

But it may be asked, what is the connection between the spirituality of the soul and its survival after death? The attitude of both friends and foes is good evidence that the connection is real. Nor is the reason far to seek. Were the soul material, or the result of highly organized matter, we would naturally expect that when the body returned to dust, the soul would vanish and become as though it had not been. But if the soul is spirit, a substance which is essentially diverse from matter, if it is not liable to decay or dissolution, and if consciousness reveals it as one and indivisible, then the changes which dissolve the body into its elements, cannot affect the soul. No doubt God can blot the soul of man out of existence, although the fact that He made it in His image may be regarded as an intimation of an opposite intention, but we cannot suppose even the Almighty to divide it, or to resolve it, into simpler elements. In the very structure of the soul, therefore, which was made in the image of God, we discern the fore-gleams of immortality.

3rd. The record of man's creation indicates very clearly the DUALITY of his nature. "And 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."—Genesis ii. 7.

The force of the argument here does not depend on the statement that man became a living soul—NEPHESH HAYAH—terms which are expressly applied to the lower animals, but rather upon the indication which we have here of a twofold nature in man, one part drawn from the dust, and the other the product of the in-breathing of the Almighty. The place which man is here recognized as holding in the animal kingdom, is due to the union of soul and body. Bring together all the elements of man's nature which are drawn from the ground, and arrange them in the exact order in which they are found in living men, and let the Spirit be a wanting, and ~~man~~ is not NEPHESH HAYAH, a living soul, or animal; he