

teach and comfort men from age to age to the place of skulls, and makes the burying places of our dead of no more interest or hope than heaps of oyster-shells. Thus, true professors of metaphysic have a true mission among us; and, though they may at times, and for times, cry in the wilderness, and feel inclined, like Elijah in the desert, to cover their faces with the skirt of their prophetic robes, and ask God to relieve them of the duties of an unappreciated office, yet we would have them know that there are yet thousands who have not bowed the knee to Baal. To all who will not dance round the golden calf, the advent of such as Professor Watson will give pleasure; for his lecture shows that he is both able and willing to grapple with materialism in the right place—that he knows how to seize the enemy by the throat; and, while leaving him free to range at will over his own province, teach him that matter is but matter, and that mind is the imperial power and the measure of the man.

It becomes us to bear in mind what Scripture teaches of man's constitution, when it lays down, as a preliminary axiom or expression of a fact, that man has a body, and that this body is the dwelling-place of a spirit. The Scripture seldom inculcates these truths, but its doctrine is all the more unmistakable, that it is implicitly, and not explicitly, conveyed. These are taken for granted, and so permeate the whole texture of bible teaching. They are interwoven with the plan of divine government, as expounded in the gospel. The creation of each human soul, or the admission of their heaven-derived guest into the chambers of its earthly house, or its growth within from some spark struck by the "Father of Spirits," are various views which may formulate the matter correctly, or the contrary. It is impossible to speak absolutely; and it would be unwise and imprudent to speak dogmatically of a matter enveloped in that mystery which surrounds the origin of life; as clouds curtain the sunrise, or as fables, in the early history of nations, hide the facts. If Revelation does not reveal everything, we must not complain, unless we think that possible or wise. If not everything, then there

must be a limit somewhere; and who will say that the present limit of our knowledge is not the wisest, the best, and even the only possible? All but the forward and irreverent—all but the mere inquisitive, will admit that revelation is as remarkable for what it does not say, as for what it does say; that, in the first, it consults our weakness, and, in the second, our necessities, like the prophet, who, in delivering the words of life, veiled his illumined face, lest its brightness might destroy the life he desired to save. And it must be allowed that Scripture tells us as much as physiology has told us on this subject, with this advantage, that it makes no shallow pretensions, and has not varied, but has said the same thing, and uttered the same certain sound for thousands of years. "Body, soul and spirit," is a Scriptural formula for man's constitution. "Body," meaning the purely material part of our nature; "soul," the sensational part, in which there is a union of the material and the spiritual, when the spirit confers in a border region with, and "interviews" an external world; and "spirit," meaning the mind, understanding or reason, that faculty which, whether it apprehends or compares, or argues or imagines, or remembers or feels, or hates or loves, places man at an inconceivable elevation above the ground he treads or the animal he drives. In accordance with this view, "spirits" in Scripture are viewed as capable of influences, and of existence separate from the body. All the just men who have fought for victory, and whose labors we enjoy, are now a church of spirits made perfect. Jesus Christ's own experience, and His miracles upon the spirits of men and devils, teach the same. The promise of a grand miracle in which unclothed spirits of men shall be clothed again, and resume material organ and the present probationary state, teaches the same truth. The words which the Holy Ghost teacheth are, upon this matter, ever the same. And it must be allowed that the common opinion of all nations, and all ages, has ever been in harmony with Scripture. Men have doubted, and longed for more light; but they have not disbelieved the existence of a spirit in man. Such has been the view of all men; and