

children of the Devil he would imitate the good angels in dutiful and affectionate service of his creator.

2. The second fact is that man is a compound of two separate and distinct natures, a body and a soul. Between these there is no natural affinity. So far as we know they have not one quality common to both.

The body is fabricated of the matter of which this world is composed : Moses informs us that the "Lord God formed man of the dust of the ground." The truth of this account is known to all ; for the body when separated from the soul returns to the earth out of which it was formed and it is not distinguishable from the soil, having in its decomposed state the properties of earth. Man is thus a part of the world on which he lives. He belongs to the earth. This world is his natural home ; and for anything that appears to the contrary in the narrative, it might have been a happy home to him for ever. Though formed of the earth the human body is constructed with wonderful skill. No description can fully set forth its admirable mechanism,—The bones, the muscles, the nerves, its organs for respiration and digestion,—its senses whereby it acquires a knowledge of the external world, and its powers of speech, whereby it can communicate the thoughts of the spirit which dwells in it to the spirits which dwell in other bodies—have commanded the admiration of all who have studied them. It is melancholy to think, that, abounding as it does, with the most evident marks of wisdom and goodness, there have been men who supposed that it was produced by chance. One of the most difficult tasks I know is, to answer a nonsensical statement. A celebrated physician said well and truly, that if a man would study the mechanism of the human eye it would be impossible for him to be an atheist.

The fact that man, though holding the first place amongst God's creatures in this world, was yet formed of such mean materials is well fitted to make him humble. In relation to the other creatures in this world he occupies the rank of a sovereign ; in relation to the God that made him he is as nothing.

The other component part of his constitution is his *Soul*. This was not made at the same time in which the body was fashioned, but was added afterwards. God breathed into the nostrils of the new made man the breath of life and he became a living soul. Gen. 2: 7. There can be no doubt that this expression means that God communicated a vital principle to what was hitherto an inanimate, though perfectly formed body. But is this all? Does the "breath of life" mean no more than an animal life such as all animated beings possess, the irrational as well as the rational? The following remarks will answer the question. 1. That which was added was something distinct from the body. 2. The moment in which he became alive, he became a rational and a moral being. The conclusion then, to which these lead is, that the "breath of life" in man, in this passage is equivalent to a *rational principle*. It must mean more than that "God caused the air to enter into his body, that its several parts