

would make MAN the most irregular and unhappy of all BEINGS.

The doctrine of the soul's immortality being universally rejected, bad men would be worse than they are; and many, who are *now* in the interest of virtue, sobriety, justice, and honour, would appear *then* to put on another character. Many things may be done, known only to our consciences; and, on the account of which, we are in no danger from creatures: and if you set aside a future reckoning, the terrors of conscience vanish, and its convictions will not long subsist. Without the belief of a future state, there would be no sufficient restraint from the worst of actions, nor an effectual incentive to great and generous ones: besides, man possessed with a belief that he has nothing to hope for beyond this life, would be most unhappy—reason would not be a privilege, but a torment. Brute creatures, who either think not at all, or have their whole attention confined to present sensation, suffer death without fearing it: let them be free from pain, and they enjoy life to its last moment; but man is otherwise formed; he knows he must die, and if that extinguish his being, he can never be happy, because the thoughts of death will spread a gloom over all present enjoyments. They live like brutes who say, “ Let us eat and drink, for to-morrow we die;” and the thoughts of death

will be apt to make their wine flat and sour—
Quid possit esse lætum, exitum suum cogitantibus,
 says Cicero. Then as to good men, if, in this
 life only, they had hope, the more virtuous and
 good, and the greater prospects they had beyond
 death, the more miserable they would be. It
 may therefore be asked, whether GOD would or
 would not have mankind to believe there is a
 future state? if he would, then they that endea-
 vour to persuade the world there is none, fight
 against GOD; and this his will proves a future state.
 The GOD of truth can be no friend to falsehood—
 he cannot need it to govern the world by imagi-
 nary terrors and delusive hopes—it is a thought
 unworthy of GOD. If he would not have man
 to believe a future state, then why is the matter so
 contrived, that men naturally fall into this belief?
 Why should all nations and ages conspire in the
 same creed, and, the further they advance in
 reasoning, see, or think they see, more reason for
 this belief? Why are the probabilities so great?
 Why is the bias of human nature this way so
 strong? It seems therefore, that they who oppose
 the immortality of the soul, are either inconsistent
 in their notions, or are infidels as to the existence
 of a GOD of all perfection, (moral as well as in-
 tellectual) the creator, governor, and judge of
 the world.

But how excellent is christianity which ratifies
 the belief, clears the notion, and exalts the hope
 of

of immortality? Without revelation, it must be confessed, the prospect of the wisest is somewhat cloudy, and the expectation of the best not without a mixture of doubts and fears; but the good christian, besides the most rational and glorious idea of a future life, is peculiarly happy in that he has every thing to hope for, and nothing to fear. How absurd are men's prejudices against such a religion?*

But the demonstrations of the immortality of the soul, drawn from divine revelation, will be considered at large in another part of our work; at present we confine ourselves to the discoveries of reason alone.

V. The MORAL PERFECTIONS of GOD furnish an invincible DEMONSTRATION of the IMMORTALITY of the SOUL.

God is a wise being---and his wisdom consists in the strength of his understanding, to judge of the nature of ends and means; and in the prudent use of the best means to attain the noblest ends. Now it is impossible to vindicate and clear up the wisdom of GOD, if we assert and believe the soul to be mortal and perish for ever---human nature was made in vain: and present life is so short and wretched; and the powers of the soul so imperfect on the one hand, and the desires so boundless on the other, that man is a strange and unaccountable

* Thus far Mr. Grove's MS.

table structure, made for no glorious purpose, and quite a reproach to his maker's wisdom and prudence: in a word, the argument must come to this issue---man is immortal, or GOD is not wise; or if GOD is infinitely wise, man must be made for an eternal existence in another world.

GOD is a good being. The goodness of GOD consists in his kind affection, or an ardent desire to diffuse happiness far and wide through the worlds of his creatures.---This inclination is natural to GOD: he delights in the communications of his bounty, and it is the joy of his heart to add every moment to the sum of happiness in the universe. Now to suppose, that all the past generations of mankind are entirely dissolved into dust and ashes---to suppose and assert that the present generation of men on the face of the earth, who are at least three hundred millions---all perish like the beasts of the field, is a thought that shocks the common sense and reason of the whole world---'tis a reproach to the moral character of GOD, a GOD of perfect goodness and beneficence; and I dare aver, that 'tis impossible to vindicate or demonstrate the immense goodness of GOD, if we suppose the soul of man to be mortal. In a word, if GOD is infinitely good, man is immortal: if the soul of man is mortal, and perishes with the body, GOD is not infinitely good. 'Tis in vain to say, GOD may raise the
body

body and soul from the state of the dead, because reason alone knows nothing of the resurrection of the body ; it cannot start one thought concerning it : and 'tis remarkable, that all our infidels, who deny revelation, and hold the mortality of the soul, laugh at the doctrine of the resurrection of the body ; nor do I know of a single instance to the contrary in the whole world.

God is a holy being. Holiness is the life and beauty of GOD : 'tis the rectitude of the divine will. GOD has the most lively sense of the beauty and dignity of his own moral character, and the highest complacency in the righteousness and goodness of his own nature : he knows himself to be the worthiest of all beings ; and he is invariably determined to think nothing, to say nothing, to do nothing, that is unworthy of himself. We may dare to aver, that if GOD had made all mankind to perish like beasts, he would have acted unworthy of himself : he must have been conscious to himself, that to create man with such wonderful powers and infinite desires after a boundless good : and then to defeat those desires, and disappoint the expectations of the most virtuous men in the world, would be a conduct reproachful to his perfections and moral character. In a word, if GOD is holy, man is immortal : if man's soul is mortal, GOD is not holy : he has no claim to absolute rectitude and
infinite

infinite perfections. 'Tis impossible to vindicate the holiness of God on the supposition that the soul totally perishes with the body: I am so confident of the conclusive force of this argument, that I am not afraid to challenge all the infidels of the age to overthrow it. If any men of the sceptical and atheistical tribe were ever able to do it, they must be the grand champions of the party; I mean Voltaire, lord Bolingbroke, Rousseau, and David Hume, lately deceased. I hear that this last hero has left in charge with his executors, to publish an essay in defence of Self-Murder, and against the Immortality of the Soul. I could wish, for the sake of the giddy throng of unthinking young people, this manuscript might never be published: but, however, God be praised, the friends of immortality are prepared for his utmost attacks: for our own parts, we fear him not---we can, by the divine assistance, produce such evidences from the common sense and reason of mankind, and the moral perfections and rational government of God, as shall triumph over all scepticism and sophistry; and give fresh life and spirit to our hopes of an eternity of happiness beyond the grave.

God is a just being. God's justice is the ardent inclination of his will to make fit laws for the government of his rational creatures, and his inflexible determination to punish the wicked and
reward

reward the good.—Now 'tis impossible to evince, that GOD is just, on the principle that all souls perish like beasts, at the death of the body. On this mad hypothesis, that all souls perish, or lose their existence at the time of our natural death, —'tis impossible to demonstrate that GOD has any justice in him. Nay, this assertion draws after it consequences that go very deep into every perfection, and even the being of a GOD: for, supposing the soul not immortal, all the wicked men in the world can set GOD at defiance, triumph over him, and dare him to his face; nay, farther, they can, in a moment, destroy the best men in the world, and put it out of GOD's power, in the usual course and order of nature, to reward the purest virtue and the best actions that ever existed in our world. And more horrid still doth this atheistic notion appear, when we consider that every bad man in the world can treat his maker with scorn, disdain his frowns, and defy his power to punish according to the common course of nature. After the perpetration of the blackest crimes of blasphemy, perjury, lewdness, and murder, he can, in a minute, take himself out of his maker's resentment and dominion; and, by a pistol, an halter, or poison, set GOD at defiance. How absurd and detestable is this notion of the soul's mortality, and how ought the authors of it to be treated with abhorrence and scorn by all the wisest and best beings in the universe!

God is a sincere and faithful being. Sincerity is the truth of his heart. Veracity is the truth of his mouth. Faithfulness is the truth of his actions.—To suppose that God governs the world by a lye, is the most shocking absurdity! it grates upon the common sense of mankind, and can never be believed by any sensible and honest mind.

'Tis impossible to prove that God is a sincere being, on the principle that the soul is mortal. So that things must come to this issue:—if God be true, the soul is immortal; or, if the soul be mortal, God is a false being: he himself has deceived us. Who can think of this without astonishment and horror in their utmost extremes.—And now, my dear reader, let us sum up the evidence produced for the immortality of the soul, and then judge impartially, in the fear of God, whether the arguments are conclusive or not.

We have considered, “ That the soul is naturally immortal; and therefore will be actually so.”—That there is in man a desire of immortality; and this desire is universal and unconquerable, so that a man cannot extinguish it.—That the soul's immortality may be evinced, from the universal agreement of mankind in the belief of it, equally with the existence of a God.—That, according to the present frame of human nature,

nature, a belief of a future state is absolutely necessary to the peace and order of the world: and a contrary opinion, universally prevailing, would make man the most irregular and mad, the most unhappy and detestable of all beings in the world.—We have further produced the wisdom, goodness, holiness, justice, and sincerity of God, as striking evidences of the immortality of the soul. And we have shewn, that it can no ways be demonstrated that God is a wise being; or good; or holy; or just; or sincere and faithful; if the souls of mankind are mortal, perishable with the body, and extinguished for ever. And I do again defy the bitterest infidel to overthrow this argument: it triumphs for ever with invincible and victorious power!

We have produced no testimonies from the Scriptures, because we are determined not to use them till their inspiration, or divine authority is demonstrated. We have argued on the principles of reason alone; and on the principles of reason we can vanquish our adversaries.

Now, my reader, I hope you are prepared to take a view of the wonderful powers and passions of the soul, and its amazing resemblance to the omnipotence and wisdom of God.

VI. The

VI. The human SOUL is a most wonderful RESEMBLANCE of the almighty POWER, and the unbounded UNDERSTANDING of GOD.—This CONSIDERATION evinces its IMMORTALITY.

The self-existent GOD is much more and better resembled by the soul, or invisible part of man, than by any thing outward, material, or sensible in the whole world.

And the perfections of GOD may be more fully represented, and better understood, by being compared with the correspondent powers of the mind of man.

Let us consider the human soul with respect to GOD's attributes of power and wisdom, the perfection and infinitude of which we ascribe to the supreme and self-existent Being.

We shall find in man, not merely the effects of them, such as are displayed in all the parts of the creation, but likewise some image or resemblance of these attributes themselves, and a capacity in the soul to exercise these resemblances or likenesses of GOD's perfections in a wonderful manner and degree, though still limited to shew us our immediate and continual dependence on GOD's agency and pleasure.

I. The SOUL is an IMAGE of the OMNIPOTENCE of GOD.

1. The soul has a power of actuating the body,
though

though not seen by human eyes, or felt by the human hand.

Thus it resembles God, who actuates the earth and seas, the birds, beasts, fishes, and reptiles; the bodies of all mankind, and the planetary heavens every moment.

2. The soul of man has a power of moving, or not moving all or any part of the body at pleasure.

Thus it resembles God, who can move all or any part of the universe at his will; and though a thousand millions of men united could not move the globe of our earth one inch, yet God moves it a thousand miles every minute, and has done so every minute for near six thousand years.

3. The soul has a power of determining the motion of the body this way or that way, without being herself first moved or impelled by any outward force; that is, the soul has a power of beginning motion of itself, which is indeed a true, a real, a wonderful power, and such as no mere matter in the world ever had, or is capable of.

Thus the soul resembles God, who can begin motions in the visible world this way or that way, as he pleases.

Note, The mean motion between the swiftest body in our system, and the slowest body, or the
mean

mean motion of all the heavenly bodies taken together, is about fifty-two thousand miles every hour since the creation, five thousand seven hundred years ago. What an infinitely active force is there in this divine nature ! what an infinite life and ability in the divine will, to be able to produce for thousands of years, without the least fatigue, the most astonishing variety of effects in the starry heavens, and the earth and seas below !

4. The soul of man manifests an amazing dominion or sovereignty of power in willing, in chusing, or refusing, in acting freely, or without being acted upon by any external agent.

Thus it resembles the sovereign and absolute God, who wills, who chuses or refuses, who acts freely in creation, in providence, in the preservation of the natural and rational world, in the whole administration of his vast affairs, and in the bestowing of his favours without being impelled by any external force, constrained by any foreign power, or giving an account to men or angels of his behaviour and conduct towards the work of his hands.

II. THE SOUL IS AN IMAGE OF THE OMNISCIENCE AND WISDOM OF GOD.

1. The soul has a power of reflecting upon itself, and surveying millions of its own ideas,
and

and the images which have been impressed upon it in the compass of fifty or seventy years, and it is capable of surveying ten thousand objects without itself.

No other creature below man is capable of this power of surveying its own existence, or the creation all round itself.

Thus the soul resembles the vast and capacious mind of God, who can reflect on his own infinite being, and all the immense treasures of his own ideas, at one and the same moment.

2. The soul of man hath a power of comparing ideas of all things in the visible world, and of reasoning and judging concerning past, present, and future things. The soul can bring up to its review and remembrance ten thousand facts and transactions in all past ages; to judge of the present state of all nations, and to foresee, with amazing sagacity, the future fates of empires, cities, and the individuals of mankind, for thousands of years to come.

Thus the soul resembles the boundless mind of God, which grasps, at one immense survey, all persons, things, actions, characters, in all worlds from eternity to eternity, in the vast depths of his understanding and knowledge, which is clear without darkness, distinct without confusion, infallible without doubt, easy without labour, has
pleasing

pleasing perceptions without pain, universal without limits or bounds.

3. The soul has a power of considering and proposing great and noble ends of life, and of acting always with some design or view of good and happiness.

An end is that for which a thing is done. Man always acts with a view to some end, and that end is either for some real or apparent good.

Man has a capacity of suiting means to ends, and thus the human soul is a resemblance of the understanding and wisdom of God.

God being the supreme immense eternal good, it is wise and beautiful in him to propose the complete discovery of his grandeur, and boundless perfections, as his highest end and design; and he has a prudence to suit and adapt the best means to this noble end of God.

4. The soul has a most surprising capacity to invent, contrive, improve, perfect, and beautify, many noble and liberal sciences, by considering the nature of causes and effects, and the dependencies of one thing upon another.

Thus it resembles the unbounded capacity of God, who grasps at once all the departments of knowledge, and penetrates to the very essences of all matter and spirit in the universe of being.

5. The

5. The soul hath a wonderful liveliness and rapidity of thought, and keenness of apprehension, on a thousand occasions.

It has an amazing power of flying from world to world, through the boundless empire of God.

It can represent to itself in a moment, in the twinkling of an eye, things at an infinite distance through all worlds, as if they were present to the very essence of the soul; and this it can do without the least trouble of local motion, even so much as an inch of space. No creature, except an angel, is capable of this astonishing rapidity of thought, and this striking resemblance to God.

6. The soul has a glorious power and capacity of forming to itself new regions and empires of knowledge, and creating new worlds of thought, which have no other existence but in the soul itself.

It is capable of producing many useful axioms or self-evident truths, solid maxims of wisdom, and noble theorems in science, in morals, and religion.

It is possessed of such bright intelligence as to be capable of perceiving, with intuitive rapidity, the self-evidence of many speculative truths, and discerning the self-evidence of many practical truths, demonstrating sublime theorems or speculative propositions, and solving, with piercing and

keen sagacity, many demonstrable practical propositions, and of shewing how such or such truths flow from a demonstration in so easy and clear a manner, as to discover its dependence upon the proposition, whence it is deduced, almost as soon as proposed and put into words.

Thus the soul is an image of God, who has the universal system of truth in the grasp of his infinite understanding.

These astonishing and noble perfections, with many others, are the properties of a human soul, which shew it to be an intelligent and spiritual being, of a nature quite different from that of matter, however modified or put into motion.

Could the blind shuffles of dead matter, however put into the most violent and rapid motion, ever produce the glorious effects of intelligence and thought?

Could a heap of sand in motion ever produce Euclid's problems and theorems in geometry?

Could a pile of ashes, put into rapid motion, ever produce Homer's Iliad, or Virgil's Pastorals and Æneid?

Could any refined animal spirits ever produce the copious and charming orations of Cicero, or the amazing energy and irresistible eloquence of Demosthenes?

Could

Could a mountain of dust, in a violent whirl, compose Milton's Paradise lost?

Could a prodigious whirlwind, or a vessel full of the most volatile and rectified spirits, ever compose Sir Isaac Newton's Mathematic Principles of Philosophy, or Mr. Locke's excellent Essay on the Human Understanding? Who can believe these monstrous absurdities, unless he be a stupid fool, a drivelling idiot, or downright raving madman?

VII. A distinct and extensive VIEW of the POWERS and AFFECTIONS of the SOUL, will farther evince its IMMORTALITY.

I. UNDERSTANDING.

This is called by different names, viz.

Common sense, or that power which perceives truth by a sudden impulse, independent of our will, according to an established law; and therefore called sense: and acting, in the same manner, upon all men, in all ages and nations of the world; and therefore called common sense.

Intelligence is a power of perceiving, in an instant, the self-evidence of any truth proposed to the soul.

Intelligence relates chiefly to those axioms, or truths, which carry their own evidence with them, and admit of no doubt: they cannot be proved,

because nothing is more clear and certain: they cannot be denied, because their own evidence is so bright and convincing, that as soon as the terms or words are understood, the mind assents, and is forced to own their truth.

This intelligence, or common sense, is the grand criterion of truth. For our own intuitive and self-evident perceptions, are the ultimate foundation on which all our reasoning rests.

The understanding is only another name for common sense, or intelligence. It is the power of perceiving objects, or it is that faculty whereby the soul has the knowledge of the existence and nature of things.

The understanding, like the eye, gives information of all objects proposed to it.

The understanding, or perceptive faculty of the soul, may be considered in two modes; passive and active: passive, or a mere capacity of receiving ideas or images of things: active, or a power of contemplating and working upon the ideas received: thus it approaches to the next power of the soul, called,

II. REASON

Is the power of placing ideas together, and comparing them with each other, in order to see their agreement or difference, and to infer one thing

thing from another, and thus draw just conclusions from true and clear principles, that is, make fair deductions from solid axioms and self-evident truths.

DEMONSTRATION

Is the regular and beautiful process of reason, or in other words, it is a chain of clear reasoning, beginning from some plain and undoubted axiom, and regularly descending, by a close connexion of ideas, till you come at your conclusion.

III. JUDGMENT

Is a power of perceiving the relation or respect that one thing bears to another, and of distinguishing the propriety or impropriety of actions.

It is that power of the soul which passes sentence on things proposed to its examination, and determines what is right or wrong; and thus it approves or disapproves of an action, or an object, considered as true or false, fit or unfit, good or evil.

IV. MIND

Is a power of receiving instruction, and of application, by hard study, to attain knowledge.

The mind can reflect on things past, and hath a foresight of things to come in the natural and moral world.

The mind hath an admirable sagacity or acute-
ness

ness of discovery to see into future events, and to discern the happy or terrible consequences of tempers and actions, considered as morally good or evil.

The mind can foresee and forecast, or provide for things to come, and guard against many ruinous consequences by the acuteness of its powers in the discovery of truth.

V. CONSCIENCE

Is a power of discerning instantly moral good and evil in our tempers and actions.

Conscience is the knowledge which a man hath of his own internal actions with regard to the divine law, and a consciousness that God gives an attention to, and passes judgment on, the same actions.

A good conscience is soon alarmed, easily convinced, much concerned, hard to forgive itself.

When conscience performs its office with accuracy and exactness, it will accuse a man when he does wrong, and commend and applaud him when he does right; hence will arise peace of mind or dread of punishment in a moment: in a word, conscience is instead of ten thousand witnesses to the existence and justice of God.

VI. MEMORY

Is a power of retaining the facts, images, and words, we learn; and recollecting those facts,
and

and recalling them to mind on every needful occasion

When an idea, fact, image, expression, or word, arises in the mind, with a consciousness at the same instant of time that we have had this idea before, we are then said to remember it.

A good memory is ready to receive, and admit with ease, ideas, words, or facts: it is large and capacious to treasure up these words and facts in great number and variety: it is strong and durable to retain, for a considerable time, those ideas and facts committed to it: it is faithful and active to recollect and suggest upon every proper occasion, all those ideas, facts, images, and sentences, which have been trusted to its care, or treasured up in it.

VII. IMAGINATION

Is a power of recollecting and assembling images, and of painting forcibly those images on our own minds, or on the minds of others.

The original efficient cause of all innocent pleasures of the imagination, is God himself.

The final cause of our being pleased with what is great, is, that we may be excited to contemplate the greatest object in the universe, the being and perfections of God; and that he might give our souls a just relish of such a glorious contemplation, he has made them naturally susceptible
of

of delight in the apprehension of what is great and unlimited like GOD ; such is the immensity of space, and the starry heavens, which are the temple and dwelling-place of GOD.

The final cause of the pleasures of the imagination in whatever is new, rare, or uncommon, is this :

GOD has annexed a secret pleasure to the idea of any thing that is new or rare, that he might encourage and stimulate us in eager and keen pursuits of knowledge, and inflame our best passions to search into the wonders of his creation and revelation : for every new idea brings such a pleasure along with it, as to reward any pains we have taken in its acquisition, and consequently serves as a striking and powerful motive to put us upon fresh discoveries in learning and science, as well as in the word and works of GOD.

BEAUTY is that quality in any object that excites
LOVE.

The final cause of beauty in the creation is to please and regale the imagination, and excite a rational love.

GOD has made such a boundless variety of objects appear beautiful, that he might render the whole creation more gay and delightful to our souls.

He