

suasion. What wonders appear in the hand of man! its formation, and its astonishing variety of uses! what majesty in the face! how immensely various are the countenances of men! what an endless difference in the voices and hand-writing of men!

What a striking proof of God in the soul of man! How much of God appears here! what an amazing and irresistible evidence of God is discovered in a soul! The soul of man is a shining argument to demonstrate the being and presence of an infinite God.

The powers of man's mind shew him to be almost a divine existence. He thinks—he is conscious of internal acts—he forms ideas of all things—he reasons on his thoughts—he perceives an infinite variety of objects—he reflects on these images of things in his mind—he recollects his thoughts, and surveys their agreement with objects, and their difference from each other—he brings all past ages and time present to his mind, and views the transactions of men, and revolutions of empires for thousands of years—he can recollect a thousand, ten thousands, a million of facts almost at once—or he makes them pass in a quick succession before the eyes of his mind—he marks the different nature and tendency of men's actions—sees how one kind have a direct influence
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upon his peace and happiness, while another issue in ruin, devastation, and death.

He commands the future time to the present view of his vast and mighty mind; looks into future years and ages; foretels the consequences of actions to individuals, and to the societies of men; penetrates the dark veil of future ages, and dives into the conditions of the human nature for ten thousand years to come, yea for ten thousand millions in hell and heaven.

He pursues a mental tour round the earth, and ranges in his thoughts all over the skies; he roves from planet to planet, from sun to sun, from world to world, almost to infinity! he views one system of worlds after another with infinite speed and velocity; and after all can form in his imagination, and grasp in his thoughts, millions of worlds more than ever existed.

He sees the eternal difference between moral good and evil; and in spite of pride, in spite of hell, is forced to confess the beauty of the one, and the deformity of the other; the destructive consequences of vice, and the infinite advantages and transcendent joys of virtue.

He feels in his frame a *social* principle; and, in spite of all his selfishness, he cannot but love society. He flies from solitude, and delights in the converse of his fellow men. In society we attain the
utmost

utmost distinction and destination of our nature. We give free scope to our reasoning powers, and arrive at the full perfection of our most excellent passions and faculties.

Ever-present and ever-active God! thou fillest all worlds with thy presence, and thine energy works quite through all the systems which thy hands have formed; the infinitely active force of thy will penetrates our globe, and all the planets to their very centres. The original laws of the universe have no influence separated from thy presence and almighty power. Thine energy, O God! penetrates every moment to the very centre of the sun, and all his blazing beams and glories are borrowed from thy superior radiance. Thine incessant and immense fulness feeds his fires, and maintains him in his full splendor, without decay. His universal influence is but a feeble resemblance of thine omnipresence and inexhausted beneficence!

The planetary worlds are suspended by thine ever-present agency in universal space—their opposite, but useful forces, are impressed upon them by thy Hand; they perform their stated revolutions with the utmost punctuality to a moment, under the inspection and guidance of thy perfect wisdom and unerring skill.

The fixed stars, those essential flames, and centres of worlds innumerable, were all produced
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by the infinite activity of thy will, and thine immensely fruitful goodness; their prodigious and unmeasurable bulk is the production of thy power; and their innate fires, and immaculate brightness, are derived from that GOD, who is purer than the unstained light, and brighter than ten thousand suns. Thou art light, and in thee, O my GOD, there is no darkness at all!

How great is the resemblance of the human soul to GOD!

His existence and omnipresent agency is clearly seen in the human soul. The existence of the soul proclaims the existence of GOD. The invisibility of the soul demonstrates the invisible GOD. The vast stretch of our thoughts and imaginations evinces his omnipresence—the incorruptibility of the soul proclaims the immortality of GOD—the vastness of our desires evinces his eternity and immense goodness—the vigorous and keen perceptions and foreknowledge of our souls, declare the infinite prescience, forethought, knowledge, and wisdom of GOD—the native benevolence of a soul evinces the unbounded generosity of the Deity; and the consciousness of shame and pain when we think a bad thought, or do a mean or bad action, evinces his essential justice—the dominion of the soul over the body represents the dominion of GOD
over

over the world—the prudence and forethought of man to provide against future wants and dangers, declare God’s universal and actual providence.

Great God! what a lively image is a human spirit of thine essential glories and perfections!

NATURAL DUTIES to GOD the FOUNTAIN of
the UNIVERSE.

I. ADMIRATION of GOD.

Admiration is that sudden surprize at the novelty and grandeur of an object, by which the soul is fastened down to the contemplation of it. It is a sensible, agreeable, and respectful emotion of the soul arising from the sight of a new or grand object, suited to excite that commotion.

Religion itself is in a great measure bred by admiration; for what is it imprints on the mind that belief and reverence of a divine Being, but an admiring view of his works? All things are full of God. The creation is nothing else but a mass of wonders; all proclaiming the wisdom of the Deity in forming them, and the wisdom of man in adoring him upon that account. With how much reason does Adam, from the contemplation of the surprizing scene around him, rise to noble acknowledgment and veneration of the boundless perfection of the great Creator!

“ These are thy glorious works, parent of good!
“ Almighty! thine this universal frame;

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“ Thus,

“ Thus, wond’rous fair ; thyself how wond’rous
 “ then !
 “ Unspeakable ! who sitt’st above these heavens,
 “ To us invisible, or dimly seen
 “ In these thy lowest works ; yet these declare
 “ Thy goodness beyond thought, and power
 “ divine.” Parad. Lost, b. V. 152.

2. LOVE to GOD.

Love is the gravitation or weight of the soul towards good, arising from a sense and preception of that good, and its suitableness to give us pleasure, or its agreement with its faculties and taste. Esteem is a simple thought that the object is beautiful, and fit to do us good. Desire is a simple tendency or bearing of the heart towards good. Desire being a most vigorous and sprightly principle, is the original of diligence and activity. All the powers of nature without this would be asleep, and the most charming objects be unable to provoke us to pursue them. The motion of the heart, in strong desires, is extremely vehement ; and from the heart great forces of spirits are detached to the several members of the body, which dispose a man for action, and give a briskness and cheerfulness to his endeavours. Benevolence is the wishing the good desired to some being or other, who is capable of receiving that good. Love to God includes a clear knowledge of his fitness to do us good——an earnest desire of a deep
 deep

deep interest in his love—a free fixed inclination of the will towards him—an intense emotion of the heart after him—an union of all our powers in his service—and a resting of the will in him, considered as the chiefest good.

3. VENERATION and FEAR of GOD.

Veneration is an esteem of some free agent, as in a capacity of being beneficial or hurtful to us, joined with a desire of subjecting ourselves to him.

The veneration of GOD's name consists in this; that we religiously forbear the trifling and dishonourable use of his name, and use it seriously and reverently, as often as we do so at all; that is, so far as possible with an actual sense of GOD upon our minds, and always with that gravity and composure in our words and behaviour, which is a known token of reverence, and proper to intimate our real persuasion of heart, and inward sense of the being, presence, and excellence of GOD, as well as with an intention to promote this deep sense of GOD in ourselves and others. And these expressions and intentions must bear a proportion to the occasion and circumstances wherein the venerable name of GOD is used.

Fear of GOD is a lively sense of GOD's infinite capacity to communicate to us the greatest good and happiness, or inflict upon us the most terrible and lasting evils and misery: fear is a painful apprehension of danger.

Fear in general is that passion of our nature, whereby we are excited to provide for our security upon the approach of evil. GOD seems to have intimated the use of this passion in every motion of our natural fears. Our natural fears are either sudden or deliberate : the sudden are such as come upon us surprisingly, and without deliberation. But, how unreasonable soever, they carry a most reasonable admonition along with them ; and, upon each of their surprisng motions, seem to whisper : “ Thus it is that man ought to fear GOD.” Our deliberate fears are just to the same intimation, and, in each of their motions, point out GOD to the first glances of our reason : for if it be reasonable to fear want, how much more reasonable is it to fear Him, whose bounty is the fountain of all our supplies !

Reverence, as it is the disposition of rational, but at the same time frail and sinful creatures, towards the supreme all-perfect Creator, is made up of esteem and fear ; of the most exalted esteem of his infinite excellencies, and a deep sense of our own meanness and sinfulness, compared with his majesty and purity ; a fear of incurring his displeasure, by an unsuitable temper and conduct.

4. TRUST and DEPENDENCE on GOD.

Dependence is a feeling sense and conviction, that we are at the disposal and direction of GOD, and subject to change for the better or the worse

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at his pleasure : or it is a deep conviction, that all good is from GOD, and all our happiness in his power.

To trust in any person, or intelligent agent, is to expect good from his benevolence or kind affections : in order to which, there must not only be a persuasion of his good dispositions, but of his all-sufficient power.

Trust consists in a cheerful hope of being provided for, and made happy by GOD, in a way of well-doing, and a firm confidence in his unfailing power, wisdom, and goodness, and his perfectly wise and good government.

The expectation of the performance of our desire, is that we call dependence upon GOD for help and assistance.

5. RESIGNATION to GOD.

A ready submission to the will of GOD, and a cheerful resignation to his dispensations, are other branches of a religious temper, springing from the same root. As the will of GOD is the will of him who gave us our being, all our powers of action, and faculties of enjoyment, the world, and every good thing we possess, it is plain he has a right to direct the exercise of what is properly his own ; and we are, both by justice and gratitude, bound to obey him in the practice of whatever, by our reason, or any other way, he shews

us to be his will. The will of GOD is the will of the wisest and most benevolent being.

6. WORSHIP and PRAISE of GOD.

Religious worship is an acknowledgment, veneration, and love of all GOD's infinite excellencies and perfections, according to the divine will and appointment, and not according to the will and fancy of the worshipper. Worship is an act of the understanding and will, an act of the soul applying itself to the knowledge of the excellence of GOD, and entertaining actual thoughts of his glorious majesty, recollecting, with the utmost veneration and delight, his transcendent attributes, as the supreme Lord and Governor of the world; which is natural knowledge: beholding the glory of his perfections, as the generous benefactor and judge of the whole creation.

Natural worship is an acknowledgment or expression of the veneration, honour, and esteem, which are due to GOD; and that on account of the infinite perfections of his nature, which are the only foundation for it. The relation we stand in to him, with our dependence upon him, receipts and expectations from him, are the motives and obligations to it. Praise consists in an expression of our inward sense of the infinite propensity of GOD's nature to make us happy with delight: by conferring on us all those blessings
that

that are suited to refine and ennoble our natures, and raise us to the highest pitch of perfection and felicity.

7. ZEAL for the GLORY of GOD as the ultimate
END of OUR EXISTENCE.

Zeal is a mixed passion, composed of grief and anger, and fervent love and desire; for what a man loves earnestly, he is careful to see honoured, and grieved to see it dishonoured. It is an eagerness in pursuing good things, when the end and manner of acting is good.

Zeal consists in a just and deep regard to the nature, and character, and glories of God, felt in the heart, and shewn in the uniform tenor of our words and actions.

Zeal will prompt us to confess all the sins we have committed, and take shame to ourselves for all our deviations from the rectitude, beauty, and goodness of God, and the rules of virtue. To delight in the beauty and goodness of God above all things, esteeming him above all treasures and pleasures, committing all our cares and concernments, both of life and death, into his hands. Fervent zeal will excite us to defend the honour of his perfections, when they are denied or degraded by the tongues or the actions of atheists and rebels, deists and Socinians, who set themselves against him.

Zeal

Zeal will farther stimulate us to improve all our talents of nature and science, of power and wealth, of reputation and interest, for God's honour; producing the fruits of light, truth, and virtue, in proportion to the excellencies of our faculties, and the advantages we enjoy.

True zeal will lead us farther to honour God by humility, deep humility, in acknowledging our infinite distance from him, our guiltiness before him, and dependence upon him; by thankfulness, in setting a due value on all God's blessings of nature and providence, expressing a deep sense of the worth of health, wealth, and wisdom; by cheerfulness before God, recommending the pleasure of his service as most agreeable to our faculties, most suited to our taste, and most happily promotive of our noblest interest; avowing, in the face of the whole world, that all God's paths are full of rational and solid satisfaction; and that we are so far from repenting of our obedience to his order and constitution, that we regard it as the highest advancement of our natures, and consider the imitation of his supreme and essential goodness as our utmost delight and glory.

A
CONTEMPLATION
ON THE
IMMORTALITY, POWERS, AND AFFECTIONS
OF THE
HUMAN SOUL;
AS AN IMAGE OF THE
KNOWLEDGE, WISDOM, POWER,
AND IMMORTALITY OF GOD.

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A CONTEMPLATION, &c.

AS the soul of man is a most glorious evidence of the existence and attributes of GOD, it will be instructive and useful to enter into farther views and considerations of the NATURE, POWERS, AFFECTIONS, QUALITIES, and IMMORTALITY of the soul. These views will enlarge our prospects of the wonderful perfections of GOD, and dispose us to pay a greater attention to the necessity and excellence of divine revelation.

A REPRESENTATION of the SOUL,

In its essence, powers, affections, moral qualities, resemblance to GOD, and its immortality.

The soul of man, considered as a spiritual being, is a most simple and immutable essence, having no kind of composition in its nature, and incapable of being changed in its substance.

Its ESSENCE is void of all matter, having no solid extension or divisibility of parts; it is essential to the nature of the soul to be active. Life, power, and thought, are the very nature and essence of the soul. The life of the soul is its state of active rational existence.

In its POWERS, as a rational spirit, we may consider its understanding; hence knowledge or science: we consider its will or self-determining power; hence the amazing dominion of the will over the body, and its various actions.

In its AFFECTIONS, or sensible commotions, arising from the perception of objects appearing new or great, good or evil; with the circumstances of good or evil considered as present or absent, possible or impossible, probable or improbable; which affections are called primitive or derivative.

In the MORAL QUALITIES of the soul; such are wisdom, goodness, holiness, justice, sincerity, humility, meekness, integrity.

The IMMORTALITY of the SOUL demonstrated on
the PRINCIPLES of REASON.

The proof of the immortality of the soul must be acceptable to all who have not made it their interest, that the soul should be mortal, or at least think it their interest that it should be so.

To the proof of its immortality by reason, Mr. Henry Grove premises,* 1. Incorruptibility expresses not the whole idea of immortality; which is an endless progression or continuance in life: what never had life as a mathematical or physical point, without parts or pores: or what has had
life,

* In his admirable PNEUMATOLOGY MS.

life, and lost it; but the substance still remaining may be incorruptible. Incorruptibility is therefore but a step towards the proof of immortality.

2. The life of a spiritual being is placed in thinking, either in the faculty of it, which is radical life; or the act of it, which is actual life. If there be a latent principle, which, when all restraints are taken away, will exert itself, there is what may be called life, though not in act: if it was actually dead, it could never of itself return again to action or life.

3. Philosophically speaking, there is a difference between DEATH and ANNIHILATION. The latter is the extinction of the substance. Death is only the privation of a quality or attribute of a being; the substance remaining safe: for otherwise, supposing any created being essentially endowed with life, God cannot destroy the life without, at the same time, destroying the substance or being.

4. The nature of the soul is so peculiar, that it will continue in life, notwithstanding all the jars and rencounters or clashing of second causes. God can divest the soul of actual cogitation; and if he could take away the power of thinking (which cannot be conceived) and the substance remain, the soul would be naturally immortal,
and

and no force of finite beings can deprive it of life, it having a defence in its own nature against the most violent attacks.

5. If some of the proofs alledged for the soul's immortality do not directly and fully evince its never dying; if they conclude for a future state, and the soul survives the body; and is rewarded or punished, in a future world, for an indefinite length of time; we shall then easily admit the future state to be eternal: this will follow almost of course upon the other.

Now for the proofs on the principles of reason alone.*

I. The soul is naturally immortal, and therefore will be actually so.

What is essentially indivisible can receive no alteration in its properties from finite causes: notwithstanding all which, as it remains the same individual, so the same thinking substance as ever. All change, by collision of bodies, is made by a change of the substance itself; which, having its parts differently ranged, puts on new qualities: now it is to our thought impossible, that any such change should befall an indivisible substance as would infer a change in its powers, unless made by omnipotence itself; nay, if the
 thinking

* We shall give no evidences of the immortality of the soul from scripture, till its inspiration and divine authority shall be demonstrated.

thinking faculty be essential, as may be made appear to be highly probable, the soul must continue one thinking substance to eternity; and, if thus naturally immortal, we may conclude actually so. We cannot suppose God will annihilate the soul: for, though bodies are changed many ways, yet they are not annihilated; and spirits being far more excellent, if God could take away the life of the soul without annihilation, we cannot suppose he would, because it does not seem to be for his glory. An organized living body displays much more of his skill and power than a lump of undigested earth: and a thinking substance is capable of glorifying him much more than an unthinking one; and therefore he will not, without good reason, deprive it of thought, and reduce it to senseless inactivity. Though we see the most elegant structures of matter, displaying much beauty and art, dissolved and come to ruin, there is not the same reason for any thing of the like nature respecting spirits. When an organized body falls to pieces, the matter of it does not become useless, but goes to make up other bodies, and so the world is preserved: but if an immaterial being be divested of thought, it cannot make another, or part of another, such being: for the substance being one, and invariable, if it be endowed with thought, it must become the same again that it was before; we can, therefore,

therefore, see no good reason why God should put a period to the life of the soul: he has fitted it for an endless life, and therefore designs it for such a state. We may reasonably conclude God, in creating it, designed it for such an end, for which it is manifestly fitted.

II. There is in MAN a DESIRE OF IMMORTALITY.

And this is universal, so that a man cannot extinguish it. The despairing wretch, who flies to death, and hopes for annihilation, at that time dreads an immortality which he suspects will be miserable: he wishes he had no reason to chuse a loss of being, which is a proof he has not put off the general desire of immortality. The most powerful enemies of an immaterial, immortal soul, cannot shift off this desire, but only change its object. Thus, Epicurus was willing his name should survive, and, when dying, hoped for immortality in his philosophical works. So his disciple Horace, hopes in his poems—*Non omnis moriar; multaque pars mei, vitabit libitinam.**— Thus, instead of real immortality, they covet an empty name; and this desire is not only universal, but strictly natural, and therefore from God, who made it to be gratified; and, if not, would imply a defect in the divine power or goodness. If it be said such a desire has a necessary connexion with the rational faculty, and a principle
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* Lib. III. Ode xxx. Line 6.

of self-love; for the same reason as man wills his present existence, he must therefore desire immortality; but this desire may be where it was not designed by GOD, and then he is not obliged to gratify it. Dr. Sherlock says, this desire must prove the soul immortal, else the very frame of its nature cheats it into fond hopes of immortality: but it may be replied, hope is a mixture of desire and belief; and if, from desire, we proceed to the belief of that immortality, we may delude ourselves, but have no cause to complain of our maker as imposing upon us: but then it may be further urged, either this desire rises necessarily out of the reason of things, and independently of the will of GOD, or it does not? if it does not, it was made a part of our nature by GOD, when he might have withheld it; if he interwove it in our frame, 'tis highly probable he designed to answer it, because putting it into us may be thought a tacit promise; for a desire, without a reason to hope for it, would but torment the mind. If it be a necessary consequent of the nature of things, GOD cannot but approve it, and, therefore, has provided an object for a desire so conformable to his will.

III. The SOUL'S IMMORTALITY may be proved from the universal HARMONY and AGREEMENT of MANKIND in the BELIEF of it.

Tully compares this argument with that for the existence of GOD, fetched from the same

antiquity and univerfal consent of nations, who have nothing common between them but the fame nature, which fhews what is truly nature. If it be faid this belief flows from tradition, it may be asked, how this tradition began? if from a treaty between the feveral clans of mankind, who managed it? and how was it carried on and perfected? If it was from one particular fource, there muft have been one firft man created, who cannot be fupposed to have fet fuch a notion on foot without the direction of his maker: or fuppose fuch a tradition began how you please, if there was nothing in human nature to countenance it, but left to fupport itfelf by its own power, it muft have been very fhort lived. We give much (fays Seneca) to the prefumption of all men. Many testimonies may be produced from the Chaldeans, Grecians, Pythagoreans, Stoicks, Platonifts, &c. of their belief of the immortality of the foul; and the favage Indians are alfo perfuaded of it. Now, that which gains the univerfal affent of all tempers, capacities, and nations, (fome few particular atheifts excepted) muft arife from nature, or the ftrongeft natural arguments.

IV. According to the prefent FRAME of HUMAN NATURE, a BELIEF of a future STATE is abfolutely neceffary to the PEACE of the WORLD; and a contrary OPINION generally prevailing, would