits, is the general opinion, and it is certainly the doctrine of the bible. Modern Unitarians have adopted the Sadducean principle, that there is neither angel nor spirit,—that the soul is material, and that good angels mean good thoughts and bad angels bad thoughts,—that there is no devil, and that the "Spirit of God" is only a poetical phrase for an exertion of the power of God. Dogmas of this kind it were idle to answer.

The soul of man is destined to immortality. The argument, however, commonly used in support of this is obviously an unsound one, viz. that the soul is *immaterial* and therefore *immortal*. The utmost extent to which this can be carried, is, that the soul is not subject to those physical

* Dick's Lectures, p. 408. Philadelphia ed., 1838.