

divine spiritual nature of him who spread those propensities abroad throughout his kingdom of animal life, and to whom none has the right to say, what doest thou?

Beholding the various living creatures around us, we find them gifted with the power to wil their movements; man as a two fold being was also gifted with the power to will his course of action; much more then is the superior soul possessed of the power of will and choice. The power to direct in what manner the abilities of the natural mind and of the physical frame shall be employed; also to choose whether its own noble faculties, appetites and affection, in desire for indulgence, shall become as beasts of the desert raging for their prey, or under the control of the Supreme Ruler "the wolf shall dwell with the lamb, the leopard lie down with the kid, the calf, the young lion, and the fatling together," and an influence gentle, peaceful as that of the little child, lead them.

Turning once again to the different forms of life surrounding us, we find them endowed with natural affection, which in our more ardent natures becomes intensified and rendered more enduring, and, under the influence of the great Father, exalted, purified and wisely directed, and when called forth in relation to him, glorified. Crowning the rising gradation of physical, mental and spiritual, with consent of the will, a new life becomes generated in the soul—the Son united with the Father, there to rule as Prince of Peace.

I now approach the most intricate point in this close analysis, that of the distinction between man's mental power and spiritual life. As I now understand the subject such line does not appear needful. The capacity and faculties of the soul correspond exactly with those of the natural mind, and are closely interlinked with them, the mental for the time being constituting the chains that binds the immortal spirit with the

"mortal coil;" and as the superior comprehend the inferior, the mental and spiritual act together in relation to natural things; but as the inferior cannot comprehend the superior, the faculties of the soul act alone in relation to spiritual things; it being no more in the natural to comprehend the spiritual than it is in "flesh to think, or bones to reason." "The natural man receiveth not the things of the spirit of God; neither can he know them, because they are spiritually discerned." The soul holds communion with the Father through the medium of the Son, intercourse with sub-lunary surroundings through the medium of the senses; these carrying the influence of external things back to the spirit life. Thus was given rise to the pathetic exclamation of the poet:

"My ear is pained,
My soul is sick with every day's report
Of wrong and outrage, with which earth
is filled."

If we accept the views expressed in the foregoing letter as even approximately correct, we will find they involve answers to the first two questions referred to, viz: What is the immortal mind, and whence comes it? It is a spirituality, and derived from the in-breathing of the spirit of God into the intelligence of man, and thus partakes of the nature of the divinity on the one hand and of humanity on the other, and is therefore justly termed the human soul, or human spirit. "And the Lord God breathed into his nostrils the breath of life, and man became a living soul." What was true of Adam in the beginning has been true of every immortal son and daughter of Adam since the creation. In every case there must be the humanity to receive the inbreathing, before such can take place and a spiritual nature be brought into existence. If this view bears any testimony to the immortality of the soul, it is in this respect, that being derived immediately from the eternal Father and in his likeness, it is in its own nature an imperishable essence.