LETTERS,

&c.
LETTERS
ON THE
HUMAN BODY,
PRINCIPALLY DESIGNED TO PROVE,
THAT
THE BODY IS A MERE EFFECT
DERIVED
FROM THE SOUL,
AS ITS INSTRUMENTAL CAUSE,
AND THUS
FROM GOD,
AS ITS PRIMARY CAUSE;
AND THAT
CONSEQUENTLY IN EVERY HUMAN BODY
MAY BE SEEN
A DEMONSTRATION
OF THE
CONTINUAL PRESENCE AND OPERATION OF THE CAUSES,
Both Primary and Instrumental,
OF WHICH IT IS THE EFFECT.

BY THE REV. J. CLOWES, M.A.
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TO THE

CHURCHWARDENS, SIDESMEN,

AND THE REST OF THE

CONGREGATION OF ST. JOHN'S CHURCH,

MANCHESTER.

DEARLY BELIEVED,

About two years ago I presented you with a Work, entitled Letters on the Human Soul, &c. in which it was my intention to prove, not only the soul's immateriality and immortality, but also, what is of equal importance, that it is a spiritual substance and form, created to receive life continually from
god; consequently that it possesses no life properly and independently its own.

The present work on the human body may be regarded as a continuation of the foregoing one, and as an additional proof of the astonishing properties with which the soul of man is gifted by its merciful creator. For my principal design in this work is to show, that all the appetites, sensations, motions, and operations of the body, and even all its forms, are from the soul, and not from the body; consequently that they designate mental affections and powers, and were intended thus to conduct man to the knowledge of that invisible substance and form, called soul, by which his body is animated; and, at the same time, to an acquaintance with that divine being, by whom this substance and
form is continually vivified, sustained, and preserved in the order of its life.

Let it not then be supposed, that the body and its operations are alone the objects of my view in presenting you with the following Letters; for, had this been the case, I should have been content to refer you to the writings of those numerous and able anatomists, who have done themselves so much credit, and the world so much benefit, by their unwearied and accurate researches into the astonishing mechanism of the corporeal or material part of the human constitution.

These writings, however, excellent as they are, contain descriptions only of the casket of what may be denominated man, but tell you nothing of the jewels and other valuables which it contains; or, to change the meta-
phor, they introduce you only into the outer court of the knowledge of God and of yourselves, which court, ample and magnificent as it certainly is, is still but a court; and therefore, if you proceed no further, and thus stop short in the way to the Temple of Wisdom, to which that court was intended to lead, you will still know as little of what is passing in the temple, as if you had never entered into the court.

It is my purpose therefore, in the following Letters, to conduct you through the above court into the temple; or, in other words, to unlock the above casket for the exhibition of its treasures, by endeavouring to convince you, that the material body of man is a mere effect in this lower world, which effect has its instrumental cause in the soul or spirit, and
its primary cause in the divine source of life; and that, since cause and effect are one, and incapable of separation, therefore these three, viz. the body, or the effect,—the soul or spirit, or the instrumental cause,—the divine source of life, or the primary cause,—are in continual close connection with each other in every human being, inso-much that the first cannot subsist for a moment without the other two; neither hath it any power, appetite, sensation, or opera-tion, but what it derives from the other two.

For the material body, considered in itself, or separate from its soul, and thus separate from the divine source of life, is a mere lump of inanimate matter, and is consequently as incapable of seeing, hearing, tasting, smelling and feeling, as a stone, or any other mass
of material substances. Whensoever therefore man sees, hears, tastes, smells and feels, he has a full demonstration that some higher principle is at work within him, acting as an instrumental cause, and thus producing effects, which cannot otherwise be explained or accounted for. If too he will have the candour and the courage to pursue the enquiry, he will presently discover, that this instrumental cause cannot produce an effect separate from its primary or Divine cause; and that consequently every sensation and operation, excited either in the soul or body of man, is from a superior cause, viz. from the supreme Divine source of all life, in case the sensation and operation be in agreement with the laws of Divine order; but from the infernal source of all death, if opposed to those laws.
It is then my devout prayer that you may be led to discover, from the perusal of the following Letters, that there is in every human bosom a gradation of life, commencing with the first cause of all things, and proceeding through the soul, or instrumental cause, to its ultimate effect in the body, where it renders itself manifest by an indefinite variety of forms, of sensations, of appetites and operations. And my further prayer is, that thus, by a serious attention to what is passing every day in your bodies, you may be led on, not only to the knowledge of that first cause, but also to such a measure of humility, of love, of adoration, of gratitude, of obedience, as may prove you to be involved in that higher prayer of your redeemer, where it is written, "That they all may be one,"
AS THOU FATHER ART IN ME, AND I IN THEE, THAT THEY ALSO MAY BE ONE IN US, [John xvii. 27.].

In the blessed Spirit of this prayer, I remain, dearly beloved,

Your affectionate Friend and Pastor,

J. CLOWES.
CONTENTS.

LETTER I.
On the external Form of the Human Body, and on the Lessons of Instruction thence resulting in Regard to the Human Mind ........................................ 1

LETTER II.
On the Five Bodily Senses, and first on the Eye, and its Connection with the Eye of the Mind .......... 24

LETTER III.
On the Bodily Sense of Hearing, and its Connection with Spiritual Hearing.............................. 42

LETTER IV.
On the Bodily Sense of Taste, and its Connection with Mental Taste ........................................ 55
LETTER V.

On the Bodily Senses of Smelling and Touching, and their Connection with Mental Smell and Touch... 73

LETTER VI.

On the Bodily Acts of Eating and Drinking, and on the Spiritual Eating and Drinking to which they point 89

LETTER VII.

On Bodily Digestion, Absorption, Secretion, Excretion, &c. of the several parts of Food admitted by Eating and Drinking; together with the Reference of those Bodily Acts to correspondent Spiritual Operations 110

LETTER VIII.

On Bodily Sleeping and Awaking; together with the Reference of those Bodily Acts to correspondent Acts of the Mind ............... 126

LETTER IX.

On the Bodily Heart and Lungs, and their Connection with corresponding Principles in the Mind or Spirit 140
### LETTER X.

On the voluntary and involuntary Motions of the Body and its parts; together with their Application to the voluntary and involuntary Motions of the Mind, with its Affections and Thoughts ........ 154

### LETTER XI.

On the Motion of the Human Body, called WALKING; and on the Modes of Bodily Rest, called STANDING and SITTING; with their Application also to corresponding Acts of the Human Mind .......... 172

### LETTER XII.

On Bodily Health, Bodily Sickness, and Bodily Death; together with the Relationship of each to similar States of the Mind......................... 187
ERRATA.

Page 40, line 6 from the bottom, for conduct read connect.
Page 174, line 1, for the read this, and for this read the.
LETTERS
ON THE
HUMAN BODY, &c.

On the external Form of the Human Body, and on the Lessons of Instruction thence resulting in Regard to the Human Mind.

My Dear Sir,

Some time ago I had the gratification of addressing you on the subject of the human soul, by endeavouring to prove its immateriality and immortality, and especially its grand characteristic, as being a spiritual substance and form, created to receive life continually from God, the Divine Source of its being and of all its astonishing energies.

Will you now permit me to call your attention to a subject neither less wonderful, nor less edifying; I
mean the material mortal covering of your immaterial and immortal spirit, whilst I attempt to develop the various and important lessons of instruction, which the Great Creator, in His adorable mercy, intended to be presented daily and hourly to man, by its admirable form, and by its equally stupendous organs of sense, appetites, operations, &c.

I shall begin with its admirable form.

Perhaps, however, I ought rather to say forms; since it must be obvious to the most careless observer, that the human body, notwithstanding its aspect under a single form, is nevertheless a complex of forms, consisting of an indefinite variety of members, organs, &c. all of which, in their combined state, make one; whilst, in their separate state, they are each of them distinct forms, manifesting in their distinctness the same wonders of organization as in their combination. It is remarkable too, that each distinct form is, at the same time, a complex one; since, whether we regard the head, or the foot, the hand, or the fingers of which it is composed, we discover in each a combination of various constituent particulars, such as bones, muscles, nerves, skin, &c. all arranged in the most exact order, and all tending to make one form, whilst an indefinite variety of these one forms constitute the grand total or the form of the human
body. What then shall we say is the origin of this assemblage of *forms*, all so combined, as to present to our view a *single form*, and this the most perfect, the most beautiful, and the most complex of all others? Is it conceivable, or is it even possible, that any fortuitous concourse of atoms, as some philosophers have endeavoured to persuade us, could produce such an effect? This effect too was produced, as common sense dictates, long before the existence of human skill and contrivance, and therefore we are forced to confess, that the mechanism of the human body is totally independent of the art, invention, and design of man. To the great creator alone then, whose name is Jehovah, the One Primary Cause of the Formation, not only of *matter*, but also of *mind*, we are compelled to refer the production of the above most wonderful manifestation of His Divine power and wisdom in this lower World of Nature.

What a volume of instruction, then, all written in Divine characters, and edited by a Divine hand, is unfolded to our view in that external roll, or covering, which we call our bodies! For if these bodies be indeed the workmanship of God, then, it is plain, we behold in them visible proofs, not only of Divine goodness and intelligence, but also of Divine presence with us, and of Divine providence over us. We can
not, therefore, look at the whole, or at any part, if we look with attentive eyes, without seeing a reflected Image of our Heavenly Father, and hearing it say to us, that it is He that hath made us, and not we ourselves; we are His people, and the sheep of His pasture. Even our little fingers would thus testify to us our Divine origin, and impressing continually on our minds a devout sense of the near relationship in which we stand to the Creator of the Universe, would inculcate maxims of the brightest wisdom and most edifying sanctity. For if none but God can make a finger, and if every finger is besides a compound of innumerable particulars, and at the same time itself a particular, as making a part of the general body, then doth it not announce to us, with all the energy of its silent eloquence, that its Maker is our Maker, to whose goodness and wisdom alone we are indebted for the happiness of our existence, whether in reference to the whole, or to every part which enters into its composition?

I am persuaded, Sir, that I am not here speaking on a subject which is either new or strange to you, because your own intelligence and experience must often have led you to see and to confirm the truth of all that I am now remarking. Possibly, however, notwithstanding the bright evidence of this truth, which
has occasionally flashed on your understanding, you have still never accustomed yourself to reflect, that the human body, in the above instance, is an exact transcript and image of its parent mind, and especially of a regenerate mind, or one which is restored to the order of Heaven, since such a mind, alike with its body, is a compound of a variety of members, each of which members is, in its turn, also a compound, consisting of an indefinite variety of particulars. Allow me, then, to call your attention for a moment to this figurative character of your body, as to a subject of importance, which, perhaps, hath not heretofore been sufficiently considered, and which yet merits all consideration.

Every one knows, that what is commonly called the mind of man is a compound, consisting of will and understanding, both which principles are necessary to constitute mind, since each, separate from the other, is a mere nonentity. For the will, it is generally allowed, is the seat of man's love, as understanding is the seat of his thought; and as love cannot exist without thought, or thought without love, in like manner, and for the same reason, will cannot exist without understanding, or understanding without will. But who cannot see, that the will or love of man is a complex of loves, which are as numberless as the
various kinds and orders of goods, towards which they are directed, and that the understanding, or thought, of man is also a complex of thoughts, the multitude of which is, in like manner, proportioned to the same variety in the kinds and orders of the goods, about which they are occupied? It is evident then, that the human mind doth not consist of only one single love, or of one single thought, but of an indefinite variety of both, and that in this variety there are several orders and degrees, answering to and corresponding with the several parts of the human body. Thus one order and degree of loves and of thoughts may constitute the head in the mind, whilst another may constitute the trunk, another the arms and hands, and a fourth the legs and feet, the three latter being all of them in subordination to, and under the control of, the first, or highest, as is the case in the corresponding members of the body, which are all of them subject to, and at the disposal of the head.

Behold here, then, my dear Sir, not only a development of the origin of that stupendous organization which you observe in your own body, as consisting of a variety of members and organs, all subordinated to each other in a wonderful order, but a lesson too of the most interesting wisdom, respecting the formation, or to speak more properly, the re-formation of
your mind! For need I inform you, that in this mind of your's, there must, of necessity, be some **ruling** love, to which every other love shall be in subjection, and that it remains with you to decide what this **ruling** love shall be, whether the love of **God** and of your neighbour, or the love of self and of the world? It consequently remains with you to decide, what shall be the quality and character of your mind's **head**, since the **ruling** love, of necessity, constitutes the **head**; and also, what shall be the quality and character of the **trunk**, of the **arms** and **hands**, and of the **legs** and **feet**, &c. For if you are wise to make the love of **God** and of your neighbour your **ruling** love, then this spiritual love will, by degrees, gain the ascendancy over all natural loves, so as to reduce them to its own heavenly order, in which blessed case, every natural love, such as the natural love of glory, of wealth, of talent, of science, &c. will take a subordinate place, and assume a subordinate character, either of an **arm** and **hand**, or of a **leg** and **foot**, and will thus add to the perfection, beauty, and power of the mind, of which it is a member. On the other hand, if you are unwise to exalt the love of self and of the world to dominion in your own mind, by making it your **ruling** love, in this unhappy case, this natural and earthly love will, by degrees, become
your mind's head, and will accordingly compel all spiritual and heavenly loves to submit themselves as subordinate members, by converting some into arms and hands, and others into legs and feet; and possibly by casting out some even under the soles of its feet, until your whole mind be reduced to a mere infernal form of disorder, deformity, and mischief.

Need I again inform you, that, as the body consists of a variety of organs, members, &c. and cannot possibly be a body without that variety, even so it is in regard to the mind; and therefore you are to conclude, that in the regeneration, which is nothing else but the restoration of the mind and life to the order of Heaven, no single grace or virtue will suffice for the purpose, but a combination of graces and virtues will be requisite, some of one quality and degree, and some of another, but all capable of being so combined as to make a unit. It is not sufficient, therefore, that you cultivate in yourself the spirit of love and charity alone, nor yet the spirit of wisdom and faith alone, and least of all the exercise of works alone, but all the three are to be so united, as to make one angelic mind; in like manner as the head, the trunk, with the arms and legs, make one human body. For the same reason it will be necessary, as the Apostle expresseth it, to "add to your faith virtue; and to virtue
knowledge; and to knowledge temperance; and to temperance patience; and to patience godliness; and to godliness brotherly kindness; and to brotherly kindness charity,” [2 Peter, i. 5, 6, 7.]; since the perfection of your mind, like that of your body, will depend on the indefinite variety of heavenly graces, which, like so many distinct spiritual organs and members, enter into its composition, and are in due subordination to each other.

You see then, my good Friend, how, in the external form of your body, as consisting of a variety of organs and members, all arranged under one head, and all subordinated to that head, the Almighty, in His adorable mercy and wisdom, has been pleased to write a book of the most edifying and interesting instruction, respecting the formation of your mind; or, to speak more properly, respecting its reformation and regeneration.

But there is yet another singular and striking feature in your bodily form, which must not be overlooked, inasmuch as it also speaks a figurative language of the most profound wisdom, in regard to the form of your mind. The feature, to which I allude, is the general agreement and harmony established between what are commonly called the right side of the body, and the left.
Perhaps you have never been at the pains to examine this extraordinary feature with all that attention which it deserves. Allow me then to suggest a few observations on the subject, not with a view of unfolding the whole of its mysterious meaning (for that would require a volume), but only to put you in a train of reflecting within yourself on the wonders of Divine counsel, which the Almighty Creator has been pleased to store up, and present to your notice, in the astonishing mechanism of your corporeal frame.

It cannot have escaped the notice of a discerning eye, like yours, that the right side and the left of the human body bear a general resemblance to each other, which resemblance extends, also, to the particular organs and members which enter into the composition of each side. Thus you must have remarked, that the hair, on the right side of the head, is universally of the same colour with the hair on the left side, and that this agreement in colour extends likewise to the eyes, and to the cheeks, on each side of the face. You must too have further remarked, that the arms and hands, the legs and feet, on each side of the body, are so exactly proportioned to each other in length and thickness, that it rarely, if ever, happens that there is the slightest disagreement between them except what possibly arises from the habit of using
the right arm more than the left. But what, let me ask, is the cause and source of this astonishing, this universally extended harmony? Whence comes it to pass, or by what hidden law, that amongst all generations of men from the beginning of the world, and throughout the countless families of human beings in every part of the habitable globe, it was rarely, if ever, known that this harmony was interrupted? I am persuaded, that, in accounting for this phenomenon, you will never have the boldness, or rather the folly, to ascribe it to chance; because your own good sense will convince you, that what is commonly called chance is a mere imaginary agent, which has no real existence, and still less operation, except in the fancies of the thoughtless and irreligious. The phenomenon then is absolutely unaccountable on any other ground, than that of the Divine revelation which teaches, "Thus saith Jehovah that made thee, and formed thee from the womb, [Isaiah, xlii. 2]. And again, "And now saith Jehovah, that formed me from the womb to be his servant," [Isaiah, xlix. 5]. If then we believe in this revelation, we are constrained to believe also, that the harmony, of which we are speaking, hath its origin in the infinite and eternal deity; that it is a stupendous effect of that Divine goodness, and wisdom, and power, by which all things were originally created;
and thus that it is a standing and striking memorial, existing in all ages, and presented to the view of all people, that the human body bears in it a Divine impression, which perpetually exhibits the undeniable marks and characters of Divine skill, contrivance, and workmanship.

But to discover the whole of the Divine skill and contrivance, exhibited in this memorable instance, it will be necessary for you to elevate your intellectual faculty to a view of the mystery involved in the terms right and left, as applied to the body, until you discern that they apply also to the mind, as well as to the body; and are thus expressive of the distinct spiritual principles, which enter into the composition of mind.

You are surprised, perhaps, to hear that the mind hath its right and left, and that thus there is every reason to believe, that the right and left sides of the body, with their several organs and members, originate in a mental distinction, and owe their birth to it: but your surprise will cease, whosoever you are at the pains to consider the words of the Great Saviour, where He saith to His disciples, in speaking of doing alms, "Let not thy left hand know what thy right hand doeth," [Matt. vi. 3]; and again, where He describes the awful separation of the sheep from the
goats, at His second advent, in these words, "And he shall set the sheep on his right hand, but the goats on the left," [Matt. xxv. 33.]. For what profitable, or indeed possible meaning can be annexed to the precept, "Let not thy left hand know what thy right hand doeth," if it be supposed to relate merely to the left and right hands of the body? And what instruction again can be conceived to result from the different lots of the sheep and the goats at the last day, if by the Lord's right hand, on which the sheep were to be set, and by His left, on which the goats were to be set, nothing else was intended to be expressed, but the right and left hands of the body? We are compelled then, in exploring the true and edifying import of the above passages of Divine counsel, to interpret them according to their reference to some spiritual principles, distinct from, and superior to, the members of bodily organization; which principles can be no other than mental principles, and these discriminated in reference to the spiritual distinction between right and left.

Do you ask what is involved in this spiritual distinction between right and left, or in what sense the terms right and left can be applied to the mind or spirit of man?—I wish to reply, that it will be impossible for you to gain a clear and satisfactory idea
on this most interesting and edifying subject, until you consider, and consider attentively, that all things in the universe, which are according to Divine order, have reference to two distinct principles, called the good and the true, and that nothing is given in heaven, and nothing in the world, which hath not reference to those two principles: the reason is, because both the good and the true proceed from the Divine being, who is the source of all things. It will be necessary to consider yet further, that the mind of every man, if it be in Divine order, is a compound of the above principles, since, as every one knows, it is a compound of will and understanding, and the will was created for the reception of the good, as the understanding was created for the reception of the true.

Keeping now in view the distinction of these two principles, the good and the true, which enter into the composition of every orderly and well-disposed mind, you will be enabled to see clearly, that the great saviour had manifest reference to these principles, when he delivered the edifying precept, "Let not thy left hand know what thy right hand doeth," and also when He declared that, at His second coming, He would set the sheep on His right hand, and the goats on the left. You will discover too yet further, that by the right hand, in both the above passages,
He intended to mark and describe the principle of good, and by the left hand the principle of truth, because you will discern that this interpretation of the terms right and left is the only key, by which to unlock the deep and edifying meaning of each passage.

For let us apply now this key to the interpretation of the precept, "Let not thy left hand know what thy right hand doeth," calling the understanding of truth, with all its knowledge, the left hand, and the will of good, with all its affections, the right hand, and what shall we discover to be the interesting result? Shall we not read, in the Divine precept, a salutary caution to the following effect, viz. that in the doing of alms, or, what amounts to the same, the exercise of charity, good ought to be done from a principle of good, and for the sake of good, and not without that principle, inasmuch as that is not good. Thus, in the exercise of charity, man ought not to consult his understanding only, since it is possible that this principle may be under the influence of the love of self, and of the world; but he ought to consult the will of good, that so all his charitable exertions may be governed, guided, and sanctified by that will.

Let us apply the above key also to the Divine declaration, "He shall set the sheep on the right hand,
and the goats on the left," and what again will be the result? Shall we not perceive, that by the sheep here spoken of are meant all those, who are principled in heavenly good, which is the good of love and charity, and that by these being set on the Lord's right hand is signified, that, at the last Judgment, they will be exalted to an eternal conjunction with the Lord in His Divine principle of good? And shall we not perceive yet further, that by the goats here spoken of are meant those, who are not principled in heavenly good, though possibly they may be principled in the knowledges of heavenly truth, and that by these being set on the Lord's left hand is denoted, that they are sentenced to condemnation, and thus cannot be admitted into heaven, because they are void of the good of heaven, which is the good of love and charity; in their wills, notwithstanding the knowledge of the truth of heaven, which they may perhaps possess in their understandings?

Should you still want any additional proof, that the terms right and left have relation to mind, as well as to matter, you may find it abundantly in the testimony of the Sacred Scriptures, or Word of God throughout, on the important subject. For read only the book of Psalms, and observe what repeated mention is made of the right hand, as distinguished from
the left, and as applied both to the deity and to man,* and then tell me whether you think it probable, or even conceivable, that God Himself, in His own most holy book, should mark this distinction, unless it had involved in it a deeper and more edifying meaning, than what relates merely to the hands of the body. Read also what is written of the left-handed Ehud, a Benjamite, [Judges, iii. 15.]; and of the seven hundred chosen men left-handed, [Judges, xx. 17.]; and again tell me, whether you think it either probable, or conceivable, that this circumstance of being left-handed would have been deserving of record by God Himself, unless it had been designed to mark another left-handedness, perfectly distinct from that of the corporeal frame. It is written also in the book of the prophet Jonah, that "in the great city of Nineveh there were more than six score thousand persons, who could not discern between their right hand and their left hand," [chap. iv. 11.]. And is not this a further convincing proof of the truth of what hath been above observed concerning the right hand and

* See Psalm, xvi. 8, 11; xvii. 7; xviii. 35; xx. 6; xxi. 8; xxvi. 10; xliv. 3; xlv. 4, 9; xlvii. 10; lx. 5; lxxiv. 11; lxxvii. 10; lxxviii. 54; lxxx. 15, 17; lxxxix. 13, 25, 42; xc. 7; xciv. 1; cvii. 6; cix. 6, 31; cx. 1, 5; cxvii. 15, 16; cxxi. 5; cxxxvii. 5; cxxxviii. 7; cxxxix. 10; cxxii. 4; cxxiv. 8.
the left? For how very improbable it is, in the first place, that in a great city there should be more than six score thousand persons, who, literally, did not discern between their right hand and their left hand! And, in the second place, how much more improbable, even supposing the fact literally true, that it should have found a place in the Holy Records of the Almighty, unless it had related to a want of discernment of another, and infinitely more important kind, viz. the incapacity to distinguish between the good and the true, thus between the principles of the former in the will, and of the latter in the understanding!

But, my dear Sir, it is greatly to be feared that there are many Ninevites at this day, who, like those of old, cannot discern between their right hand and their left hand; or, to speak without a figure, who cannot, or do not, distinguish between the principles of good and the principles of truth. Let me earnestly caution you then, as you value the possession of all that is wise and good, against being betrayed into this miserable and mischievous folly. With this view, let me counsel you to consider, again and again, that your mind, like your body, hath two arms and hands, or two operative powers, the one of the will, and the other of the understanding; or, to express it otherwise, the one
of love and its affections, and the other of truth and its persuasions. Think then with yourself of what importance it is, that these two arms and hands should be joined together, so as to act in unity; in other words, that your will and understanding, your affections and persuasions, should be in harmony and concord with each other, so as to become mutual helps to each other in the great work of your regeneration and salvation. For what can your will and affections avail you in this great work, unless they be under the guidance of an enlightened understanding and persuasions? What again can an enlightened understanding and enlightened persuasions avail you, unless they lead you to, and confirm in you, the heavenly principles of love and charity in your will and affections? Let the formation of your body then, in this instance, be a lesson to your mind. For mark now how your right and left arms and hands are mutual aids to each other, and how this is the case too with your right and left eyes, your right and left ears, your right and left legs and feet; and what tremendous consequences would ensue if it was not the case. For suppose that your right arm and hand refused to act in concord with the left, or the left with the right; and that your right eye, in like manner, was at disagreement with the left, so that whilst one eye saw one shape and colour in an
object, the other eye saw a shape and colour the very reverse: suppose too that one ear heard one sound, whilst the other ear heard a different one, or that one leg and foot attempted to move in one direction, whilst the other was urgent to move in another:—Who cannot perceive that, in all these cases, an endless confusion would ensue in all the sensations and operations of the body, and that the terrible consequence would be the destruction of all orderly sensation, and the annihilation of all orderly operation? Who then cannot perceive, for the same reason, that similar dreadful results would follow from the disagreement and disunion of the affections of the will and the persuasions of the understanding, in the human mind?

It is, I fear, but too common a thing, in the great concern of salvation and eternal happiness, for men to depend, either on purity of will alone, to the exclusion of truth in the understanding, or on the knowledge of truth in the understanding alone, to the exclusion of purity of will. Thus some make the commandments every thing, and a creed nothing, whilst others exalt the creed above the commandments, and rest their salvation on its pre-eminence. Some again depend on a life of charity separate from faith, whilst others regard faith as the master-key to the kingdom of heaven, and make charity of little or no account. But what shall
OF THE HUMAN BODY.

we say of this division and disjunction of principles in the human mind, or *what comparison shall we compare it*? Is it not like separating the *right side of the body* from the *left*, and thus *putting asunder what *God hath joined together*? Is it not making the *right eye* say to the *left*, *I have no need of thee*, whilst the *left* retorts, in its turn, *I have no need of thee*? Is it not putting the same language of independance into the mouth of the *right ear*, the *right hand*, and the *right foot*, in regard to its brother and companion the *left*? May it not therefore be properly and with truth asserted of those who exalt the *commandments* to the exclusion of a *creed*, or who exalt *charity* in a state of separation from *faith*, that they cut off their *left hands and feet*, pull out their *left eyes*, and stop their *left ears*? On the other hand, may it not, with the same truth and propriety, be asserted of those, who magnify a *creed* to the exclusion of the *commandments*, or who annihilate *charity* by assigning to *faith* all the power of salvation, that they are the companions of the *left-handed* Ehud, a Benjamite, [Judges, iii. 15.]; and of the *seven hundred chosen men left-handed*, [Judges, xx. 17.]; and besides, that their *right eyes, right ears, and right feet*, are discarded from all communication and connection with the *left*.

Allow me then, *my good Friend*, to close my long
letter with a short lesson of counsel on the interesting subject of which I have been treating, by earnestly cautioning you against the separation of the principles of right and left, or of will and understanding, of goodness and truth, or of charity and faith, in your own mind and life. For this purpose, accustom yourself to reflect continually, that the separation of these principles is only another name for their destruction. Let it be your constant labour then to join them together, by assigning to each its proper value and importance. I do not mean to say, that each is of equal value and importance, because assuredly, in point of rank and precedence, the will is entitled to pre-eminence over the understanding, goodness over truth, and charity over faith; but then I would insist, that it is perfectly consistent with this pre-eminence, that understanding, truth, and faith, should have their proper post of honour allotted them, and should at all times be cherished, cultivated, and consulted, as the brethren, friends, and necessary counsellors of will, of goodness, and of charity. Give then to the principles of will, of goodness, and of charity, as constituting properly your right side, the ascendancy in your mind and life, but give, at the same time, to understanding, to truth, and to faith, a proximate dignity and interest, as constituting properly the left side; and rest assured
that, in this case, all will go well with you both in time and in eternity. For, in this happy case, you will be found in the blessed number of those, who "worship 

goD in spirit and in truth," [John, iv. 24.]; thus not in spirit alone, nor in truth alone, but in spirit and truth united, consequently in the united principles of love and of knowledge, of speculation and of practice, of faith and of obedience; recollecting for your encouragement, that "the Father seeketh such to worship Him." [verse 23.].

On some future occasion, I hope to be able to continue my observations on the human body. In the mean while I remain, with devout prayer for your best interests,

Dear Sir,

Yours, &c.
LETTER II.

On the Five Bodily Senses, and first on the Eye, and its Connection with the Eye of the Mind.

My Dear Sir,

It cannot have escaped your observation, that the five bodily senses, called seeing, hearing, smelling, tasting, and touching, are the only doors of your communication with the outward visible world of nature, insomuch that if these doors are removed, or even closed, you would be as insensible as a stone to all the variety of earthly objects by which you are encompassed; and thus, instead of enjoying the splendour, and beauty, and delights of the princely palace, which is given for your habitation here below, you would find yourself a miserable captive in a dark and silent prison, shut out from every sensation of external comfort and enjoyment. You must consequently have noted, that you are indebted to the eye for all the delights, which gain admission through that organ into the mind, and in like manner to the
ear, and the rest of the senses, for the several gratifications, with which they are continually solacing and supporting you, by presenting you with an exuberance of their multiplied and enchanting powers of affecting you. I cannot therefore for a moment doubt, but that in a mind like yours, the blessed song of praise and gratitude must often have been elevated to the Father of Mercies, in humble and thankful adoration of the goodness which suggested, of the wisdom which devised, and of the power which constructed so many inlets for the reception of all that is delightful, interesting, and edifying in this lower world.

And here I might call your attention to the astonishing mechanism, displayed in the fabrication of the organs of the above senses, and manifesting a skill, in comparison with which all the works of human contrivance and ingenuity are rude and unskilful. For examine only the wonderful internal structure of the eye and the ear, as made known by the experimental discoveries of modern anatomists. Look attentively, I say, at the organ of sight, with all its several appendages of its retina, its coats, its three fluids—called humours,—its cornea, its pupil, and its chrystaline lens, &c. all arranged together in an order the most exactly suited to admit all the modifications of light, and thus promote vision. Look next at the organ of
hearing, with its appendages, consisting of a drum, a hammer and anvil, a stirrup, a labyrinth, a cochlea, &c. all again so admirably arranged, as to render sensible all the modifications of the air, and thus admit every possible variety of sound. Let me then ask you, whether, in these two single specimens of divine workmanship, you do not discover a skill and a wisdom as far exceeding all that is human, as heaven is above earth, or as Infinite is superior to finite.

But it is not my present intention to dwell merely on the external form and structure (astonishing and edifying as they are) of the several organs of your bodily senses; what I wish rather to impress on your mind is the importance of the uses, both temporal and eternal, both natural and spiritual, for which they are designed by the Great Creator. Permit me then to begin with the uses of the eye; and, first, with its natural and temporal uses.

It cannot have escaped your observation, that the natural and temporal uses of the eye are both various and interesting, because daily experience must have taught you, that you are indebted to the instrumentality of this wonderful organ for all the multiplied gratifications resulting from the admission of natural light, and the images of natural objects, into the otherwise dark and empty chambers of your intellectual mind. For
without this organ, all the splendour and beauties of outward nature would be lost upon you; colour would be colourless, shape shapeless, and every glory and stupendous object of creation would be hidden under a veil of impenetrable darkness. Even the bright rays of the sun of this lower world would be deprived of all their cheering influences, and you would find yourself, to all intents and purposes of recreation, a blind inhabitant of a sun-less, moon-less, and star-less cavern. In point, therefore, of mere animal gratification, the immense debt which you owe to the Creator of your eyes is incalculable, and defies all the powers of arithmetic.

*Animal gratification,* however, forms but a small and comparatively trivial part of the natural and temporal uses and blessings which you are perpetually deriving from the organ of vision. For, lo! what a multitude of nameless, yet interesting, objects are every moment gaining admission, through that *small aperture,* and entering into the outward court of your mind, where they are stored up as rudiments for its future formation and growth; whilst their *material images* are gradually putting off, and they assume a new aspect under the higher character of *intellectual ideas!* Perhaps you have never, as yet, paid due attention to this singular metaphysical phenomenon, in the birth
of that part of your constitution which you call rational and intelligent, and how it is the continual result of the transplantation (if I may so express myself), through the medium of external vision, of all the visible objects of creation in this lower world, into the interior recesses of mental power and operation. You forget, therefore, that thought, reason, intellect, &c. owe their birth, in a great measure, to the stores of material images introduced by such transplantation, since without those images, there would be a deficiency of the ideas necessary to constitute a thinking, rational, and intellectual mind.

But, on this occasion, a caution may be requisite, to guard you against the error, into which some modern philosophers and metaphysicians have been betrayed, whilst, in opposition to all the rules and maxims of sound philosophy, they have ascribed to external material substances the power of insinuating themselves into the mind through the organ of vision; and have thus invested those substances with an ability which doth not, and cannot, belong to them. For what eye cannot see, that matter, howsoever it may be modified and organized, is in itself dead; and, consequently, is utterly incapable, of itself, to enter into mind, so as to form images there? What eye, therefore, cannot see further, especially if under the illumination of heavenly
light, that whensoever the images of natural things are introduced into the human mind, it is by virtue of a faculty—not inherent in those things themselves, nor yet in the organ by and through which they gain admission—but implanted in every man by the Great Creator; being the constant and wonderful result of the life which every human being receives continually from God? Had your favourite author, Mr. Locke, then, suffered his intellectual sight to be opened by this edifying truth, that all life is from God, and particularly the life of man, and that hence man derives the astonishing faculty, not only of seeing the various subjects of outward nature, but also of transplanting them for use into the interior of his own intellectual mind, he would never have cherished the groundless idea, that matter, by its own activity, ascends into and forms that mind; but would rather have adopted the sublime wisdom which teaches, that mind, in connection with the life which it receives momentarily from the Divine Source of life, takes to itself, for its own use, the material images presented to it by the various material substances with which it is surrounded. Let me then earnestly caution you how you give too much credit to great names, in their speculations on mind and matter; whether they assign to the latter a power which belongs only to the former, or to the former an inde-
pendant faculty of *its own*, separate from the life which it derives continually from the *supreme source* of life and being.

There is yet another caution, to which, on this occasion, I am anxious to call your attention, as your only security against mistaking *instrumentals* for *principals*; and thus falling into the dangerous error, for instance, of supposing that, in the grand concern of bodily sight, the *eye* is a *principal*, and not merely an *instrument*. For the truth is (and I am persuaded you will subscribe to it, whensoever you give yourself time to reflect), that the organ of vision, called the *eye*, doth not, *of itself*, see, but is only an *instrumental medium* for the conveyance of sight to some other and higher faculty in the interior of your constitution. For the organ of vision, it is plain, is merely *material*; and consequently, like every other *material substance*, is utterly incapable either of *seeing* or *feeling*. You must look then to some other source within yourself, before you can discover the wonderful faculty of vision, or that astonishing power which enables you to admit into yourself all the glories and beauties of external nature for your comfort and edification.—And what can this other source be but *mind*? Yet what is *mind*, but a substance and form capable of receiving life from its *great creator*; consequently, in respect
to that Creator, a mere instrument, whilst the Creator Himself is the grand and only principal? The real fact therefore is, that God alone sees independently, and that all other substances, whether of mind or matter, are merely dependant instruments for communicating the blessings of sight to His otherwise blind and sightless creatures.

But enough, I trust, has been said to convince you of the natural and temporal uses of the eye; and how infinitely therefore you are indebted to the Divine Author of your being for a gift of such surpassing excellency, by virtue of which you are enabled to enjoy all the blessings of light, all the gratifications resulting from a view of the sublime and beautiful objects of creation, and, what is of still higher importance, to admit into yourself the materials necessary to form intellectual ideas; and thus, by transplanting the images of the natural and visible things of this lower world into the interiors of your constitution, to promote the birth and growth of that intellectual mind, which is to be your capacity of receiving, of believing in, and enjoying the great realities of that higher and eternal world for which you was created.

Allow me now, therefore, to pass on to the consideration of uses—even more important than those of which I have been treating—by calling your attention, as
was proposed, to the *spiritual* and *eternal* uses intended to be derived from the organ of vision.

It has been already shown how the images of natural objects, when presented to the human mind through the medium of the bodily eye, are serviceable in forming the intellectual mind, by becoming a plane, or ground-work, for the production of intellectual ideas. But are you aware, that an *intellectual mind* is only another term to express an *intellectual eye*; and that the objects of the sight of this eye are all the forms and colours and qualities of *truth*, whether it be scientific, rational, or spiritual truth? Are you aware, therefore, that there is a certain relationship subsisting between the *bodily eye* and the *intellectual eye*, so that what is true of the former, in regard to natural objects, is true also of the latter, in regard to spiritual objects? The bodily eye, for instance, introduces to your notice all the grand objects of this lower world, so as to convince you, not only of their *existence*, but also of their *instrumentality to solace* and *delight* you. In like manner, your *intellectual eye* introduces to your notice the more sublime objects of another and higher world, attended with a similar *conviction of their reality*, and of their tendency to promote your bliss. Do you ask what those more sublime objects of another and higher world are? I would.
reply, they are all such objects as are presented to your view in the volume of REVEALED WISDOM, viz. the being and attributes of the one eternal god; His manifestation in the flesh; His connection with the human race, not only as a creator and perpetual preserver, but as a redeemer and perpetual regenerator; His everlasting kingdom also, with its nearness to man, both as a present and future possession.

But you will tell me, perhaps, that it is impossible for you to attain to a belief in the existence, the nearness, and important reality of such invisible and eternal objects, as full and as convincing as that which you enjoy respecting visible and temporal objects; and that, consequently, the evidence resulting from the testimony of your bodily eye is more to be depended on than that which results from the testimony of your intellectual eye.

I am well aware, that an impression of this sort prevails in many minds, but let me entreat you, my dear Sir, to consider whether it be a just impression. For why should not the objects of intellectual sight be regarded as of, at least, equal reality with those of bodily sight? You say that the sun of this world has a real existence, because you see it with your bodily eye, and you would laugh at any one who should dis-
pute your testimony. But why then will you not say that another sun exists, with the same reality, called the Sun of Righteousness, which is presented to the view of your intellectual eye in the bright pages of the Eternal Truth? [See Malachi, iv. 2.] There can be no just reason assigned for a want of evidence in the latter case, but what is grounded in a disbelief or doubting the Divine testimony of the Word of God. Being persuaded, however, that no such disbelief or doubt has any place in your mind, I am perfectly satisfied that, whensoever you will give yourself a moment's time to reflect on the subject, you will then discern clearly, that the glorious sun, presented in that Holy Book to your intellectual eye, demands as full a belief as to His existence and wonderful properties, as the sun of this world which is presented every day to your bodily eye. And if the Sun of Righteousness exists, we are then compelled to allow that there must be a world also, called the eternal world, with all its various inhabitants and objects, on which that sun may exert its blessed influences. For what is a sun without a world to shine upon? And what is a world without inhabitants and objects?

You see then, my good friend, from the above statement, that one grand spiritual and eternal use of the bodily eye is to form an intellectual eye, by virtue of
ON THE BODILY SENSES.

which you may be enabled to discern clearly (provided you acknowledge the Divine Testimony of the word of God), not only the reality of the existence of a spiritual sun, called the sun of righteousness, but also the existence of an eternal world, with all its variety of spiritual inhabitants and objects.*

Allow me now to call your attention to another spiritual and eternal use of the same bodily organ.

But here I must beg leave to address you as a man, who possesses, not only a bodily eye for the purpose of admitting into your mind all the grand objects of outward nature, but also an intellectual eye, capable of viewing those objects in the interior light of truth; and thus of collecting from them all that sublime and heavenly wisdom which they are intended to convey.

Too many, alas! in this respect, may be said to have only one eye, viz. the eye of the body, whilst they either put out, or what is the same thing, never open the intellectual eye,—thus drawing down upon themselves

* Concerning this expression, the sun of righteousness, it may, perhaps, be necessary to suggest a caution to the Reader, lest he should be led to suppose, that the great redeemer, to Whom the expression is manifestly applied by the prophet, is to be regarded as a sun; whereas the truth is, that the great redeemer, Whose high and holy name is JESUS CHRIST, is a divine man, and to be regarded therefore as a divine man, whilst the holy influence of His love and wisdom is figured and marked as a sun, to denote that the All of heavenly love and wisdom is from Him and is His.
the just, but awful expostulation and censure of the great Saviour, "Having eyes, see ye not?" [Mark, viii. 18]. Persons of this description, therefore, in beholding the exterior forms of the things of this world, see them, and yet do not see them, because they see only their outward forms, sizes, and colours, but do not see the wonders and the glories of that infinite and adorable goodness, wisdom, and power of the great Creator which they were intended to display. They behold nothing, therefore, but the husk and shell of things, which in themselves are dead, whilst they are totally blind to the living principles within, of which the husk and shell are mere coverings. And (what is of still more lamentable importance) in reading the holy Oracles of the eternal wisdom, which were revealed from heaven for the blessed purpose of opening their eyes to a view and contemplation of an everlasting world, and of their sacred connection with it and its God, they still discern nothing but chaff; because they limit their views by looking only at the sense of the letter of the Book of Life, without opening their intellectual eyes to see, and their penitent hearts to feed upon, the rich and nourishing grain of heavenly love, charity, holiness, and blessedness which are stored up under the letter.

I am persuaded however, my excellent Friend, that
I am not here delineating your character, since whether you take a view of the works of the Almighty, or of His holy word, I fancy that I always see you penetrated with a devout sense, not only of what they appear to be, but of what they really are. In beholding, therefore, the external objects of this world of nature, your pious and penetrating eye looks through them, as well as at them, and thus sees them in their transparency, alike as in their brilliancy. Your view thus passes through the surfaces of things to the contemplation of their insides, where you are at once astonished and edified at the perception of a love, a wisdom, a goodness, and a power, which, whilst it abases you under a profound sense of your own comparative nothingness, consoles you, at the same time, by the conviction, that you are the blessed and favoured child of the Divine Author both of your perception and of the wonders which excite it. In the works of God, therefore, you see (as much as mortal can see) God Himself; you adore His perfections; you grow wise by His wisdom; you cultivate an acquaintance with all that is truly excellent, grand, and edifying: thus you ascend, through the aid and instrumentality of the organs of external vision, to the throne of the Most High, and take your eternal seat with Him; agreeable to the Divine promise to every child of wisdom
who exalteth his creator above himself and the world, "To him that overcometh will I grant to sit with Me in My throne, even as I also overcame, and am set with My Father in His throne," [Rev. iii. 21.].

In reading too the word of God, as in contemplating His works, methinks I again see you ascending the high mountain of the Divine love, purity, and holiness, since whilst your bodily eye is occupied in the outward letter of the sacred volume, your intellectual eye is soaring in the elevated regions of its internal spirit and life. You presently discover, therefore, as you read, the bright and beneficent countenance of the great redeemer, Whose high and holy name is Jesus Christ. You behold Him condescending to become a man, that He might effect the redemption and salvation of men, by fighting against and subduing the powers of darkness, by teaching the interior truths of His own Divine wisdom, by setting an example of the purest holiness, and by finally making His humanity one with His divinity, that so all mankind, in all future ages, might by faith and love have access to Him, and conjunction of life with Him. You learn also the heavenly lessons of humility, of self-denial, of meekness, of charity, of well-doing; and of combat against sin,—by the practice of which you are to become the follower and new-born child of this great
ON THE BODILY SENSES.

Thus your bodily eye is again the instrument of opening your intellectual eye, whilst your intellectual eye is again the instrument of leading you to the knowledge and love of Jesus Christ, the manifested and only true God; of teaching you the true wisdom of life; of enabling you to gain the victory over yourself and the powers of darkness; and thus of finally introducing you to all that purity of regenerate and all-conquering love, to which is extended the blessed promise, "To him that overcometh will I give to eat of the tree of life, which is in the midst of the Paradise of God," [Rev. ii. 7.].

But whilst I am thus pointing out to you the uses, resulting from the organ of bodily sight, I must not forget to warn you of some mischiefs and dangers to which you are exposed from its abuse. Allow me then to observe, that the eye of the body, like every other bodily sense, will require the watchfulness and control of some principle superior to itself, as a security against its exaltation to a pre-eminence, which, if not checked, may prove destructive, not only of your temporal, but your eternal interests and happiness. It is impossible, in the compass of a letter, to note all the instances, in which bodily vision may be thus your deceiver and betrayer; but there is one of such magnitude that I cannot pass it over in silence, and perhaps
this one, if properly attended to, may enable you to discover and guard against the rest. The instance, to which I allude, is the tendency of bodily vision (I may add also of intellectual vision), to exalt itself above every other vision; and thus, by elevating itself, its testimony and its delights, above the testimony and delights flowing from superior sources, to separate itself from the God to Whom it owes its existence, and by this separation to plunge itself into all that blindness and wretchedness, pointed out by the Great Saviour, where He says, "If thine eye be evil, thy whole body shall be full of darkness, [Matt. xvi. 23.]. I am persuaded that I am not here speaking a language which you will deem strange and unintelligible, and therefore I am sure you will join me, on this occasion, in devout prayer to the Father of mercies, that both you and I, and every other human being, may be wise, in the exercise of all sight, whether bodily or intellectual, to secure that single eye, which renders the whole body full of light, [Matt. vi. 22.]. You will thus make it your constant earnest endeavour to conduct all your inferior organs of vision, with the higher principles of the fear and love of the Most High, under the humble grateful acknowledgment that these organs are indebted to their Great Creator for all their astonishing powers; and that those powers can
only become blessed in proportion as they submit and open themselves to the guidance and government of the Supreme Good and Supreme Truth, in the supplication of the Psalmist, "Turn away mine eyes from beholding vanity," [Psalm cxix. 37].

Having now, I fear, wearied your patience by descanting on the uses of the bodily eye, I shall reserve the consideration of the uses of your other senses till another opportunity. In the mean time, believe me,

Ever yours, &c.
LETTER III.

On the Bodily Sense of Hearing, and its Connection with Spiritual Hearing.

My Dear Sir,

In my last letter I endeavoured to point out some of the more important uses, both natural and spiritual, which you derive from the sense of seeing; and thus to convince you of the immense debt which you owe, in common with every other human being, to the divine author and giver of such a sense. Allow me now to call your attention to the four other senses, in their order, viz. hearing, tasting, smelling, and touching.

These senses, like the sense of seeing, have their several organs, as the ear, the tongue and palate, the nostrils, and the skin, all which organs, when explored by anatomical skill, bespeak a wisdom Divine and incomprehensible; compared with which the utmost ingenuity of man is but like the light of a candle compared with the splendour of the sun.
These senses too, again, like the sense of seeing, have their several gratifications, as must be obvious to every one from daily experience; for what human being hath not been made sensible, at times, of the various delights excited by the harmony of sounds, by the relish of meats and drinks, by the refreshments and delectations of odour, and by the more exquisite exercise of feeling?

Lastly, these senses have their uses, which uses are both temporal and eternal, both natural and spiritual, as I shall now endeavour to show, beginning with the uses of the ear; and, first, with its natural and temporal uses.

On this subject, however, it is impossible, in the compass of a letter, to enter into particulars, because it would require a volume to note all the natural and temporal benefits which man derives from the sense of hearing.

Yet there is one benefit so pre-eminent and distinguished above the rest, that it must not be passed over in silence; I mean the benefit resulting from conversation and discourse, or that interchange of thought and affection which takes place amongst mankind in the ordinary intercourse and engagements of society. For what an ample store, not only of gratification, but also of useful and edifying instruc-
tion, is thus communicated, every day, from one mind to another, through the instrumentality of that small organ called the ear! Knowledge is thus brought into general circulation, and, like every other gift of the Divine Providence, becomes, as it were, a common property. Nor is it knowledge alone which is conveyed from one mind to another, by this wonderful channel, since it must be obvious to every person of reflection and observation, that by discourse the affections are wrought upon, the will is moved, and the whole man, in many cases, becomes changed as to his purposes, his inclinations, and the general temper and spirit of his life. As therefore, according to what was observed in my last letter, the eye is instrumental in the introduction of material images, necessary for the formation of intellectual ideas, and thus in giving birth and growth to the intellectual mind, in like manner, the ear is instrumental in admitting sounds,—by virtue of which, not only the intellectual, but also the voluntary principle of man is operated upon and cherished, whether that principle be grounded in good or evil. The two organs of sight and of hearing, therefore, unite in this use, that each is subservient to the purposes of mental growth and perfection,—the former being adapted principally to the service of the intellectual mind, whilst the latter is adapted to the
service both of the *intellectual* and *voluntary* mind, but especially of the *voluntary*. It is the office, then, of the *eye* to supply the rich materials or rudiments of *thought* and *intelligence*, but of the *ear* to furnish the more valuable materials or rudiments of those *numberless affections* which enter into the composition of the human *will*.

I might add much more, if necessary, on this very fruitful and interesting subject of the *natural* and *temporal* uses of the *organ of hearing*, and thus lead you to a more distinct estimation of the immense debt which you owe to the *almighty father* of your being, for having originally bestowed upon you, and so long continued to you, such an inestimable blessing: but it is time that I hasten to the more important consideration of the *spiritual* and *eternal* benefits which you derive from the same organ.

And here I might still continue to dwell on the advantages resulting from ordinary *conversation* or *discourse* with your fellow-mortals, which is frequently over-ruled of the *divine providence* of the *most high* to the purposes of *spiritual instruction* and im-

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*It is a fact, which has been often noted by philosophers, that sounds operate principally on the affections, but not on the thoughts; thus that they tend to increase the energies of the will, but not to add light to the understanding.*
provemeit; and which yet, without the organ of hearing, could neither be enjoyed as a *gratification*, nor turned to good account as a *lecture*. But, passing by this benefit (which yet you must allow is no inconsiderable one), what think you of the privilege of holding converse with *God* Himself; of imbibing the lessons of the *eternal wisdom*; of hearing the voice of the *infinite and eternal*; and thus of listening to the instructions of that *divine speaker*, of whom it is written, "*Never man spake as this man?*" Yet every time that you hear the *word of God* read, you enjoy this blessed privilege, and thus your little organ of hearing is made an instrument of associating you with angels; of feeding you with their food; of enabling you to drink of their *cup*; of placing you in the presence of them and their *God*; and thus of raising you above yourself, your sins and your follies, to an eternal conjunction of life with all that is holy, wise, and happy in the kingdom of your *heavenly father*.

Do you believe then (as I am persuaded you do), that the *word of God* is the *voice of God*? And do you believe further, that both yourself and all mankind have *ears* to hear this *voice*, and that he who *hears shall live*? You can then want no argument to convince you how much you are indebted to that wonderful *faculty of hearing*, by which you are enabled, not only
to listen to the language of men, but to hearken also to the speech of the most high, and by hearkening to live for ever.

But here you will forgive me if I take the liberty of suggesting a word of caution, both respecting the organ of hearing, and also the thing heard, in order to guard you against some dangerous mistakes, into which the generality of mankind, it is to be feared, are betrayed on these interesting subjects.

And first, in regard to the organ of hearing.

It is but too common a thing for men to suppose, that the bodily ear is what hears, whether in relation to the speech of man, or to the speech or word of God; whereas it must be plain to every reflecting person, that the bodily ear is only an instrument for the conveyance of sounds to some interior ear, and that therefore the term hearing will depend altogether on the state of this interior ear. As, for example:—You hear, with your bodily ear, a friend speak to you; that is to say, you receive with your bodily ear certain impressions of sound, which are conveyed, through that instrument, to some interior organ of hearing. For how plain is it to discern, that what the bodily ear receives, or hears, is nothing but an impression of sound, and that this ear is not at all affected by the sense or meaning involved in that impression; conse-
quently, that the *true hearing* of what your friend says to you will depend on the manner in which it is received by some *interior faculty*! For all speech, you must have observed, is made up, or consists of, two parts, viz. *outward expression*, and *inward sentiment*, which inward sentiment again consists of two parts, viz. one part affecting the *understanding*, and the other the *will*. Of course, the speech cannot be said to be *completely heard*, unless it be heard as to both its constituent parts. Suppose then, that whilst your friend is speaking to you, your mind (which is the proper organ of hearing) is intent upon other concerns, and therefore uninterested in your friend’s conversation, is it not possible, and even probable, that you will, in such case, receive *only one part* of his speech, viz. the *outward expression*; whilst the other part, viz. the *inward sentiment*, will *not* be received, thus *not* heard, because not attended to? Thus you will, at one and the same time, hear and *not* hear, since you will hear only an impulse on your bodily organ of hearing, but will *not* hear the impression intended to be made on your mental and only proper organ of hearing.

But it may be that the *sentiment*, contained in your friend’s discourse, was designed to affect, not only your *understanding*, but also your *will*, by requesting
of you some favour, or by presenting some petition, which you are not disposed to grant, and to which, consequently, your will is not inclined to listen;—is it not plain, in this case, that though your bodily ear receives the sound of your friend's voice, and though your intellectual ear receives his meaning, yet the ear of your will, which is most properly your ear, doth not receive his meaning, and of course doth not hear the real and most important part of his discourse!

It is evident, then, that the sense of hearing in man is twofold, viz. external and internal, and that the internal sense again is twofold, viz. intellectual and voluntary; and that, of course, man can never be said to hear completely, until he hears both with his outward or bodily ear, and also with his inward or mental ear; and not only with his intellectual but also with his voluntary ear.

And this leads me to my second caution, grounded in the consideration, not only of the organ which hears, but also of the thing heard. In treating, however, on this subject, I shall not waste your time with varieties, but shall confine my observations to that one thing needful, viz. the word of God, which, I am persuaded, you will think, with me, to be infinitely better worth your attention than any other word, or speech, that can enter your ears.
What then is this wonder of wonders, called the word of God? Shall we say that it is a mere dead letter, or history, or even a code of moral instruction, which has in it no Divine meaning; and which was intended only to make an impression on the outward ears of our bodies, or on our conduct as moral agents? We must then deny that it is the word of God, unless we will be rash enough to assert, that God has no design in speaking except to affect our outward senses by noise and sound, or to regulate our manners as members of civil society. But if we cannot bring ourselves to assent to such a rash assertion, we must then conclude that there is something in the word of God besides sound, and history, and morality; and that this something, too, must be the will and wisdom of the divine speaker—just as in the words of man (if he be sincere), is always contained the will and the wisdom of man. This conclusion, too, is in exact agreement with the testimony of the divine speaker himself on the subject, Who was pleased to declare, "The words that I speak unto you are spirit and are life," [John vi. 63.].

But what shall we say is spirit, and what is life, when predicated of the words of the great God and Saviour? Can spirit, in this case, mean any thing but that divine intelligence which, by the same divine
Speaker, is called the Spirit of Truth? And can life mean any thing but the good of that divine love, which is the only source of all intelligence and truth? The Word of God then, it is plain, is the grand receptacle, or storehouse, of those two divine principles, by and from which the heavens and the earth were originally created; and which, in that holy book, are brought down for the reception and life of man; agreeable to what is written, "Man shall not live by bread alone, but by every word that proceedeth out of the mouth of God," [Deut. viii. 3.; Matt. iv. 4.]. Accordingly, man, we find, is endowed with two distinct faculties, called will and understanding; his will being intended for the reception of the good of the divine love, and his understanding for the reception of the truth of the divine wisdom or intelligence.

Behold here, then, the ground of the caution, which I am eager to press upon you, respecting the holy word of the most high! In hearing this divine record, if you are not well upon your guard, you will hear nothing but sound, and will be deaf to substance; in other words, you will hear nothing but the dead letter and history, but will not hear the living principles of the divine love and intelligence contained in that letter and history. Thus you will
hear only with your bodily ears, and what you hear will be received only by the body; whilst, in the mean time, your mental ears will be closed, so that not a particle of the spirit and the life which enter into the composition of the record, will gain admission into your mind. Or perhaps it may be, that one part of your mental ear may be opened, viz. the intellectual, so that your understanding may admit one part of the Divine contents of the record, viz. its bright and blessed truths, whilst yet the other part of your mental ear, viz. the voluntary, may be shut, so that although you receive the light, you are not made sensible of a single beam of the warmth of that heavenly love and life which those truths contain, and to which they were intended to direct you.

Well, then, might the saviour of the world say, on this occasion, to His disciples, "Take heed how ye hear," [Luke viii. 18.], for what can be conceived more tremendous than, when the almighty speaks, to stop the ears against hearing Him? Yet such is the awful state of those who, in hearing the word of God, open only the bodily ear to the sound of the letter, or perhaps their intellectual ear to some intellectual and speculative sentiment contained in the letter; whilst, at the same time, they shut the voluntary ear against all calls on their love, their obedience, and that entire
devotion to the Father of their being which is the express end and purpose of all Divine speech.

Let you and I then, my excellent Friend, be continually on our guard against plunging ourselves into such a pit of folly, of danger, and of delusion, and thus exposing ourselves to the terrible censure of *having ears and yet not hearing*. For this purpose, let us recollect, that the *letter*, or *history* of the word of God, when separated from the *spirit* and *life* of the Holy Book, is but like the table on which the Ten Commandments were originally written, but is not the commandments themselves. To be content, then, with hearing the *letter* or *history* of revealed wisdom, without paying any attention to its *spirit* and *life*, is like blotting the commandments from the table on which they are written, and being satisfied with a *blank page*, void alike of instruction and of edification.

In the hope that you will excuse the liberty I take in suggesting the above cautions, and in the devout prayer that you may profit by them, so as to open all your ears, both bodily, intellectual, and voluntary, to the voice of the eternal mercy, and thus hearing, not only *sound*, but *sense* and *meaning*,—and not only sense and meaning, but *spirit* and
life, for the illumination of your understanding, and the purification of your will, and the conjunction of both with the divine source of all truth and good, I remain,

Dear Sir,

Yours, &c.
LETTER IV.

On the Bodily Sense of Taste, and its Connection with Mental Taste.

My Dear Sir,

In my last two letters I sent you an abridgment of my thoughts on the two bodily senses of seeing and hearing, which I call an abridgment, because I feel it impossible, in the compass of a letter, to express to you a hundredth part of what I think on these two stupendous organs, the human eye and ear. For to say nothing of their curious mechanism, which so forcibly proclaims a divine skill and contrivance, what shall we say of the powers or faculties, with which, as instruments, they are invested; whilst we behold them placed, as it were, in the midst between two worlds, the temporal and eternal, and opening alternately to each, to admit from the former all that is beautiful, harmonious, and delightful in the Word and the works of God, and then to convey it to the latter, viz. the mental eye and ear, where it is again
seen, heard, and enjoyed, under a new form, and presently returned, with the usury of devout thanking, to its supreme and divine source? The two bodily senses, then, of seeing and hearing, may be regarded, according to this view, as the appointed means of opening and keeping open a circulation of good things from one world to another, and especially from the great creator to His creature man; that so man, standing in the mid-way between the two worlds, may become a partaker of the blessings of both,—and not only a partaker, but a grateful and everlasting inheritor,—under the acknowledgment that they are the perpetual gifts of his heavenly Father, designed to effect an eternal conjunction of what is otherwise dead and miserable with the divine source of life and bliss.

But we have not yet done with the bounty of an inexhaustible love; for, behold! another sense next presents itself to our consideration under the name of taste, and asserts its claim also to our most minute examination and boundless gratitude. Perhaps you have never, as yet, given yourself time to reflect what a treasure from the Father of your being you possess in this sense, as well as in the senses of seeing and hearing, both as to its form and its uses. It is high time then that you should be excited to such
OF TASTE.

reflection, for, without it, what can you know either of

God or yourself?

Open then your mouth and look at your tongue, which, to judge from appearance only, is nothing else but a lump of flesh, of a particular shape and colour. But are you aware, that this lump of flesh, as it appears to be, is a most extraordinary compound, consisting partly of muscle and dense cellular substance, and partly of innumerable papillæ, or so many tongues in miniature; and that in these papillæ principally resides the sense of what is commonly called taste? Are you again aware, that connected with the tongue, at its lower part, are two glands on each side, which glands are called salivary, because they secrete the saliva,—a transparent, watery, tasteless fluid, so far necessary to the sense of tasting, that all solid bodies must be more or less dissolved in it, before they can affect the nervous papillæ that constitute the immediate organs of taste?

You are surprised, perhaps, at hearing of all these materials which enter into the composition of a particular member in your body, to which you are principally indebted for all the daily gratification resulting from what you eat and drink; but how much more would your astonishment be excited, if you would be at the pains to read all that the most able anatomists
have written on the subject! And, with astonishment, how would your pious mind be led daily to the adoration of that great creator, Who, in His infinite mercy and wisdom, hath been pleased to supply you with such wonderful instruments, not only of bodily delight, but of bodily support and well-being; and not only of bodily support and well-being, but of mental instruction and elevation to an eternal end! For the almighty, it is plain, in all His works, principally regards what may be called benefits or uses, and these both natural and spiritual, both temporal and eternal; and therefore it is impossible for you to make a due estimate of the immense debt you owe Him for the organs of taste, unless you take an attentive survey of the benefits and uses resulting from those organs. Will you allow me, then, to endeavour to assist you on this most interesting subject by calling your attention, in the first place, to the natural and temporal benefits and uses of the organs under consideration?

Here, however, I need only appeal to your own daily experience and observation, which may serve to convince you, better than a thousand volumes, how much you are indebted to the organs of taste for the beneficial services which they are continually yielding to your body. For, of course, you must long ago have.
been made sensible, that your body cannot live without a constant regular supply of meats and drinks for its support and nourishment. Yet without the sense of taste, how would you be enabled to distinguish its several kinds of meats and drinks, so as to discern what is salutary and what is otherwise? How, I say, could you tell the difference between what is bitter and what is sweet; between pure wine and that which is adulterated; between fresh water and putrid; or, in general, between the food which is wholesome and nutritive, and that which has a tendency to injure and impair the constitution? The all-wise creator then, in supplying you with the sense of taste, has been pleased to appoint a guard at the door of your earthly tabernacle—the body, to watch what would gain admission there, by examining minutely whether it be a friend or a foe, and by receiving or rejecting it accordingly,—since without this guard you would be exposed continually to the incursion of the most mischievous and deadly intruders.

The natural and temporal benefits, then, of the bodily sense of which I am speaking, are too manifest to be dwelt upon, and therefore it will be sufficient to leave them to your own reflection, to make a proper estimate of their number, as well as of their value: and this I shall do with the more willingness, that I may be the
sooner at liberty to call your attention to the infinitely more important uses, resulting from the same sense, which may be called spiritual and eternal uses.

You are, perhaps, again surprised to hear that any spiritual and eternal benefit can be derived from a sense which, in general, is regarded (if it be regarded at all) as connected only with the body, because conducive only to the well-being of the body. But, my good Friend, I am persuaded your surprise will cease, if you will only give yourself time to reflect, that there is a certain relationship subsisting between soul and body, in consequence of the latter deriving from the former, not only its original birth, but also its continual life and support, consequently all its powers of sensation; and that, by reason of this relationship, what is true of the body, in a natural way, as an organization of matter, is true also of the soul, in a spiritual way, as an organization of spirit. For hath the body its eyes and its ears, by which it is enabled to see the various objects of this material world, and to hear the sounds proceeding from material objects? The soul, also, (as I have endeavoured to convince you in two former letters) hath its eyes and ears, adapted to the superior purpose of seeing and hearing the grander and more real objects of the spiritual and immaterial world. For the same reason, and on the same prin-
ciple, the soul must be acknowledged to have its taste, since, if this be denied, we must then be compelled to assert, that there is something in the body which is not in the soul; and must thus resort to the irrational idea, that matter, by its organization, hath acquired a faculty of its own, independent of the soul from which it derives all its other faculties. I am convinced, however, that your discerning mind will not assent to this conclusion, but will rather allow to the soul its faculty of taste; and this in agreement with the general sentiment of mankind, who, in all ages, have agreed in transferring the idea of bodily taste to the mind, by talking of a taste for arts and sciences—as for music, painting, poetry, &c. Accordingly you will find that the Latin Sapio, and also the Greek and Hebrew terms, which are expressive of taste, are all applied, by the writers in those languages, to express, not only bodily taste, but also mental taste, or discernment.

But why do I waste your time in arguing a point which has been long ago decided by the highest authority? For open now your Bible, and you will there find that the term taste, whether used as a substantive or a verb, is frequently applied to express an affection of the mind. Thus it is written, in the 119th Psalm, verse 103, "How sweet are Thy words unto my taste!" and in Psalm xxxiv. 8, "O taste and
see that the Lord is good;" and in Matt. xvi. 28, "There be some standing here, which shall not taste of death;" and in the epistle to the Hebrews, chap. vi. 4, "And have tasted of the heavenly gift;" and at verse 5, "And have tasted the good Word of God, and the powers of the world to come;" and in the 2d epistle of Peter, chap. ii. 3, "If so be ye have tasted that the Lord is gracious:"—in all which passages, it is plain, that tasting is used in a sense superior to that of bodily feeling, and according to that sense is expressive of mental feeling.

From this view, then, of the subject it appears manifest, that in the constitution of man there are several degrees of taste, both natural and spiritual, both sensual and intellectual; and that, in the highest degree, God Himself is its object, together with His holy word, and the great realities of His eternal kingdom. The organs, therefore, of bodily taste may be regarded as the basis of the organs of taste in the higher degrees of mind, and in this character may be serviceable and beneficial to those higher degrees—in like manner as every other basis is a necessary support to the superstructure of which it is the basis. For I need not inform you, that the all of the material world which we inhabit, and particularly the all of our material bodies, is but a basis, on which the spiritual
principles of the higher and eternal world rest; and that, in this view, matter may be considered as adding to the completion and perfection of the works of the Almighty, since nothing can be said to be in its fulness until it comes into its ultimate, which ultimate is matter. Such an ultimate is the material body of man, and such ultimates, too, are all the organs of bodily sense; and therefore as every ultimate has its use in giving support and completion to the prior and superior principles of which it is the ultimate, we may reasonably conclude, that this is one spiritual and eternal use and benefit of the bodily organs of taste—to administer to the higher organs by adding to their stability and their fulness.

But there is yet another spiritual and eternal use, or benefit, resulting from the organs of bodily taste, and grounded more particularly in the faculty they possess of discriminating the various kinds of meats and drinks, so as to discover what is wholesome to be admitted into the body and what is unwholesome, according to what was hinted at in a former part of this letter.

Allow me then to observe, that, in the above respect, the organs of bodily taste may be, and probably were, intended of the Divine Providence of the Most High, to operate as continual monitors to the interior and higher organs of mental taste, in regard to their
office and duty, by admonishing them, that they are the *appointed guards* at the door of the mind, to keep watch and thus prevent the admission of any affection, thought, or purpose, which might prove injurious to mental health and activity. For need I remind you, that the *mind* also has its *health* as well as the *body*, and that the health of the mind consists altogether in its standing and operating in the *order of God*, which order requires, that the love and the wisdom of *God* shall be exalted above every other love and wisdom, and that every other love and wisdom shall have its place of subordination, according to its tendency to administer to and strengthen in the mind the principles of the Divine love and wisdom? I leave you to judge, then, what mischief must necessarily ensue if the organs of mental taste are off their guard, respecting the *quality* of the things admitted into the *mind*,—that is to say, into the *will* and its *affections*, or into the *understanding* and its thoughts; since it must be evident, that if such things have a tendency to disturb the *order of God*, they must, in that case, necessarily prove destructive of *mental health*, in like manner as unwholesome food, or poison, is destructive of bodily health. On the other hand, if the *organs of mental taste* faithfully discharge the duties pointed out to them by the lower *organs of bodily taste*, what blessed
fruits might we not expect from their fidelity and obedience, and how would the order of God in the human mind not only be preserved from violation, but advanced also every day towards the fulness of its perfection and blessedness!

But there is yet a third use and benefit derived from the sense of bodily taste, which must not be forgotten, and that is—the extent and enlargement of the kingdom of the Divine goodness and blessing in the human mind and life. For what considerate person cannot discern, that every sensation of delight, whether mental or bodily, originates in the divine source of life, and therefore may more properly be called the offspring of God than of man? Indeed, that it is not the offspring of man, or in any respect under man's control, is demonstrable from the fact, confirmed by every day's experience, viz. that man is utterly unable of himself to command either a lost appetite for food, or a lost relish in the use of it. We are compelled then to confess, that the daily bodily sensation of delight, resulting from the reception of meats and drinks, is a daily gift from above, intended, if rightly used, to convince us of the divine bounty, by the addition of another plant to our paradisiacal garden; and at the same time, to elevate the tone of our daily praise and gratitude to the giver of every
GOOD GIFT for this additional proof of His adorable benevolence.

But, alas! my good Friend, we live, it is to be feared, in an age when the pleasure, resulting from the exercise of the bodily organs of taste, has acquired a terrible and destructive ascendancy over the real benefits and uses, both natural and spiritual, both temporal and eternal, which they were intended to confer and yield. For how few, at this day, in that exercise, look through the pleasure to the use and benefit! How many also, by an inordinate indulgence in the pleasure, plunge both body and soul into disorder, by destroying that health of both which every bodily sense was designed to promote and secure! I should be sorry either to form or to pronounce a hasty and severe judgment on the temper and spirit of any age, or any people, but surely it is impossible not to see, that animal gratification, at this day, is the object principally regarded in the use of our meats and drinks; and that thus the organs of bodily taste—instead of opening the doors, as they were meant to do, to the higher organs of intellectual and spiritual taste, and to the higher delights which these latter organs have a tendency to produce—only shut them more closely against both the organs and their delights.
I cannot conclude my letter in a way more satisfactory to myself, or more explanatory of the subject under discussion, than by presenting you with the portraits of two of mine acquaintance; one of whom has never been accustomed to reflect on his sense of bodily taste, either as to its uses or its origin, but devours his daily food like the inferior animals which have no understanding; whilst the other has been early taught, in the school of piety and wisdom, to regard the organ of bodily taste not only as subservient to natural and temporal enjoyment, but as an ultimate basis for the support of higher orders and degrees of taste,—and thus as connected with that highest order and degree, by which man is admitted to the sublime and eternal bliss of tasting how good the Lord is, and how sweet His words are.—The first of these characters I shall introduce to you under the name of Epicurus, and the second under the name of Eusebius.

Epicurus, then, is a young man of considerable talents, and has had the advantage of what is commonly called a good education; but this advantage was confined, in a great degree, to the knowledge of Greek and Latin authors, to the utter exclusion of that higher and more important branch of instruction which relates to the regulation of the mind and temper, and to the daily conduct of life. Epicurus, therefore, was never
taught to consider his eating and drinking as acts of any further importance than to please his palate and support his bodily health and strength; and accordingly, when he sits down to his daily meals, the gratification of appetite and the nourishment of the body are the principal objects of his attention and regard. Yet he never scruples to join in the ceremony of what is commonly called saying grace, both before and after dinner, and thus of supplicating, apparently at least, the divine blessing on what he is about to eat and drink, and of returning thanks also to the divine bounty for the materials of eating and drinking. There is too much reason however to fear, that the good effects, intended by this ceremony, terminate, in the case of Epicurus, with the ceremony itself, since, the moment it is ended, he suffers the pleasures of taste to take into their hands the reins of government, and to banish from his thoughts every other god but the god of those sensualists of old, of whom it is written, "Whose God is their belly." The unhappy consequence is such as might be expected, for by degrees the taste of bodily meat and drink gains an ascendancy over the taste of any higher order and degree, whether intellectual or spiritual, until at length no sound is so enchanting to Epicurus as that of the dinner bell, and no sight so fascinating as that of the dinner
table, and no taste so gratifying as that of the palate. But, behold the danger of doing violence to the order of God and heaven, by suffering bodily appetites, and especially the taste for bodily food, to exalt themselves above heavenly affections, and that taste for heavenly food which the almighty, in His mercy and wisdom, hath been pleased to implant in every human mind! For, lo! bodily distemper and pain at length usurp the place of order and its joys, and Epicurus becomes a miserable example and proof of the terrible mischief of becoming a slave to bodily gratification, instead of asserting the noble liberty, which he possessed in common with all his fellow creatures, of binding its chains, by rising to the perception and enjoyment of those higher degrees of taste, of which bodily taste is merely the basis, the figure, and ultimate manifestation.

But I am persuaded you will turn your eyes with disgust from the contemplation of this portrait of Epicurus, to relieve them by its counterpart in the beautiful form and angelic countenance of Eusebius.

For Eusebius, like Epicurus, is a young man of good natural talents, and has had the advantage also of a liberal education; yet of an education, which, though liberal, may not perhaps generally be thought fashionable, since its basis was science, but its superstructure was religion. A competent knowledge, therefore, of
Greek and Latin, and of what is commonly called scholastic and academical literature, was regarded only as a secondary accomplishment, whilst the primary and supreme end, in the education of Eusebius, was the knowledge and the love of God; and, in connection with that knowledge and love, the knowledge of himself and of the wonderful construction, powers, and faculties of his own mind and body, that so all things and principles in himself might be restored to that heavenly order for which they were originally created. Eusebius was, accordingly, initiated by his pious parents, at an early period of his life, into the Divine Philosophy which teaches, that the life of man, whether it be sensitive, intellectual, or spiritual, is nothing but a stream, flowing continually from a Divine Source; and that thus all his senses are to be regarded as so many several channels from that stream. The sense of taste therefore, in the eyes of Eusebius, was soon viewed in this sacred light, insomuch that, on every occasion of its gratification, it became instrumental, by degrees, in elevating his affections and thoughts towards its Divine Source, and thus of connecting both itself and him with that source. Eusebius thus was always guarded against every act of intemperance, both in eating and drinking, because these acts were always regarded by him, not only as
acts of *bodily refreshment* and *delight*, but as acts of *piety* and *gratitude* towards the *giver of all good*. Whilst Epicurus, therefore, converted the sense of *bodily taste* into an instrument of his own destruction, by exalting it above every *higher taste*, whether *intellectual* or *spiritual*, whether *temporal* or *eternal*, it was the happiness of *Eusebius*, on every occasion of gratifying that taste, to render it subservient to the most blessed of all purposes, by calling every *higher taste* to his recollection, and thus elevating him above the *husks* and *dregs* of mere *sensual delight*, to feed upon the *corn* and *wine* of every *rational*, *spiritual*, and *heavenly joy* and *blessedness*. Whilst Epicurus too, in his eating and drinking, converted its delight into a *carcass*, by depriving it of its *life* and *soul*, in consequence of separating it from the purer delight of *mental taste*, Eusebius, in his daily eating and drinking, never failed to enjoy both a *soul* and *body* of delight united, and thus to give *new life* to the otherwise *unclean carcass* of *sensual gratification*.

Leaving you now, my good Friend, in possession of the above *portraits*, I shall, for the present, bid you adieu! but not without first offering up my most devout prayers to the *Father of mercies*, that you may be led henceforth to reflect, as every rational being ought to do, on the *sense* of which I have been
ON THE BODILY SENSE OF TASTE.

speaking, so as to elevate it to its true dignity, by viewing it in its divine origin, and thus in connection with all the higher degrees of taste, whether intellectual or spiritual; and above all, by keeping it in such a state of subordination, that it may never either intrude upon or disturb those higher degrees, but may rather administer daily, as it was designed to do by their divine parent, to their purity, their strength, and their perfection.

In the blessed spirit of this prayer, both for you and the rest of my fellow creatures, I remain,

My Dear Sir,

Ever yours, &c.
LETTER V.

On the Bodily Senses of Smelling and Touching, and their Connection with Mental Smell and Touch.

My Dear Sir,

The more I reflect on the bodily senses, which were the subjects of my three last letters to you, so much the more I am struck with astonishment at the divine skill manifested in the structure of their organs; and above all, at their admirable uses, both natural and spiritual, both temporal and eternal; in so much that the wonder of wonders with me is—that mankind, in general, seem to be so little aware of these stupendous proofs of divine mercy and wisdom, with which they are gifted, and which are every moment calling them, with a loud voice, to the recollection of their divine creator and benefactor. But the misfortune is, that the sense of divine favours is not unfrequently lessened amongst men by the very consideration, which ought, above every other, to increase their value, viz. that of their being common, and at the
same time, of their being in such **continual requisition** and **use**, that the **gratitude**, which they were intended to excite, is often buried in their enjoyment.

The general thoughtlessness of mankind, however, is no sufficient reason why you and I should cease to think, especially on a subject of so much real concern to our best happiness, and therefore, with your permission, I will continue my former remarks, by extending them to the two remaining bodily senses, viz. the **smell** and the **touch**.

Yet on the sense of **smell** I have little to observe, since it is so nearly connected with the **sense of taste**, treated of in my last letter, being itself a **species of taste**, but exercised on a **more refined and delicate** subject, and by a **superior and more refined** sensitive principle or organ. The difference, therefore, between the bodily senses of **smelling** and **tasting**, may perhaps best be described by the difference between the **mental** senses of **perceiving** and **knowing**, inasmuch as to **perceive** a truth is a more interior, and consequently more elevated, act of the mind than to **know** it. In other respects, however, the two senses are similar, each being in connection with interior **mental** principles, of which it is the ultimate **basis, support, and representative figure**, and each deriving its origin from the **Supreme Author and Giver of All Life**, con-
sequently of all sensation. For that there is something in the human mind analogous to the bodily sense of smelling, which something may be called perceptivity, is evident from the application of the term smell by the best writers. Thus your favourite Shakspeare speaks of "the smell of calumny;" and one greater than Shakspeare writes of "an odour of a sweet smell, a sacrifice acceptable, well-pleasing to God," [Philip. iv. 18.]. And thus, too, the Almighty Himself expresseth His displeasure against His disobedient people, where He says, "I will not smell the savour of your sweet odours," [Levit. xxvi. 31.]. We may fairly therefore conclude, that the sense of smell, like the sense of taste, was intended by the great creator, in the first place, as a guard, to watch against the admission, into the body, of any external matter which might prove injurious to bodily health; and in the second place, to remind man of those higher and interior faculties of mind from which the sense of bodily smell derives its life and soul, and especially to call to his recollection the divine source of all his sensations, whether corporeal or mental, whether natural or spiritual.

I shall therefore now proceed to the consideration of the sense of touch, and with it conclude my observations on the five bodily senses.
The general **organ** of this sense, in almost all animals, is the **skin**, and more particularly that part of it on which the nerves terminate, called the **papillary portion**. But what human pen can describe all the wonders of this organ, whether viewed as a **whole** or in all its **parts**, consisting, 1st, of a **scahy cuticle**, or **epidermis**, or **outermost skin**; 2dly, of the **reticular body of Malpighius**, or **cutaneous network**; and 3dly, of the **cutis**, or **inmost skin**? Yet the **natural uses** of all these parts are as remarkable and astonishing as the **parts themselves**; of which truth you will be fully convinced when you are informed, that the **scahy cuticle**, in the **first** place, collects, or binds together, the proper uses and functions of all the coats and subjacent strata, represents them generally in itself, and renders them complete. In the **second** place, it holds together in connection the parts which lie underneath, supports their changes, and impels them to perform their offices aright. In the **third** place, as a coat of mail, surrounded with wonderful scales, folds, and knots, it protects and defends the sensible, soft, and supple coats, which it covers, from injuries resulting from the surrounding air, its heat, cold, wind, and various temperature, not suited to the state of the body. In the **fourth** place, it regulates the proximate communications between the surrounding world and its own corporeal
world, which it incloses, viz. by admitting from the air and æther the purer and more wholesome elements which are suited to the natural state of the body; and on the other hand, by letting out, and dispersing into the contiguous atmosphere, collections of effluvia no longer serviceable to the body, together with perspirable matter formed from useless lymph, &c. 

Fifthly, it compacts the most singular modes of sensation of the little fibres and papillæ into a certain general sensation, which is called the sense of touch, which it moderates, rendering it acute and obtuse, in every respect as nature requires it, with perpetual variation. The reticular body of Malpighius, again, in the first place, serves as a basis, or support, to the cuticle; also for connection and union with the papillary substance, glands, vessels, &c. lying underneath: thus for a mediating organ, and to transfer the modes, acts, senses, and changes of these parts to the scales of the epidermis, and from these latter again to the former. In the second place, it sustains, secures, and balances the parts of the cutis which also lie underneath. Thirdly, it collects, conveys, distinguishes, and reduces to form, those scattered parts: thus it provides that every thing shall refer itself to what is general; shall proceed to successive series; shall flow and re-flow into a kind of circle; and shall perpetually conspire
and tend to equilibrium or rest. The cutis, again, or innermost skin, serves, in the first place, for a new origin of fibres, and for the end and beginning of the little vessels. In the second place, it serves to cherish the spirits, and as a nurse of the blood, and also to exterminate from them whatsoever is useless. Thirdly, it serves as a sensory of the touch.

I have been thus minute, my dear Sir, in my description of the organ of touch, not only on account of its stupendous mechanism, but with a view to convince you, that it differs, in one respect, from the organs of the other senses, and that the difference is this, that the organs of the other senses appear formed for the promotion of only one object, viz. the particular sensation to which they are appropriated; whereas the organ of touch, in addition to this object, is calculated to promote a kind of translation of substances from one kingdom to another, and by this translation to open a communication between the two kingdoms, and at the same time a reception of the substances communicated. Thus we have just now seen, from the description of the scaly cuticle, or epidermis, that one of its offices is to regulate the proximate communications between the surrounding world and its own corporeal world, which it incloses, viz. by admitting from the air and aether the purer and more wholesome elements which are suited to
the natural state of the body; and on the other hand, by letting out, and dispersing into the contiguous atmosphere, collections of effluvia no longer serviceable to the body, together with perspirable matter formed from useless lymph, &c.

In contemplating then the natural and temporal uses of the organ of touch, we are not only to consider it as instrumental in producing the sensation of touch, and thus enabling us to judge of the roughness or smoothness, the hardness or softness, the figure, temperature, and other tangible properties of material substances, but also as a medium between the great world of outward nature and the little world of the human body; for the salutary purpose of secreting from the latter world whatsoever may be injurious to its health, and of introducing from the former whatsoever may be salubrious.

Yet these natural and temporal uses of the bodily organ of touch, wonderful and important as they are, admit of no comparison with the spiritual and eternal uses of the same organ, whether viewed as an instrument of producing the sensation of touch, or as a medium of communication between the great world of outward nature and the little world of the human body.

For viewing it, in the first place, as an instrument of producing the sensation of touch, how multiplied and
interesting are its spiritual and eternal benefits in regard to the mind, or spirit, of man, by reminding him of that higher and interior mental touch with which he is endowed, and by virtue of which he possesses an internal feeling, extending itself, not only to things merely speculative and intellectual, which relate to the present life, but to those more substantial concerns of another world, on which his everlasting happiness or misery depends! Yet that such an internal feeling exists in every human mind, is evident from experience, and is moreover confirmed by the general application of the term touch to express such feeling,—as may be seen by consulting the best writers in our English language. The organ then of bodily touch, it is plain, is in connection with the higher organs of mental touch, being at once their basis, their support, their monitor, and their representative figure; and thus extending its beneficial operations, from the lowest and most minute objects of outward nature, to the very throne of heaven, and to that supreme being who is seated upon it. For what human mind hath not some feeling, either consolatory or otherwise, respecting that being? What human mind, too, cannot touch that being as often as it is so disposed, and by that touch be made sensible of a consolation, infinitely surpassing all the transitory delights resulting from the touch of lower
objects; and affording, at the same time, the most convincing proof, that the sensation of touch, in all its degrees, hath its sole origin in the mercy and loving-kindness of that being? By virtue then of the organ of mental touch (whether we be aware of it or not), we are all of us in the same interesting situation with that distempered woman of old, of whom it is written, that she "came behind her Saviour, (when sojourning here on earth), and touched the hem of His garment: For she said within herself, if I may but touch the hem of His garment, I shall be whole," [Matt. ix. 20, 21.; Mark v. 25.; Luke viii. 43]. Most affecting and awful consideration!

But I hasten to the contemplation of another spiritual and eternal use of the organ of bodily touch, as resulting from the second view under which it is presented to our notice, viz. as a medium of communication between the great world of outward nature and the little world of the human body.

This wonderful mediating faculty of the organ of bodily touch, it has been already seen, is manifested in its power to admit from the air and aether the purer and more wholesome elements which are suited to the natural state of the body; and on the other hand, to let out, and to disperse into the contiguous atmosphere, collections of effluvia no longer serviceable to the body,
together with perspirable matter, &c. How forcibly then are we reminded, by this circumstance, of a similar faculty possessed by the organ of mental touch, and of the incalculable spiritual benefits which we derive daily from the operation of this faculty! For doth the organ of bodily touch, by its communication with the outward atmosphere, admit the purer and more wholesome elements which are suited to the natural state of the body? There is every reason to believe, that this is the case also with the organ of mental touch, in regard to the inward and spiritual atmosphere with which it is in connection. Doth the organ of bodily touch, again, let out, and disperse into the contiguous atmosphere, collections of effluvia no longer serviceable to the body, together with perspirable matter, &c.? There is again every reason to believe, that the organ of mental touch is in possession of a similar property of secretion, which is salutary to the mind in the same degree that the bodily property of secretion is salutary to the body.—But it will be necessary to explain myself on this very interesting subject.

On this occasion, however, I must beg leave to address you, not as a man only, but as a Christian, and as a Christian, too, who has been accustomed to explore, with a microscopic eye of piety, the interior and deep mysteries contained in the sacred pages of the
OF SMELLING AND TOUCHING.

BOOK OF REVELATION. You have accordingly (as I have often been delighted to learn from your conversation), been enabled to make the grand discovery, that this outward visible world of matter and the inward invisible world of spirit are in the closest connection with each other; insomuch that they are not separated by any measure of space or distance, but, like body and soul, are one, yet distinctly one, and in that oneness are in continual reciprocal operation on each other. You have also, I know, confirmed yourself in this sentiment by the express declarations of your Saviour God, Who so frequently announces the nearness of the kingdom of heaven to man, and Who, on one occasion, testifies pointedly to His disciples, saying, "The kingdom of God is within you," [Luke xvii. 21.].

Let me then ask you, whether (according to this doctrine of the eternal truth), you do not think it more than probable, that between the soul of man and the invisible world of spirits, there may exist a perpetual communication, similar to what exists between the body of man and the atmosphere of this world; and that, by virtue of this communication, there may also be a translation, viz. of pure and blessed influences from the world of spirits to the soul, and of certain effluvia, &c. from the soul to the world of spirits; agreeable to what we have seen to take place between
the atmosphere of this world and the human body? Is there not, in short, some property in the organ of mental touch analogous to what we have shown to be possessed by the organ of bodily touch, both in regard to reception and secretion?

I have no doubt respecting the reply you will make to the above questions, but I shall not, on that account, forbear to illustrate the point under consideration, by the case of the distempered woman above alluded to, who came behind her saviour, and touched the hem of His garment. For here we see manifested the wonderful effect not only of bodily but of mental touch, since it is evident, that the touch was of both these descriptions, inasmuch as with the hand of the body this poor woman really touched the hem of her saviour's garment, and with the affectionate faith of her mind she at the same time touched himself, for she said within herself "If I may but touch the hem of His garment, I shall be whole." Accordingly we read in St. Luke, that the great saviour was made sensible in Himself of this mental touch, for He immediately said, "Somebody hath touched Me, for I perceive that virtue is gone out of Me;" and to prove that this translation of His divine virtue was the result of mental touch, or the affection of faith, on the part of the poor woman, He is pleased to add the consolatory and edifying words,
"Daughter, be of good comfort, thy faith hath made thee whole, go in (into) peace."

Thus have I endeavoured to prove, my dear Sir, that the bodily organ of the sense of touch, like the bodily organs of the other senses, is wonderful in its mechanism, and still more so in its uses, whether natural or spiritual, whether temporal or eternal; since by its natural and temporal operation it is instrumental in providing for the gratification and health of the body; and by its spiritual and eternal operation it is subservient to mental instruction, in consequence of pointing to the different degrees of mental touch with which it is in connection, and of which it is the basis, the offspring, and representative figure.

But I have not yet done with my remarks on the bodily senses, inasmuch as I am eager to apprise you, that, notwithstanding the benefits both natural and spiritual, both temporal and eternal, which you are continually deriving from them, it is still possible, if you are not well upon your guard, that they may be converted into your most deadly foes; and into foes the more dangerous and seducing, because the foes of your own household. For such is the nature of every bodily sense, that every thing, whether salutary or mischievous, will depend on its state of submission to the interior
mental sense, of which it is the basis and figure, and thus to the inmost and highest sense, by virtue of which it is in connection with its supreme and divine original.

If then man is so unwise as to suffer his bodily senses to gain the ascendancy over the superior senses of mind, either by directing his judgment or by alluring his will; if he allows them to darken his knowledge, and to deaden his love, of spiritual and eternal concerns, by the mistaken suggestions and enchanting fascinations of mere natural and temporal gratifications; if the servants and handmaids be thus permitted to exalt themselves above their masters and mistresses, so as to give commands instead of receiving them, and to dictate rather than to obey; if the instrumental set themselves above their principals, the feet above the head, the creatures above their creating powers—what, I would ask, must, in such case, be the necessary tremendous consequence, but that all order will be inverted, so that earth will be exalted above heaven; natural delights above spiritual joys; the things of time above those of eternity; and finally man himself above his maker, to the utter extirpation of all innocence, gratitude, holiness, wisdom, and happiness, in the bosom of the deluded offender?
On the other hand, what blessed fruits might we not reasonably expect to abound in the mind and life of that sincere Christian, whose bodily senses were taught to submit themselves to the higher control and wise government of the spiritual senses and powers in which they originate, and thus to obey the Divine wisdom which saith, "Make ready wherewith I may sup, and gird thyself, and serve me, till I have eaten and drunken, and afterwards thou shalt eat and drink!" [Luke xvii. 8]. For, in such case, how quickly would the order of heaven and its God be restored in the mind and life of such a Christian! What abundant joy would result from the union of what is first with what is last, and of what is last with what is first! Even the bodily senses would be partakers of this joy, because they would experience the truth of the well-established maxim, "that a submitted sensation is, in all cases, more blessed than an unsubmitted one." Their wanderings would thus be corrected, their disorders checked, their dangers prevented; whilst, like steady and faithful servants, "their eyes looked to the hands of their master and mistress." In short, the fulness of peace and harmony would presently prevail both in the internal and external man, because the internal man would find his kingdom at once extended and
secured by the accession of the external; and at the same time, the external man would rejoice in the government, guidance, and protection of the internal.

What remains then, my good Friend, but that both you and I endeavour, through the divine grace and mercy, to establish in ourselves the above empire of mental rules over bodily sensation; thus of God, His love, His wisdom, and His authority, over the otherwise uncontrolable, fascinating, and dangerous misrule of our senses? What remains, I say, but that we regard these senses as so many animals, which require a bridle rather than a spur, and which, without a bridle, are for ever ready to plunge both their riders and themselves into destruction? I would not however be understood as insinuating, that this bridle should be a muzzle, so as to prevent the reception and enjoyment of proper food, because I am decidedly of opinion, that the senses ought to be gratified; and that no harm can result from the gratification, but rather benefit, provided it be placed under the control of wisdom, discretion, piety, and the fear of God. Let you and I then, my Friend, seeing the imminent danger to which we are exposed by unbridled senses, and the extensive blessings to be expected from a proper
application of the bridle, extend to all our senses the devout prayer, which the Psalmist of old applied to one of his, "Set a watch, O Lord, before my mouth, and keep the door of my lips." In the spirit of this prayer, believe me

Ever yours, &c.
LETTER VI.

On the Bodily Acts of Eating and Drinking, and on the Spiritual Eating and Drinking to which they point.

My Dear Sir,

It is highly satisfactory to me to learn, that you become every day more and more interested in the philosophy of the human body, and that this interest has increased with your perusal of my former letters on the five bodily senses. Encouraged therefore by your partiality for the subject, as well as by its own intrinsic importance, I shall willingly proceed, in compliance with your request, to make some further remarks on what appears to me to be the first and grandest object of philosophical investigation. Allow me then now to call your attention to the two extraordinary, yet ordinary, bodily acts of eating and drinking.

In these acts is exemplified another remarkable case of the effect of custom, in its tendency to render
man insensible to the greatest of all mercies and wonders, for no other reason than because they are of daily occurrence, and common alike to all ranks and descriptions of mankind. For how few, at this day, give themselves time to reflect on the various appetites, operations, and provisions, such as hunger and thirst, mastication, deglutition, a supply of food, &c. involved in these acts; and how much fewer, on the powers and instruments necessary to produce those appetites, operations, and provisions! We are made sensible every day of the desire of meat and drink, but where is the man who considers seriously whence that desire proceeds, and that it originates in principles over which he himself has no control, as is evident from the fact, that he cannot at all times command it? We, again, masticate, or chew our food, and we also swallow it; but whence comes it to pass, that we so seldom, if ever, reflect on the astonishing combination of powers and instruments conducive to effect these purposes! Meat and drink, again, are brought every day to our tables, but (Oh, shame to our want of thought and gratitude!) how rarely do we inquire in our own minds and consciences, to whom we are indebted for such blessings, and by what an union of Divine mercy, wisdom, and providence we are made the happy partakers of them!
It is surely high time then to recollect ourselves, that we may no longer eat and drink like brute beasts which have no understanding, but may rather assert the noble privilege we enjoy, as men, and especially as Christians, of regarding an eternal end in all that we think and do. It is time, I say, to take away our reproach, by acting up to the sacred name and character which belong to us; and with this view, by taking into serious consideration both the ends of our daily eating and drinking, and also the means by which that end is every day promoted.

And first, in respect to the ends of eating and drinking.

These ends may be regarded in a threefold point of view, viz. as proximate, more remote, and ultimate; and therefore it will be necessary to consider each of these ends separately, before we can acquire a clear and full idea of the grand and comprehensive design and purpose of the bodily acts of eating and drinking.

Allow me then to call your attention to each of these ends; and first, to what may be called the proximate end.

This end has manifest relation to the health of the body, which, it is evident, cannot be preserved without a due measure of meat and drink; and which, of
OF EATING AND DRINKING.

course, is necessary to be attended to, in order to secure the accomplishment of the more remote and ultimate ends of eating and drinking. This end therefore requires consideration and watchfulness on the part of man, as a guard principally against excess in eating and drinking; since daily experience teaches the melancholy truth, that the health of the body may be injured by too much food, as well as by too little, and that intemperance in the use of meats and drinks is alike destructive to the body as entire abstinence. But what shall we say is the precise limit or boundary, in this case, between the too much and the too little? This can only be discovered by a man's own experience, in proportion as he consults the blessing of health more than the indulgence of appetite; since if the latter be principally consulted, he may then depend upon it, he will never find the middle point of temperance and order in the daily nourishment of his body, which can alone insure to him the comforts of a sound constitution, and rescue him from the miseries of an impaired one.

But what a multitude of wonders and of mercies are here presented to our view, in the accomplishment of this proximate end of eating and drinking! For, in the first place, it is requisite, previous to the reception of food, that there be an appetite for it; yet, what is
ON THE BODILY ACTS

this appetite, and whence comes it? That it is not something inherent in the human frame, so as to be necessarily connected with it, is evident from the consideration above adverted to, that man cannot always command it. In the next place, for the act of eating there is required, in general, the act of mastication or chewing; and for the acts both of eating and drinking, the act of deglutition or swallowing; and afterwards the act of digesting, before the food can be admitted and incorporated in the body: yet how plain is it to see, that all the wisdom of man is utterly unable either to explain, or even discover, all the deep mysteries involved in each of these acts! We are compelled, then, to look to a power above ourselves for the solution of these otherwise inextricable arcana; and we are encouraged to do so by the reflection, that the confession of our ignorance may possibly conduct us to the blessed acknowledgment, made by the holy man of old, "Thou hast beset me behind and before, and laid Thine hand upon me. Such knowledge is too wonderful for me; it is high, I cannot attain unto it. Whither shall I go from Thy spirit? or whither shall I flee from Thy presence?" [Psalm cxxxix 5, 6, 7.]

Yet stupendous as is the consideration of this proximate end of eating and drinking, and of the means employed in its accomplishment, how do all its
wonders vanish and disappear when compared with the higher and more interesting view of the more remote ends, which view was intended to be presented to our contemplation every time that we eat and drink! Are you surprised at hearing of these more remote ends, and do you inquire what they are and mean? Let me then call to your recollection, that the mind also, as well as the body, has its food, without which it cannot live; and that this food also is of two kinds, answering to the two kinds of bodily food, called meat and drink. Accordingly you read in the Sacred Scriptures of "meat which endureth unto everlasting life, which the Son of Man shall give unto you;" [John vi. 27.]; which meat, it is evident, must be spiritual meat, or food for the mind. This meat is afterwards called the body and blood of the great Saviour, Who is pleased to declare concerning it, "Except ye eat the flesh of the Son of Man, and drink His blood, ye have no life in you. Whoso eateth My flesh, and drinketh My blood, hath eternal life; and I will raise him up at the last day. For My flesh is meat indeed, and My blood is drink indeed, [verses 53, 54, 55.]

Do you further inquire into the reason why this food of your mind or spirit is of two descriptions, viz. meat and drink, or flesh and blood, and why it is necessary to feed on both? It is manifestly this,
because the mind or spirit of every man is twofold, consisting of the two distinct principles of will and understanding; the will being created for the reception and enjoyment of the good of the Divine love, and the understanding for the reception and enjoyment of the truth of the Divine wisdom; and both for the conjunction of those two heavenly gifts in every human bosom. Each principle, therefore, requires its particular food for its nourishment, and has accordingly its spiritual appetite, called hunger and thirst, agreeable to the Divine declaration, "Blessed are they that do hunger and thirst after righteousness, for they shall be filled," [Matt. v. 6.]. It is evident therefore, not only that the mind or spirit of man has its food, which food, like that of the body, is of two distinct kinds, but that it likewise has its hunger and thirst; and thus, in regard to its nourishment, bears an exact resemblance to the body, or rather (if you will allow the remark) has imparted to the body that hunger and thirst, or that necessity of a twofold nourishment, by virtue of which the body bears a resemblance to its parent soul, and in so doing manifests its origin.

Behold here then the more remote end, to which, it is more than probable, every bodily act of eating and drinking points, and was originally designed to point!
Like every other bodily act, it originates not in the body but in the mind; and was intended to excite the recollection of its origin, and at the same time, a view of that spiritual and immortal food on which the mind was designed to feed, and for which it principally prays when it expresses itself in the Divine language of devotion, "Give us this day our daily bread." Bodily appetite therefore, in the case of man, is not a mere animal impulse, because it is in connection with that more elevated and interior impulse of heavenly affection, operative in every human being, which hungers and thirsts after the meat which endureth to everlasting life. For the same reason, bodily eating and drinking differs essentially, with man, from the same act as performed by the inferior animals, inasmuch as with man it is an ultimate figure of the reception of incorruptible food, or of all those living principles of heavenly love and wisdom, called the body and blood of the great saviour, by virtue of which man is admitted to the high privilege of dwelling in that saviour, and of having that saviour dwell in him, [John vi. 56.]. Every time, therefore, that we take our daily bodily refreshment of meat and drink, if the ears of our minds were opened, we should hear a voice from above calling us to the participation of mental refreshment; and if we would obey this voice,
we should be enabled to comprehend what the Scripture teaches where it is written, "He filleth the hungry soul with goodness;" [Psalm cvii. 9.]; and again, "Man did eat angels' food: He sent them meat to the full," [Psalm Ixxviii. 25.]. Thus, were this more remote end of eating and drinking attended to, both soul and body would be nourished at one and the same time; and the feast of the latter—instead of immersing the former in all the filth and uncleanness of disorderly appetites, and thus separating it from God and heaven, as is too frequently the case—would then tend to elevate it to the purities of true bliss, by leading it every day to sing a new song of gratitude, praise, and thanksgiving to the divine giver of all good.

But there is yet another end of bodily eating and drinking, which I have called the ultimate end, though perhaps it ought more properly to be called the first and principal end, and which every sincere Christian, like yourself, will immediately and gladly acknowledge. For it is the high privilege and bliss of such a Christian to believe in the Divinity of the Great Saviour, and that by virtue of the union in Him, of Father and Son, or of Divinity and humanity, He is the only God of heaven and earth; or, as He stiles Himself, "The Alpha and Omega, the beginning and the ending, which is, and which was, and
OF EATING AND DRINKING.

which is to come, the almighty," [Rev. i. 8.]. Such a Christian is further persuaded therefore, and this on the authority of the book of revelation, that the humanity of this saviour is a divine humanity, and thus is the one only object of worship on the part of angels and men, being the divine source of all life, and consequently of every grace and virtue connected with life, and also of every truth and knowledge conducting to life, agreeable to the testimony of Jesus Christ Himself, "I am the way, the truth, and the life," [John xiv. 6.]. The sincere Christian then, in every article of his bodily food, sees and acknowledges the continual bounty of this great God and saviour, and receives it, as from His own hand, with a becoming gratitude. In the food also of his mind, or in all the heavenly affections of love and of wisdom, of goodness and of truth, with which his mind is every day nourished and replenished from the word of God, he is delighted to discern and confess the same bounty, ascribing all to the above divine humanity, and connecting all with this its benevolent and divine source.

Behold here, then, the grand and ultimate end of all bodily eating and drinking, as presented to the view of the devout Christian, and exalted both in his life and practice! For in the idea of every such Christian all
eating and drinking, whether it relates to the body or the mind, involves in it an appropriation and incorporation of what is eaten and drunken; thus, in the case of bodily food, an appropriation and incorporation of such food by and into the body, and in the case of mental or spiritual food, an appropriation and incorporation of such food also by and into the mind. The true Christian therefore, in consequence of connecting all food with its divine source, the glorified humanity of the great Saviour, receives it in that connection, and of course receives, at the same time, the blessing of that great and holy God, and with the blessing that God himself, since God and His blessing cannot possibly be separated. The bodily eating and drinking of such a Christian is thus a complex act, including in it the appropriation and incorporation of all principles, from the lowest to the highest, whether material, rational, spiritual, or celestial, which have a tendency to nourish and strengthen either corporeal or mental life. And (what is, of all other considerations, the most astonishing and the most affecting) it includes also the appropriation and incorporation of Jesus Christ, with all the feast of fat things of His Divine love and wisdom, agreeable to the words of that great Saviour, “He that eateth me, even he shall live by me;” [John vi. 57.] and in another place, “Behold,
I stand at the door, and knock; if any man hear my voice, and open the door, I will come to him, and sup with him, and he with me," [Rev. iii. 20.]. Are you surprised at hearing, that the reception of bodily food on the part of man has such an extended and sublime end? Look only with a humble and grateful heart to Jesus Christ in His divine humanity, on every occasion of such reception, and you will soon be convinced, to your inexpressible joy that, howsoever surprising such an end may be, it is nevertheless the holy and blessed end which Jesus Christ has appointed for the eternal happiness of His creature man.

But it is time to hasten from the consideration of the ends of eating and drinking to contemplate the means by which those ends are accomplished. Allow me then to detain you, for a moment, on this interesting subject.

These means are included in the two important and significant acts of mastication and deglutition; the former, viz. mastication, consisting in the chewing or mincing the solid food which is received into the mouth; and the latter, viz. deglutition, consisting in the swallowing, or letting down into the stomach, through the esophagus, what is so chewed or minced, that so it may be incorporated in the bodily frame.
I therefore call these two acts both important and significant, because their importance must be manifest from the consideration, that until solid food be well masticated, it cannot possibly be swallowed; and until it be swallowed, it cannot possibly be received into the body so as to supply that full and perfect nourishment which it was designed to do.

Much might be said on this importance, and also on the wonderful provisions made by the great creator for the purpose of effecting both mastication and deglutition; as for instance, on the operations of the jaws and teeth in masticating, and of the tongue and other organs in swallowing; likewise on the constant supply of saliva, necessary to soften the hard substances which require mastication. But leaving these points to be the subjects of your own private contemplation, which, I am persuaded, will not fail to discern in them the most manifest proofs of Divine wisdom and goodness, I am eager to call your attention to what appears to me equally deserving of it, viz. the figurative and significant character of both the bodily acts of which I am speaking.—I shall begin with the act of mastication.

You are probably surprised at hearing of any figurative and significant character, as applicable to an act which, in itself, appears so trifling and insignificant
as the act of chewing food. But allow me to remind you, that this act, trifling and insignificant as it may appear, is yet thought worthy to be noticed in the Volume of Revelation, where you will find it recorded, under the name of chewing the cud, as a mark and character by which a clean animal is to be distinguished from an unclean one, [see Levit. xi. 3 to 9.; Deut. xiv. 6 to 9.]. And can we conceive that the Almighty Himself would have noted such a bodily act, and dignified it as such a sign, unless it had involved in it some higher and more interior meaning than what relates to the body? Rather, are not we compelled to believe, that all the words of God, as being spirit and life, [John vi. 63.], were intended to convey spiritual and living ideas; and that, consequently, chewing the cud is an act which relates to the mind as well as to the body, since no other chewing can be supposed to be either a spiritual or living act, or to suggest a spiritual and living idea?

Are you still at a loss to comprehend how the act of chewing can have any reference to the mind? Let me call to your recollection then, what hath been already noted, that the mind has its food as well as the body, with this only difference, that the food of the mind is spiritual, consisting of all the various principles of goodness and truth; whereas the food of the body is
material, consisting of all the variety of material meats and drinks. Let me further call to your recollection, that bodily mastication, or chewing, consists in mincing the food, or grinding it into minute parts, that so it may be capable of being swallowed, and thus received into the body, which it could never be until it was so minced and ground. And cannot you now discern, that a similar act of mincing and grinding takes place in the mind at the time of its reception of its meat, and that without such mincing and grinding the meat could never be received into the mind? For what think you of the intellectual act of meditation, consideration, or serious thought? The mental meat to be received is, for instance, the good of the love of God and of our neighbour; but how is it possible for you to receive this good into your mind and life, whilst you view it in the gross only, or under a general idea, without ever being at the pains to particularise it, so as to see distinctly and minutely all its several qualities, characters, properties, privileges, &c.? As well might you attempt to swallow a whole loaf of bread without first chewing it, as to admit this good, this spiritual loaf of immortal bread, into the inward recesses of your spirit, so long as it remains a loaf, unbroken and unminced by devout reflection on its origin and on its peculiar marks of distinction from all other bread! For consider, what
OF EATING AND DRINKING.

an indefinite number of things are involved in the three terms, love, god, and neighbour; and how then can you hope to attain the infinite blessing of incorporating into your life the love either of god or your neighbour, unless you comprehend the meaning of those terms; that is to say, unless you first scrutinize, meditate on, or mince them well in your understanding?

And here I wish to call to your remembrance that the Latin verb rumino, from which our English term ruminate is derived, originates in the substantive rumen, which signifies the cud; thus plainly proving that the Latins had some idea of a spiritual rumen, or cud, since the verb rumino is solely applied to the mind. It is remarkable also, that when our blessed saviour instituted the sacrament of His holy supper, in His delivery of the bread to His disciples, He adopts this form of expression, "Take, eat, this is My body;" [Matt. xxvi. 26.; Mark xiv. 22.]; where it is plain that two distinct ideas were intended to be suggested by the two distinct terms, take, eat,—the former having relation to the understanding, and the latter to the will; thus instructing us, that all the heavenly food of His love, figured by the bread, can never be fully incorporated into
the will or life of man, until it be first taken; in other words, well considered, meditated, and ruminated on by the understanding. Probably too, in agreement with the same idea, it is recorded of the two disciples who were favoured with a sight of the Risen Saviour on their way to Emmaus, that He "was known of them in breaking of bread;" [Luke xxiv. 35.]; for unless some spiritual meaning be annexed to the expression, breaking of bread, it is difficult to conceive how such an act could make the Saviour known; whereas when it is considered, that by breaking of bread is figuratively described the operation above mentioned, of masticating or mincing the good of the Divine love, by meditating or ruminating upon it with the understanding, the expression then acquires an edifying force and clearness which render it worthy of a place in the Divine Record.

Having thus then, I trust, satisfied you, that the bodily act of mastication, or chewing of food, is a figurative act, applying to the mind as well as to the body, need I be at any pains to convince you, that the same is true of the bodily act of deglutition, or swallowing of food? For doth not every one know, that by the act of swallowing, the
food is received more interiorly into the body; and that unless this act followed the act of mastication, or chewing, this latter act would be of no effect whatsoever in regard to bodily nourishment? And who doth not know, or may not know, if he be disposed to know, that this is precisely the case in respect to the mind; since the food of the mind, which is every spiritual good and truth relating to the love of God and our neighbour, is capable of a twofold reception, one external, or in the memory and understanding only; and the other internal, or in the will and life: and that if the external reception be not succeeded by the internal, the former is of no manner of use in regard to mental nourishment, but may be compared with the case of a man who keeps his food constantly in his mouth without swallowing it? It is then absolutely necessary, with a view to the full reception and incorporation of the good of heavenly love, and of the truth of heavenly wisdom, that it not only be received in the mouth, or in the thought, and there well masticated by meditation or rumination, but that it afterwards be swallowed; in other words, be admitted interiorly into the will, the love, and the life, that so it may become that blessed "meat
which endureth unto everlasting life." How plain then is it, that there is a *spiritual* deglutition as well as a *corporeal* one, and that the *latter* was intended of the Divine providence of the *most High* to call mankind perpetually to the recollection of the *former*! I wish only to observe further on this subject, that as the act of bodily swallowing requires a *distinct exertion* on the part of man, since the bodily food will not descend, *of itself*, into the stomach, in like manner, and for the same reason, a *distinct exertion* is requisite in regard to the *swallowing*, or *interior reception*, of spiritual food, and that probably this exertion is excited in every state of mental trial and trouble.

Having thus then, I hope, convinced you, my dear Sir, that the bodily act of *eating* and *drinking* is not only a most extraordinary act *in itself*, and on that account deserving of all serious consideration, but is also a *figurative* act, as pointing to the reception of *mental* *food*, by which the soul or spirit of man is nourished and kept alive, I shall now leave you to your own reflections on the important subject. Only let me be allowed to add, that this *figurative character* of the above bodily act, is another stupendous proof of the goodness
and wisdom of our heavenly father, Who has been pleased to write on our very bodies lessons fraught with instruction the most interesting, because the most conducive to our eternal happiness and salvation. That we may then be attentive to these lessons, especially on every occasion of receiving our bodily nourishment, is the devout prayer of,

Dear Sir,

Yours truly, &c.
LETTER VII.

On Bodily Digestion, Absorption, Secretion, Excretion, &c. of the several parts of Food admitted by Eating and Drinking; together with the Reference of those Bodily Acts to correspondent Spiritual Operations.

MY DEAR SIR,

In some former letters on the wonderful mechanism and operations of the human body, I have confined my remarks to those parts of it which may be regarded as constituting its more external organization, such as its external form and external senses. Will you allow me now to call your attention to a more interior subject, by presenting to your view a slight sketch of the internal provisions made by the ALMIGHTY for the promotion of bodily health and of other uses, as they are discoverable in the astonishing acts of digestion, absorption, secretion, excretion, &c. of the several parts of food admitted by eating and drinking?

If you have ever consulted the works of our most
celebrated anatomists on those interesting subjects, you cannot fail to have discovered, that when food is let down through the oesophagus into the stomach, it is there for a time kept in a state of convolution, until it is opened and separated, that is, digested by various menstrua; and in this state is partly received by what are called the lymphatic vessels, partly by the lacteal vessels, and partly let down into the intestines. This reception of the purer contents of the stomach by the lymphatic and lacteal vessels is what is called absorption, being effected by what are termed the absorvent vessels, whilst the separation of the more impure contents, by being let down into the intestines and by other processes, is what is called secretion and excretion. You must further have discovered, that the purer parts of the digested food, which are received by the lymphatic vessels, are called lymph, from their resembling in appearance a watery fluid; whilst the purer parts received by the lacteal vessels are called chyle, which in its aspect resembles milk, and is by some writers called white blood, to distinguish it from the red, into which it is finally converted. Lastly, you must have discovered, that the stomach is the organ, in which the separation commences of what is capable of remaining in the body for its health and nourishment from what is incapable; that is to say,
from what, if remaining there, would prove injurious to the life and health of the body; and that this separation is afterwards continued in the intestines, even to the colon and rectum, where the noxious matter is finally ejected from the body.

Taking it for granted then, that you are in possession of all this information, and that you have besides made yourself acquainted with the singular form of the stomach, where all these extraordinary operations commence; and likewise with the multiplicity and mechanism of the absorbent and secreting vessels, where the same operations are continued; will you allow me to ask you, what are the real sentiments of your mind respecting all these wonders? Can you believe it possible that the body, which is of itself a mass of mere matter, is capable either of designing or of accomplishing such stupendous purposes? Or is it to be supposed that what is called nature, which in itself is dead, being created for the reception of life, but not possessing any life properly its own, hath the ability to produce such living activities? I am persuaded that your intelligent mind revolts at such ideas, as being utterly irreconcilable with all the dictates of sound reason, and also in direct opposition to all the wisdom of divine revelation. You will therefore, I doubt not, agree with me, that no satisfactory solution can
possibly be given of the above phenomena of digestion, absorption, and secretion, which are discoverable in every living body, but by referring them to the agency of some active principle superior to the body, and superior also to nature,—thus primarily proceeding from, and in close connection with, God—the alone divine fountain of all life and of all activity.

But at what an interesting and edifying conclusion are we now arrived! On what high and sacred ground too do we stand, whilst contemplating the supernatural momentary operations which are transacting and presented continually to our astonished view in our own bodies! What pious mind therefore is not led, on this occasion, to adopt the language of the Patriarch of old, when awaking out of sleep, "Surely the Lord is in this place; and I knew it not. How dreadful is this place! this is none other but the house of God, and this is the gate of heaven"? [Gen. xxviii. 16, 17]. For is it an indisputable fact, that a chemical process is every instant carrying on in the deep centre of our corporeal frame, over which process we have no control, and which can only be accounted for by referring it to the agency of some power above ourselves? Are transmutations of solids into fluids, and their translations from one part of the body to another, continually going forward in the æmbletic of
that organized matter which forms the stomach, and in the absorbent and secreting vessels with which it is encompassed? Is a separation thus effected between what is salutary to the constitution and what is noxious, so that what is salutary is by degrees incorporated into the life, and what is noxious is discarded and ejected? Is the number of vessels also requisite for these purposes out of the reach of all numerical computation, some of them being so minute as to be indiscernable to the naked eye? Lastly, are we compelled to confess, that a latent superior power, like a skilful but invisible alchemist, is ever present, ever operative, ever watching over, directing and forwarding the above processes? Is this, I say, a correct statement of the practical and experimental philosophy of the human body? Then what intelligent mind is not constrained to exclaim, "Surely the Lord is in this place; and I knew it not:" and then too, observing that the human body is the laboratory of so many wonders, will not the same mind be disposed to add, "This is none other but the house of God, and this is the gate of heaven"?

Astonishing, however, as are these digestions, absorptions, and secretions, when considered as momentarily effected in the kingdom of matter, it ought to be recollected that they become infinitely more so when viewed in their connection with similar processes in
the kingdom of mind, and especially when seen as figurative of these latter processes.

You are surprised, I see, at hearing of any such connection and figure: allow me then to endeavour to explain myself on the interesting subject.

In my former letters on the bodily senses, and also on the bodily acts of eating and drinking, I have attempted to convince you, that there is nothing transacted in the body of man, in a bodily way, but what is transacted also in his spirit in a spiritual way; thus that as the body sees, hears, smells, feels, eats and drinks, so likewise doth the mind, or spirit—wit this only difference, that all those acts, in one instance are of the body in conjunction with its mind, or spirit, and in the other instance are solely and exclusively of the mind. The mind therefore hath its food, as well as the body, which mental food is every thing that hath respect to science, intelligence, and wisdom. Consequently, the mind hath its faculty of digesting its food, since intelligence is nothing else but well digested science; and wisdom is nothing else but well digested intelligence; and accordingly the term digestion is applied to the mind by the best English writers, as your own extensive acquaintance with those writers may serve to convince you.

But if digestion be applicable to the mind, so likewise
must absorption and secretion be, since these latter acts are in necessary connection with the former; absorption implying a reception into the body of such parts of the digested food as may tend to its nourishment, and secretion implying the rejection of such parts as might otherwise prove injurious.

Behold here, then, the established analogy between the nourishment of the body by means of material food, and the nourishment of the mind, or spirit, by means of spiritual food! Material food is first received by the bodily mouth, and after the processes of mastication and deglutition is let down into the stomach, for the purpose of a more interior introduction into the body. In like manner, spiritual food is first received into the external memory (the mind's mouth), under the form of science, and being there well masticated by thought and meditation, and afterwards swallowed, or forced more interiorly into the mind, is thus submitted to rational consideration, for the purpose of digestion. Material food again, when well digested in the stomach, undergoes a separation of its parts, so that what is salubrious is absorbed, and thus admitted more intimately into the body, whilst what is noxious is secreted, and thus cast out. Spiritual food, or science, in like manner, by digestion, is distinguished as to its component principles, and the consequence is, that the
purest of those principles are elevated more inwardly into the mind, where they acquire a new form, and receive a new name,—being no longer called science, but dignified by the higher title of intelligence, because seen in intellectual light, or the light of the understanding. Lastly, material food, when by natural absorption it has been admitted into the lymphatic and lacteal vessels, under the form of lymph and of chyle, or white blood, is finally introduced to conjunction with the red blood, and is thus more intimately and fully incorporated with the life of the body. Spiritual food too, when by spiritual absorption it has been elevated into the understanding, so as to be viewed and cherished there with the affection of truth, is by degrees exalted to a higher place in the interiors of the mind, being viewed and cherished with the affection of good; and thus raised out of the understanding into the will, and consequently admitted to its supreme abode in the love and life, from which abode it rules and governs all inferior principles and operations.

The above analogy might be illustrated, if necessary, by a thousand instances; but perhaps one will be sufficient to prove that the mind, as well as the body, hath its powers of digestion, of absorption, and of secretion, and that, if those powers are not exercised, it is impossible that any mental food can be fully
received and admitted by it. Let us take then our proof from this Divine precept, contained in the Holy Word of the Most High, "Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind," [Matt. xxii. 37.; Mark xii. 30.; Luke x. 27.]

This Divine precept, it is plain, may be viewed under three distinct forms, and impressed on man in three distinct degrees, according to its reception, first in the memory, secondly in the understanding, and thirdly in the will; in other words, first as science, secondly as intelligence, and thirdly as wisdom. It is equally plain, that if the precept be received only as science in the memory, it gains no admission into the mind, or spirit, of man, since the memory is merely an outer court leading to the mind, but makes no part of the mind itself. Nevertheless, as an outer court, it has its important uses, since under that character it serves as a storehouse, in which the documents of what is good and true may be deposited, for the purpose of their being afterwards elevated into the higher or interior principles of the understanding and will.

Let us suppose now, that the above Divine precept, "Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind," has been admitted and deposited in the memory. What eye
cannot see, that if it remains there, without any elevation thence into the higher chambers of understanding and will, it gains no admission into the mind itself; and, consequently, lies buried as an useless precept, neither enlightening the mind with intelligence, nor enlivening it with wisdom? What eye therefore cannot discern further, that some additional process is necessary to give to the precept all that power of imparting to man the blessings of eternal life and bliss, which it was intended to exercise? But what shall we say is this additional process, or what can it be, but serious thought and serious purpose? And what is serious thought and serious purpose, but mental digestion, mental absorption, and mental secretion; by virtue of which acts, a truth deposited in the memory is raised out of it into the understanding, and from the understanding into the will; and thus from science becomes intelligence, and from intelligence becomes wisdom; and from all three united rejects every evil affection, thought, and act, and thus renders man the blessed child of his heavenly Father, Who is never satisfied until His children both know His will, and by knowing understand it, and by understanding love it, and from loving practise it?

Yet what is thus true of the above single precept, is equally true of every other precept contained in the
Sacred Scriptures, since there is every reason to believe, that not one of them can gain admission into the mind and life of man, until by serious thought and serious purpose it has been well digested, through the combined effects of absorption and secretion.

Do you ask what this absorption and secretion mean, when applied to the other and more general precepts of God's most holy word? I wish to answer, that by absorption and secretion, as thus applied, is to be understood the separation between the genuine sense of every precept and its apparent sense; in other words, between the spiritual sense and the literal sense, that the Divine spirit and life of every precept may be elevated into the understanding and will, and at the same time, the appearances presented in the letter, or history, may be separated. As for example, Jesus Christ declares, "Whosoever he be of you that forsaketh not all that he hath, he cannot be my disciple;" [Luke xiv. 33.]; in which words there is contained a double sense, viz. a genuine and an apparent one; the genuine sense teaching, that the words do not apply to man's natural property, such as houses, lands, &c. but to his spiritual property,—that is to say, to his spiritual powers, talents, &c.; whilst the apparent sense teaches, that in the same words is included and expressed the necessity of man's divesting himself of all natural property, as a
qualification to become a *disciple* of the *great saviour*. The *genuine* sense therefore teaches further, that man can never become a *disciple of jesus christ*,—in other words, can never be taught of Him, until he *forsakes* all his *spiritual property*, by acknowledging it, in humility and gratitude, to be really and truly the property of the *most high*. To distinguish then between these *two senses*, so as to elevate the *spiritual* sense into the *understanding* and *will*, and to discard the *literal* sense, is the proper office of *spiritual absorption and secretion*, so far as it regards the reception and incorporation of the *word of god* into the mind and life of man. *Secretion* too, in a more extended sense of the term, may apply to all those natural affections and thoughts which, being grounded in self-love and the love of the world, have a tendency, if unremoved, to obstruct the elevation of the principles of the Divine love and wisdom to their due ascendancy and rule in the human will and understanding.

You see then, my good Friend, of what vast importance it is, that the operation of *mental digestion*, especially when applied to the precepts of the *holy word of the most high*, be well attended to; since otherwise it is as absolutely impossible, that those
precepts should gain that interior admission into the mind and life of man which they were designed to gain, as that bodily food, without being well digested, should gain its proper and profitable admission into the body. Man thus, with the Bible in his hand, and even in his memory, may be as great a stranger to its living and saving contents as if he had never heard of the Holy Book; so that even the Divine precept, above alluded to, "Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind," would be totally void of spiritual nourishment, and more like a dead husk than the living kernel of Divine wisdom and salvation. For supposing that a man reads this precept, and yet, after reading it, is never led by serious consideration and purpose to ruminate on what is properly meant by loving, as applied to the great and holy God; on what also is involved in the sacred title of the object to be loved, the Lord thy God; and lastly, on the distinct terms the heart, the soul, and the mind, as marking the distinct principles by and from which He is to be loved; what eye cannot see, in such case, that the precept would remain useless, and so far from being the meat which endureth to eternal life, would rather be converted into the meat which perisheth, or into that
chaff, of which it is written, that the wind driveth it away? [Psalm i. 4.].

I cannot conclude my letter on the above important subject of spiritual digestion, absorption, and secretion, without calling to your recollection the words of the Great Saviour respecting the light, which He, as a Heavenly Sun, came to dispense to a dark world, when He says, “While ye have light, believe in the light, that ye may be the children of light;” [John xii. 36.]. For how forcibly do these words apply to the light of that Divine Truth, with which the Word of God throughout is replenished! How exactly, too, do the three distinct characters of having the light, of believing in the light, and of becoming the children of the light, correspond with the distinct acts of receiving the Divine Truth into the memory, into the understanding, and into the life, thus with the distinct acts of spiritual digestion above described! How plain therefore is it to see, that it is possible to have the Truth without believing in it, and to have and believe in it without becoming its children; and that, consequently, the Truth can never be fully and effectually received by mankind, until it be fully and effectually digested, by being first deposited in the memory, which is to have it; and
by being next elevated into the understanding, which is to believe in it; and lastly by allowing it the supreme rule and ascendancy in the will and life, which is to become its children!

Whilst then, in the spirit of profound humiliation and adoration, we magnify that inconceivable goodness and wisdom, which devised and constructed the bodily organs of bodily digestion, absorption, and secretion, for the purpose of promoting bodily health and strength, may we ever be wise to recollect, that these organs and their operations are but figures of those more astonishing powers of the mind, by which it is enabled to exercise mental digestion, absorption, and secretion, in regard to that bread of life which is given in the word of God for its daily sustenance! May the reception of this bread be accordingly our grand concern! And may we never forget, that if there be one folly more extravagant or more perilous than another, it is the folly of supposing, that a medicine can be of any use to a sick man whilst he keeps it in his pocket, instead of taking it into his stomach, and allowing it there to exercise its healing, digesting, and secreting properties; or that food can be of any benefit to a hungry man, so long as, like the Syrian lord,
[2 Kings vii. 2.], he only sees it with his eyes, but doth not eat thereof.

In devout prayer, that you, my good Friend, may experience all the benefits, both spiritual and natural, both eternal and temporal, to be derived from a good digestion, with its attendant operations of absorption and secretion, I remain

Yours truly.
LETTER VIII.

ON BODILY SLEEPING AND AWAKING; together with the Reference of those Bodily Acts to correspondent Acts of the Mind.

MY DEAR SIR,

From my former letters on the human body, I trust, you are already convinced, not only of its astonishing mechanism, which, of itself, is a sufficient indication of a wisdom surpassing all human conception, but also of the figurative character of all its parts and operations, as pointing to the mind within; and thus calculated to prove, that what is doing and done by the body, in a natural way, is continually doing and done by the mind and spirit, in a spiritual way; and that thus both body and mind are governed by one common law, which law originates in, and is in connection with, the supreme creator and ruler of both.

Should any doubt however remain with you on this important subject, I flatter myself it will not fail to be
immediately dissipated by what I have now to communicate to you, respecting the two bodily acts of sleeping and awaking; if indeed they may be called bodily acts, when yet the body appears to have so little to do with either. For that the body is not able, of itself, to lay itself asleep, or to awake out of sleep, is a truth confirmed by universal experience, and therefore we must look to some higher cause than the body for a solution of these otherwise unaccountable phenomena.

In discussing then the subject of sleeping and awaking, the first point of consideration is the phenomenon itself; the second is its cause; and the third its use and benefit.—I shall begin with the phenomenon itself.

Perhaps in the whole range of bodily acts, none is more astonishing—none more inexplicable, than that of sleeping, except it be the consequent act of awaking; yet perhaps none, in general, is less attended to,—which is one proof, amongst many others, that the mind has its sleep as well as the body. For how wonderful is it, that in a moment, without any effort on the part of man (for effort would, in this case, defeat its own purpose), all his thoughts, with all their activities, delights, and interests, apparently perish; so that the man himself, for a few hours at least, becomes a
thoughtless log, not only destitute of all consciousness of his existence, but utterly unable, of himself, to recall that consciousness! How wonderful again is it, that when this thoughtless log has lain, for a certain time, in a state of insensibility even of his own being, he is suddenly aroused, without any exertions of his own, to the re-enjoyment both of his mental and bodily faculties, attended with the re-creation of all his thoughts, with all their former activities, delights, and interests, so closely connected with those of the foregoing day, that he is not sensible of any intervening interruption and suspension! Yet such are the wonders involved in sleeping and awaking; so that, as a certain writer expresses it, "Every man may be said to die and rise again once in every twenty-four hours."

But the wonder does not end here, since it is notorious that, during this suspension of thought and intellect, the bodily life still remains, the pulse beats, the lungs respire, and all the interior organs of the body perform their functions as before, with this only difference, that the man himself has no sensibility of their operations. In the mean time (such is the adorable appointment of the Divine providence of the most High), from the suspension of the activity of thought results the increase of activity, inasmuch as
the general experience of mankind testifies, that sleep tends finally to renew and restore what it apparently destroys; so that, on awaking, man discovers to his surprise and delight that, instead of his thoughts perishing and being buried in the grave of sleep, they have only been preparing in that grave for a more glorious and joyful resurrection.

Sleep then, it appears, is a temporary cessation of the voluntary and intellectual activities of man, so that, to judge from appearances, a living body is reduced for a few hours to the state of a corpse; whilst awaking is the restoration of those activities, converting the corpse back again into a living body, and replacing man in the enjoyment of all his former purposes, thoughts, and operations.—Let me now call your attention to the cause of these wonders.

That this cause doth not originate in man, and that consequently it can only be discovered by looking out of and above man, is demonstrable from the fact above hinted at, that both sleeping and awaking are totally independent of any effort on the part of man. But how can man look out of and above himself? It is evident he can only do so by virtue of the capacity he possesses as a human being, in distinction from the inferior animals, of regarding the creator of the universe; of believing in His holy word; and thus
of elevating his mind to a wisdom infinitely superior to his own, and which is alone capable of unfolding to him the deep mysteries, not only of his existence, but of all the ordinary operations both of his soul and body.

Let us listen then to the information which this Great Creator hath been pleased to communicate to us, in His most holy word, on the interesting subject of sleeping and awaking.

In the second chapter of the book of Genesis, verse 21, we read these interesting words, "And the Lord God caused a deep sleep to fall upon Adam, and he slept." Again, in the third Psalm, verse 5, we find it written, "I laid me down and slept; I awaked; for the Lord sustained me." Again, in Psalm cxxvii. 2, speaking of the same Lord, or Jehovah, the Psalmist testifies concerning Him, "So He giveth His beloved sleep." Here then the light begins to dawn upon us, and by its brightness we are enabled to discover what, without its aid, must have been for ever concealed from our eyes. We are enabled to discover, I say, that sleep originates in a cause above man, and that the Great and Holy God, Whose name is Jehovah, is that cause. Whether this cause operates immediately, or (as is more probable) mediately, that is, through the medium of angelic beings, makes, in this case, no
manner of difference. It is sufficient to establish the fact, that sleeping and awaking are not so much dependant on ourselves as on those superior intelligences, of whom it is written, "The angel of the Lord encampeth round about them that fear Him, and delivereth them;" Psalm xxxiv. 7.] and again, "He shall give His angels charge over thee, to keep thee in all thy ways," [Psalm xci. 11.]

In confirmation of the truth of what is here suggested, concerning the cause of sleeping and awaking, I might appeal to the phenomena of dreams, those transitory awakings, even during sleep, to visions and sensations, sometimes of the most exquisite enjoyment, and at other times of the deepest misery, far surpassing whatsoever is seen or felt in the absence of sleep. For how now shall we account for these sudden gusts of involuntary pleasure and pain, and this at a time when we ourselves are in a state of absolute incapacity to bid them either to come or go? To say that pleasure and pain are things of chance, will hardly satisfy the inquiries of a thinking intelligent mind on the subject; and therefore we are constrained to allow, as the only expedient of giving a rational solution of the difficulty, that man, during sleep, is in some secret mysterious communication with other intelligences, be they good, or evil, or both; who have the power thus, at one time,
to enchant him with inconceivable delights, and at another time to affright and alarm him with as inconceivable horrors. Our very dreams then are collateral proofs, that the sleep, in which all dreams originate, is an effect produced by some order of beings superior to ourselves, to whom is intrusted by the Almighty the care of alternately closing and opening our eyes every returning night, to the intent that both our souls and bodies may receive all the uses and benefits to be derived from alternate repose and activity.—What these uses and benefits are, let us now, in the third place, inquire.

On this occasion, however, I will not detain you by an exploration of the advantages resulting to the body from the refreshment of sleep, because every one's experience is sufficient to convince him, how much he is indebted to the repose of the night for the renovated powers of his corporeal frame, when the morning light again calls him to the exercise of those powers.

But the benefit of sleep is not limited to the body, since there is every reason to believe, that it extends also to the mind; and that whatsoever of refreshment and renovation the body may derive from its composing influence, the mind is a still greater gainer, and has infinitely more cause to be thankful for its gains.
Yet I much fear that this idea of mental advantage, accruing from what some people call the loss of time in sleep, will hardly be received by those who make the all of life and its enjoyments to consist in the natural activities of the intellectual faculty; and who are thus led to suppose, that their career in the way of bliss would be far more rapid, was it not impeded by the temporary suspension imposed on those activities by the nightly repose of the body.

But here arises a most important question, to which every man is bound to give a serious answer who wishes to become acquainted with himself; and thus with the true quality, character, and tendencies of his own natural intellectual activities.—The question, I say, is—do these activities constitute the whole of man's life and enjoyments? Rather, if not at times suspended and checked, would they not finally tend to destroy all life, properly so called, and instead of promoting bliss, plunge man into every depth of woe and misery?

I am speaking here, you will observe, of intellectual activities merely natural, or of such as have no higher origin and end than selfish and worldly gain and glory; and not of those which are grounded in the pure love of God and man, and directed by the wisdom of such love; for from these latter activities, it is plain, we have
nothing to fear. Of the former, however, I am free to confess, that I have my fearful apprehensions, and that for the following reasons.

Intellectual activity, when separated from that humility and self-abasement which the love of God alone inspires, appears to be the nurse of the most dangerous pride and arrogance that can enter into the heart of man, and thus to set a man at the greatest possible distance from God, from heaven, from peace, and from every thing that can be called true happiness. For what is such activity but the activity of a defiled and domineering self-love, which seeks to exalt itself above every other being, whether on earth or in heaven; and like its prototype, Lucifer, "saith in its heart, I will ascend into heaven, I will exalt my throne above the stars of God: I will sit also upon the mount of the congregation, in the sides of the north: I will ascend above the heights of the clouds; I will be like the most high"? [Isaiah xiv. 13, 14]. Can any thing then be more frightful than such an activity? For can any thing be more directly opposed to the divine wisdom, which, in marking the scale of human blessedness, has been pleased to assign the highest rank to the poor in spirit, when it began its long catalogue of heavenly graces and virtues by declaring, "Blessed are the poor in spirit: for theirs is the kingdom of heaven"?
AND AWAKING.

Such then being the filthy and abominable character of an unsubmitted intellectual activity, is it to be wondered at, that the Almighty, in His adorable wisdom, should have devised the means of its purification by a temporary suspension of its powers during bodily sleep? For how forcibly is man instructed by this suspension, that his activities are not his own, but that he is continually indebted to other beings, not only for his faculty of intellect, but for every other faculty which he enjoys as an intelligent and rational agent!

But there is yet another use and benefit resulting from bodily sleeping and awaking, to which I am eager to call your attention, and that is—the connection existing between such sleeping and awaking and the sleeping and awaking of the mind; together with the tendency of the former to call into recollection the interesting concerns of the latter.

For if we believe the testimony of Divine Revelation, we are forced to confess, that so long as man continues in a state of mere natural thought and affection, exalting the interests and pleasures of this lower and transitory world above the infinitely more important concerns and joys of the eternal world, so long his immortal soul is in a state of deep sleep. On the other hand, no sooner is this state changed through the admission of
the light of the eternal truth; so that the man begins to see and perceive clearly, that an eternal crown of glory is of infinitely higher value than all the wealth and splendour of human dignity and honour, than he begins to awake out of sleep. For to this effect the word of God testifies, where it is written, "Lighten mine eyes, lest I sleep the sleep of death;" [Psalm xiii. 3.]; and again, "While man slept, his enemy came, and sowed tares among the wheat;" [Matt. xiii. 25.]; and again, "While the bridegroom tarried, they all slumbered and slept;" [Matt. xxv. 5.]; and again, "Lest coming suddenly he find you sleeping;" [Mark xiii. 36.]; to which may be added the admonition of the Apostle, "Awake thou that sleepest, and arise from the dead, and Christ shall give thee light;" [Ephes. v. 14.]; in which passages, it is plain, that sleeping and awaking are applied to the mind, and not to the body; and that thus sleeping denotes a state of mere natural thought and affection, whilst awaking denotes the reverse, viz. a state of thought and affection excited by the light of the eternal truth, and thus grounded in eternal hopes and interests.

Is it possible then, that the mind of man may sleep the sleep of death, and thus be found slumbering and sleeping in temporal cares and gratifications, when it ought to awake to meet the bridegroom? Is it possible
that, in this case, an enemy may come, and sow tares among the wheat, so that when the blade springeth up, and bringeth forth fruit, the tares also may make their appearance? How ought we then to feel ourselves indebted to that bodily sleeping and awaking, which so powerfully presses upon our recollection the terrible consequences of this mental sleep! For if the body never slept, whence could we have derived an idea of the sleep of the mind? And if the body never awoke out of sleep, how impossible would it have been for us to have formed a just conception, or indeed any conception at all, of the blessings and advantages resulting from mental awaking!

There is yet one other consideration, which I must beg leave to suggest on the subject of mental sleep and awaking, in order to guard you against the mistaken idea, that since there is danger in being always asleep, therefore your security lies in never sleeping; and that, consequently, the mind ought always to be kept in a state of spiritual thought, or wakefulness, without ever descending into a state of natural thought or sleepiness. This I call a mistaken idea, since the order of heaven requires that every man, during his abode in this lower world of nature, should be employed in some natural calling, or engagement, for the good of society; and it is well known, that every such natural calling
requires natural thought for the accomplishment of its purposes. It is necessary then that every man, let his mind have been ever so fully awakened to a sense of the superior importance of eternal concerns, should at times descend into natural thought respecting the temporal concerns of himself and his fellow-men; which natural thought has, for a time, the appearance of sleep, since, for a time at least, the great realities of the invisible world are not immediately presented to the mind's view and observation. In this state, however, of natural thought, no danger is to be apprehended, inasmuch as spiritual thought is in it; and consequently the natural thought is not so much a separation from spiritual thought as its extension, by facilitating its descent into the ultimate sphere of usefulness and benefit to society and the world at large. It is evident therefore, that as there is a sleep of the mind unto death, consisting in the entire forgetfulness and neglect of all the grand concerns of eternity, so there is a sleep of the mind not unto death, but rather conducive to life,—consisting in the mind's descent into natural thought and employment for the general benefit of mankind, that so it may bring down into the external man all the spiritual wisdom and heavenly purposes conceived in the internal man, which, without such descent, could never have been
brought into operation. Perhaps this salutary sleep is alluded to in the Lord's instructive parable, where it is written, "So is the kingdom of God, as if a man should cast seed into the ground; and should sleep, and rise night and day, and the seed should spring and grow up, he knoweth not how," [Mark iv. 26, 27]. For it is remarkable that, in this parable, mention is made both of sleeping and rising (or awaking), as if both were alike necessary, in their alternations, to give full effect to the growth of the Divine seed the Word of God.

In the devout prayer that you, my excellent Friend, both as to mind and body, that is to say, both spiritually and naturally, may ever be found so sleeping and awaking, as to be enabled to adopt the pious language of the Psalmist, "I laid me down and slept; I awaked; for the Lord sustained me;" I remain

Truly yours, &c.
LETTER IX.

On the Bodily Heart and Lungs, and their Connection with corresponding Principles in the Mind or Spirit.

My Dear Sir,

In proportion as my attention continues to be occupied by the contemplation of the human body, with its multiplied parts and operations, in the same proportion I am forcibly struck with the conviction, that, whether viewed as a piece of mere mechanism; or under its higher character, as being expressive of the various powers and principles of its parent mind; or according to a feature of excellence still more sublime and affecting, as being the basis of the combined energies of the Divine love, wisdom, and power, and thus exciting our continual attention to those energies,—this shell of ourselves is calculated to demand our admiration, to call forth our astonishment and gratitude, and to supply us with edifying lessons of instruction, more than any other part of the visible creation here below. This conviction, I trust,
has already been impressed, in some degree, on your mind also, by the contents of my former letters on the subject; and it is with a view to impress it more deeply that I now take up my pen, for the purpose of presenting to your consideration those two grand organs of the bodily frame, called the heart and the lungs, and especially the effects of their combined agency.

On this occasion, however, I shall not waste your time with repeating what you must already know, viz. that the heart is a hollow fleshy cavity in the human breast, the use of which is, by its regular pulses, to propel the blood into the arteries, and receive it back from the veins, and thus to promote its circulation through every part of the body; and that the lungs are respiratory organs, formed for the purpose of maintaining a perpetual communication with the atmospheric air, and by alternate distension and contraction, or what is termed inspiration and expiration, of admitting into the body what is salubrious from the air, and at the same time of casting off from the body what, if remaining in it, might prove noxious.

It would be an equal waste of your time, to detain you by a minute description of the form or construction of these organs, because from every writer on the anatomy of the human body, your pious mind will be
enabled to discover, in that form or construction, the finger of the most stupendous and adorable goodness, wisdom, and power of the great creator.

Passing by therefore these considerations, which nevertheless merit the most profound regard, and were doubtless intended to excite the most grateful acknowledgment of every rational being, I hasten to direct your attention to some other points connected with the above organs, which perhaps have been too generally overlooked, or, at least, have not been explored with that degree of minute and diligent research which their infinite importance demands.

The first of these points is the continuation of that motion, both in the heart and the lungs, by which the former is enabled to perform its pulsations, and the latter their respirations, during the whole period of the life of the body, to whatsoever length it may be extended.

For what shall we say is the origin, and what the cause of the protraction of this motion? Certain it is that so long as life remains in the body, the heart beats and the lungs play; and in some instances never cease to exercise their respective activities during the lengthened period of more than a hundred years. But how shall we account rationally and satisfactorily for this wonderful phenomenon? Shall we say, that those
bodily organs are kept in motion by some power of their own? This would be to ascribe to matter (for both the heart and lungs are material) a prerogative which never did, and never can, belong to it. Or shall we suppose that nature, by virtue of some of her latent and mysterious qualities, infuses into the above organs their respective faculties of continual pulsation and respiration? This, again, would be assigning to nature an agency utterly inconsistent with every just idea which can be formed either of herself or her operations. For what shall we say is nature, but something in herself dead, and created only for the purpose of receiving life? And how can death produce motion, and render this motion also permanent for ages? We are constrained then, on this occasion, to call in the aid of a power paramount both to matter and nature, before we can explain, either rationally or satisfactorily, the origin and continuance of those living motions which are constantly at work in the deep centre of our own bosoms. And what can this power be but the power of mind; that is to say, of will and understanding? And whence is the power of will and understanding, but from that manifested God, Who hath declared to all his intelligent creatures, "Without ME (or apart from me) ye can do nothing"? [John xv. 5.]
The above reasoning may be applied also to the blood, which is kept in circulation by the pulsations of the heart; and which, it is well known, retains the same temperament, notwithstanding all the vicissitudes of heat and cold in the surrounding atmosphere. For what rational solution can possibly be given of this extraordinary phenomenon, but what is grounded in the connection between body and soul, and between soul and the divine source of life, and between the divine source of life and animal heat? Is it not a necessary consequence, therefore, confirmed by every day's experience, that whenever this connection is broken, as at the separation of soul and body by death, the blood of man instantly becomes subject, like other fluids, to the vicissitudes of heat and cold, so as no longer to retain the standard temperament which it possessed during its residence in a living body?

But I pass by these considerations, wonderful and edifying as they are, to call your attention to what may be termed the figurative character of the two bodily organs under consideration, that so you may gradually attain the possession of all that sublime wisdom, to which this figurative character was intended to conduct you. For that all and every part and operation of the human body points at some corresponding part and
HEART AND LUNGS.

operation of the human soul, or spirit, and is thus representative and significative of principles above itself, and yet connected with itself, is an eternal truth, not only taught by divine revelation, but confirmed also by every document of sound and unsophisticated reason.

Previous however to the discussion of this truth, it is necessary that I remind you of certain (I would almost call them) axioms in theology, without assenting to which I fear it will be impossible for you to discern how the heart and lungs of man's body can have any reference to his mind, and especially such a reference as to render it worthy of the attention of a religious mind.

The first of these axioms I would express in the following terms— that infinite love and infinite wisdom, united, form the proper distinguishing characteristic of the Being Whom we call God.

The second I would thus express— that man was created to be an image and likeness of God; and that by being an image is meant the reception of the divine wisdom; and by being a likeness, the reception of the divine love.

My third axiom is— that it is the will and intention of God to dwell in man, as in his own habitation; and that, with this view, He has been pleased to create in
man two faculties adapted to His reception, viz. the will and the understanding; the will to receive all the blessing of the divine love, and the understanding to receive all the light of the divine wisdom.

Now, allowing the truth of the above axioms, I think you will find no difficulty in apprehending, not only that the heart and lungs of man have a figurative character, but also what that character is. For that the heart stands in some relationship with the affections of the mind, thus with the love principle of man, is evident from the application of the term by the best writers, and also from its use in common conversation. Thus we hear and read perpetually of a hard heart, as denoting want of affection; of a tender heart, as denoting its abundance; of a brave heart, as implying courage; of a broken heart, as implying extreme affection; and of a light heart, as applied to one who has no sorrows; not to mention a hundred other cases of similar figurative application. In regard to the lungs indeed, it is not so easy to point out their significant meaning, either from books or from common conversation, if we except the book of all books, that is to say, the Bible; and the language of all languages, that is to say, the language of the almighty hims; le. In that divine book, however, and in that divine language, I am of opinion that every attentive
and serious reader, especially if acquainted with the original Hebrew, may soon discover, that the lungs, as well as the heart, have a significative meaning, and are often applied accordingly. For it is remarkable, that in the Hebrew language there is only one term to express the two distinct ideas of bodily breath, or breathing, and of mental spirit, or spiritual thinking,—insomuch that the Hebrew term, we find, is applied alike to denote the holy spirit, or spirit of God, and the respiration or breathing the atmospheric air by man; thus proving to demonstration, that there is a close analogy between the operation of the spirit of God in the spiritual world, and of atmospheric air in the natural world. And is it not reasonable hence to conclude, that the same analogy exists between what is called spirit, or spiritual thought, and the lungs, since the lungs are nothing else but the instruments of respiration, and may thus, without impropriety, be substituted for respiration itself? Is it not reasonable therefore to conclude yet further, that as the heart, both in the language of God and of man, is figurative of the affections of the human will, or love, in like manner the lungs are figurative of the thoughts of the human understanding, which thoughts are found to be in close connection with those affections?

I am not quite sure that you will subscribe imme-
diately to the justness of this reasoning, because it is perhaps what many would call abstruse; but of this I am well persuaded, that if you will allow yourself time to consider how frequently the two terms heart and spirit (or breath) are connected together in the Sacred Scriptures; [see Psalm li. 10.; Ezek. xi. 19., chap. xviii. 31., chap. xxxvi. 26.]; how close too, in the human mind, is the combination of the will and understanding, so that without the joint action of both those principles human life cannot subsist; and lastly, how a similar combination exists in the human body between the heart and the lungs, and a similar necessity of joint operation, since without it bodily life cannot be preserved:—if, I say, you will dwell on these reflections, your intelligent mind will not be unwilling to allow, that there are gradations of order extending from the great first cause down to the last and lowest effects, and connected with each other, so that in man, the divine love and wisdom form the highest link in this scale,—whilst to this love and wisdom are subjected, as recipients, the human will and understanding; and whilst to the human will and understanding are, in like manner, submitted the bodily organs of the heart and lungs. You will, of course, not be unwilling to allow further, that between the love and wisdom of God on the one part, and the
will and understanding of man on the other; also between the will and understanding of man, and his bodily organs the heart and the lungs, there is discoverable a striking analogy, or, what may be otherwise termed, correspondence and harmony, by virtue of which the ultimate bodily organs of pulsation and respiration point to, and are in connection with, the higher principles of human affection and thought. Pursuing also the same chain of reasoning, you will likewise easily admit, that these higher principles of human affection and thought, in their turn, point to, and are in connection with, the still superior and highest principles of the divine love and wisdom of the most high God; so that what is last and lowest in the human body may be regarded as the basis and the figure also of what is first and highest in the divine mind, and of what is intermediate and subordinate in the mind of man.

Taking it then for granted, that, though not fully convinced of the certainty of the figurative character of the heart and lungs, yet you are disposed to grant that there is a probability, at least, of the existence of such a character, will you permit me to point out a few cases of the important instruction resulting from such a character?

And first, the bodily life of man, we find by expe-
ON THE BODILY

rience, cannot be continued, unless by the united agency of the heart and lungs, since if this agency be suspended for any length of time, the certain consequence is the dissolution of that life.

Allowing now the existence of the figurative character of these two bodily organs, what is the interesting language which they speak, and what the heavenly wisdom which they preach to us? Do they not cry aloud with a voice of thunder, that the spiritual life of man cannot be continued without the combined operation of will and understanding,—thus not by will alone, nor by understanding alone, consequently, not by affection alone, nor by thought alone, but by the united agency of will and understanding, also of affection and thought? And since the spiritual life of man consists of goodness and truth, or of charity and faith—goodness and charity having their residence in the will and affections, whilst truth and faith have their residence in the understanding and thought—doth it not hence follow as a certain conclusion, that the spiritual life of man cannot be sustained by goodness separate from truth, or by charity separate from faith, still less by truth separate from goodness, or by faith separate from charity?

What a new light then is here thrown on the two distinct bodily organs, the heart and the lungs; and
how are our gratitude to the almighty, and our knowledge of the duties which He requires of us, increased and extended by that light! For the almighty, it is plain, could have supported bodily life by the agency of a single organ, and yet for that purpose He hath ordained the necessity of two organs. But what could be the ground of that necessity, except to point to a necessity of still higher importance, viz. the necessity of the existence and operation of two distinct principles for the support of spiritual life? In the two bodily organs then, called the heart and the lungs, which we find closely united, and in continual co-operation, in the centre of our own bosoms, we discover two heavenly monitors, ever inculcating the ground of this latter necessity, by teaching us, in their significant language, that love alone cannot save us and make us happy, without wisdom; will alone without understanding; charity alone without faith; goodness alone without truth; and still less wisdom, understanding, faith and truth without love, will, charity and goodness; and that, consequently, if we ever wish to be saved and made happy, we must make it the grand concern of our lives to join together in ourselves, in a bond of sacred marriage, the two heavenly principles of love and wisdom, of will and understanding, of charity and faith, of goodness and truth.
But further, the bodily life of man, it is evident, would be imperfect, because useless, was not the above union of the heart and lungs attended with operation, by acting on the body, and thereby supplying it with power to fulfil the various ends and purposes of bodily and natural life. For supposing those two corporeal organs to have no connection with the rest of the body, and thus to leave it without life and activity, of what use or benefit would they be to the body? It is therefore mercifully and providentially ordained, that the heart, by its pulsation, and the lungs, by their respiration, have communication with the other members of the body, so as to impart to them an operative vigour and activity, which otherwise they would want, and separate from which, the heart and the lungs would be altogether useless.

Behold here then another significant, yet most edifying lesson, taught to all the families of mankind by the joint agency of the heart and lungs, on the other viscera and members of the body! Behold, I say, the grand end and design of all love and wisdom, of all will and understanding, of all goodness and truth, of all charity and faith, in the soul or spirit of man! For what are all these heavenly principles, or of what benefit either to the possessor or to others, unless determined and applied to the production of some
service of use in society? Supposing, for instance, that the will and understanding of man are principled in charity and faith, and that these heavenly graces in the inner man do not extend their influence to the outer man, so as to fix themselves in good works, and thus to bring forth their proper fruits, what must be the necessary, but terrible consequence? Will not those principles presently stagnate for want of circulation? Or (to change the metaphor), will they not be like birds flying aloft in the upper regions of the atmosphere, but never descending to the earth to build their nests and produce their young? Will not the man himself, too, be an imperfect man, and comparatively like a head and heart destitute of arms and hands to execute their purposes? Will he not also be an unhappy man, since employment, especially if under the guidance of love and wisdom, or of goodness and truth, is one of the principal sources of happiness; agreeable to the express words of the great Saviour, "If ye know these things, happy are ye if ye do them"? [John xiii. 17.]. Will not therefore the very religion of such a man be vain, since the manifest end and design of all true religion is, not to make a man idle and unprofitable, but rather active and useful, by bringing his charity and faith into operation; and thus rendering him an
image and likeness of that God, Whose blessed characteristic it was, when manifested here on earth, that He went about doing good? [Acts x. 38.]. How evident then is it, from these considerations, that the heart and lungs of the human body, by virtue of their useful operations on the other viscera and members, are continually repeating and enforcing, in their significant, figurative, and powerful language, the Divine precept of the Great Saviour to all His true disciples, "Let your light so shine before men, that they may see your good works, and glorify your Father which is in heaven!" [Matt. v. 16.]

But there is yet another point of no small moment, resulting from the situation of the bodily organs under consideration, which must not be passed over in silence.

It is a fact well known to the anatomist, that the heart and lungs of the human body have a secret internal communication with the cerebrum and cerebellum of the head; and that there is every reason to believe, that from this communication they derive their respective powers of pulsation and respiration, and thus of imparting life to the body. It is known also to the anatomist, that these same organs reside in an abode of their own, distinguished by the diaphragm from the abode of the other viscera of the body, and
covered round by a covering of their own, which is called the *pleura*, and that they also constitute that part of the body which is called the *breast*. It is further known that the *heart* and *lungs*, in this their *central situation*, operate as *intermediates* between the *cerebrum* and *cerebellum* of the *head* above, and the other viscera and members of the body beneath; and that in this their *intermediate character* they exercise the *double office* of *receiving* and *giving* life, by *receiving* from the *head*, and by *giving*, or *imparting*, what they receive to the rest of the body.

Let us apply now these anatomical facts, respecting the *situation* and *office* of the *heart* and *lungs* in the human body, in illustration of the *situation* and *office* of the *will* and *understanding* in the human mind, of which, as hath been already shown, the heart and lungs are *material* and *representative* *figures*, and let us mark the result. Will it not be manifest from such application, that the *will* and *understanding* of the mind bear a similar *intermediate character* with the *heart* and *lungs* of the body; and that in this character they are *receivers* of life from *powers above* themselves, and *conveyers* or *communicators* of life to *powers below* themselves? Will it not be manifest also, that, in this their *intermediate character*, they are perfectly *distinct* both from the *powers above* them and from those
beneath them, and were intended to be viewed according to this distinctness,—that so a line of the most exact discrimination may be drawn between the supreme powers, the intermediate powers, and the lowest powers, appertaining to man, and thus a clearer apprehension may be obtained of the divine source of life, and also of the recipients of that life, both intermediate and ultimate?

I trust, my dear Sir, that I am not perplexing you with metaphysical subtleties, which have no tendency but to puzzle the humble and sincere Christian, and thus to divert him from the simplicity of gospel truth. All I mean to say is, that it is of primary importance for every Christian to see and discern distinctly the several degrees of that life which he calls his own, to the intent that he may make the interesting and edifying discovery, confirmed by the principal organs of his own body, that it is not properly his own, nor granted him merely for his own gratification. All I wish, therefore, to say is, that the Lord God and Saviour Jesus Christ is the first grand source of all heavenly love and wisdom; and that the will and understanding of man are the first receivers of this love and wisdom, not for man's own selfish enjoyment only, but for the blessed beneficent purpose of imparting to others,
under the form of *good works*, the virtues and powers which have been communicated to himself; that so the Divine life of love and wisdom may become *fruitful*, and continue in constant uninterrupted *circulation* from *God* to man, from man to his neighbour, and from man and his neighbour back again unto *God* in devout and grateful acknowledgment.

I might now proceed to the consideration of several other particulars, respecting the *heart* and *lungs* of the human body, all of them tending to prove the close connection subsisting between those corporeal organs and the human *will* and *understanding*, and thus confirming what has been above observed concerning their *figurative* and *significant* character. But leaving these particulars to be discussed by those who are better acquainted than myself with the anatomy of the human body, I shall for the present quit the subject, leaving you to make your own reflections on what I have already written; not, however, without reminding you, that the more closely you fix your attention on your own body, its several parts, their wonderful construction, their connection with each other, their uses, and especially their *figurative* relation to your *mind*,—the more you will be convinced, to your wonder and your joy, that
you carry about you a volume of instruction, which you can never seriously peruse without eternal benefit, because written by the finger of God, and replenished throughout with His divine love, wisdom and life.

Commending you, then, to the government and guidance of the divine author of this astonishing book, I remain,

My dear Sir,

Ever yours, &c.
LETTER X.

On the voluntary and involuntary Motions of the Body and its parts; together with their Application to the voluntary and involuntary Motions of the Mind, with its Affections and Thoughts.

My Dear Sir,

I am delighted at learning, from your last kind favour, that you feel an interest in the communications which I have lately made to you, respecting the human body; and it is on this ground that I am led to flatter myself with the hope, that I shall not weary you by directing your attention again to the same subject. Will you allow me then to continue my remarks, by extending them to the voluntary and involuntary motions of the body and its parts?

Perhaps you have never heretofore reflected on these motions, so as to make a discovery of the important and edifying instruction which they involve, and yet I am persuaded you agree fully with me, that as the body of man is exclusively the work of a divine
ARCHITECT, both in the whole and all its parts, therefore we are compelled to allow that, both in the whole and all its parts, it must of necessity contain and exhibit DIVINE ARCANA of goodness, wisdom, and power, worthy of its MAKER, and demanding the most diligent and devout scrutiny of that human being, for whose use and benefit it was originally created. It is surely high time, then, that we should recall our wandering thoughts from things without us, and which possibly have no tendency but to disturb, if not to corrupt us; that so we may be at more leisure to attend to things within us, by entering into ourselves, and exploring the deep and hidden wonders stored up in that treasure house of our own souls and bodies, which the ALMIGHTY doubtless intended, not only for our examination, but to yield us an ample supply both of comfort and of sanctity.

You have doubtless been struck occasionally with the fact, that there are motions in the different parts of your body, over which you have no control, such as are the motions of the cerebrum and cerebellum, of the heart and lungs, of the stomach and intestines, &c. which motions may be called involuntary motions. It cannot also have escaped your observation, that there are other motions over which you have control, such as are all those which proceed from the determinations of
your will and understanding, by virtue of which determinations your arms and hands, your legs and feet, and your whole body, are put in motion, and continued so for a certain length of time, which motions may not improperly be called voluntary motions.

Now both these kinds of motion, you must allow, when explored as to their origin, bear a singular character, which merits the attention, because it is calculated to promote the edification, of every intelligent mind. For in regard to the latter, viz. the voluntary motions, how wonderful is it, that will and understanding, which are spiritual principles, can exercise power over gross matter, so as to put a large bulk of it in motion, and thus to remove it from one place to another, or to keep it at work in the same place, in agreement with their joint determination! How wonderful is it, that these same spiritual principles can, at one time, influence the organs of speech, so as to produce articulate sounds, and thus convey ideas; whilst, at another time, they can act upon the arms and hands, and by putting them in motion give birth to actions! For on what ground, except that of the appointment of the divine will and wisdom, can we account for this otherwise inexplicable commerce between mental volition and bodily action,—in consequence of which commerce, the organs of the
body are perpetually at the nod of the decisions of the mind? Surely this is a riddle in the constitution of man, which no reason of man, unenlightened from above, can satisfactorily solve.

But if such be the obscurity in which the voluntary motions of the body are involved, what shall we say of the thick darkness which overspreads the involuntary? How, for instance, shall we account for the perpetual motion of the above-mentioned organs, viz. the cerebrum and cerebellum, the heart and the lungs, the stomach and the intestines, &c.; all which organs, during the bodily life of man, are in a constant state of activity, uninfluenced alike by the assent or dissent of their proprietor, and continuing their motions without any interruption from the general motions of the body, be they ever so violent? On this occasion, surely, even the most determined scepticism must be forced to confess, that man, during his life here below, is in some invisible and mysterious connection with superior beings, who exercise a secret unseen agency on his vital organs, regulating all their motions, and preserving them in the discharge of their several functions, which, possibly, if left to the volition and superintendence of man, might be exposed to perpetual disturbance and interruption. At all events, is it not (I would ask) a most extraordinary fact, deserving all con-
sideration, that the most important organs of the human body—on the orderly motions of which both the health and life of the body are altogether dependant—are under some foreign control, separate from the agency both of man's will and understanding; as if intended by the Divine Providence of the most high to be standing monuments—how little man can do for himself; and how much is every day done for him by others? Oh! that we were wise to admit all the salutary instruction involved in this fact!

You are surprised perhaps to find, that you have so little to do in the affairs of your own body, and that so much is done for you by an agency distinct from your own; but how much more will you be astonished at hearing, that this wonder is not confined to your body, but extends also to your soul, or spirit, which latter has also its voluntary and involuntary motions!

Perhaps, in the whole range of metaphysical speculation and inquiry, there is no point of greater moment, none also which has been less attended to, yet none which is more confirmed by universal experience, than the existence of such voluntary and involuntary mental motions. I appeal, my dear Sir, on this occasion, to the testimony of what you feel passing every day in your own bosom. For, let me ask, do you find that you can command, at all times, your own affections
and thoughts, so as to be able, like the Centurion of old, to "say to this, Go, and he goeth; and to another, Come, and he cometh; and to my servant, Do this, and he doeth it"? [Matt. viii. 9.]. Rather, are you not frequently in the same situation with the Apostle, who makes the humiliating confession, that "when he would do good, evil was present with him;" and that "he saw a law in his members warring against the law of his mind"? [Rom. vii. 21, 23.]. I will suppose (indeed I believe it to be strictly true), that it is the general and uppermost purpose of your mind to do the whole will of God, and never to offend Him either in thought, word, or deed. But how frequently have you occasion to regret the disturbance, arising from some inward opposition to this purpose! Even in your acts of devotion, when you wish to delight and strengthen yourself by a holy intercourse with your HEAVENLY FATHER, and when every voluntary faculty of your mind is intent on securing His Divine and eternal blessing, do you not occasionally experience the inroad and interruption of involuntary thoughts and affections, intermingling their defilements with the purity of your prayers; clipping the wings of your piety; and thus retarding, if not entirely checking, your ascent from earth to heaven? I appeal then, as I said, to your own experience to decide on the truth
of the position above stated, that the mind, as well as the body, has its voluntary and involuntary motions.

But let us stop here for a moment, to look around us from the eminence to which this truth has elevated us, and try whether we cannot discover from it some practical uses to be deduced from this condition of our existence, as being the subjects of affections and thoughts, which are at once in agreement with our will, and in opposition to it.

And first—How plainly do we discern, in this singular circumstance of our situation here below, a striking and strong corroboration of the testimony of revelation respecting the two kingdoms, one of good, and the other of evil, in the midst and under the influence of which we are at present placed! For the interesting information made known to us in the Word of God is manifestly to this effect, viz. that there is a heaven, and also a hell; and that the inhabitants of both these kingdoms have alike access to man,—the inhabitants of the former being appointed of the Almighty as ministering spirits, [Heb. i. 14.], and encamping angels, [Psalm xxxiv. 7.], to minister to those who shall be heirs of salvation, by cherishing in them all heavenly affections and thoughts; whilst the inhabitants of the latter are permitted, by the same high
authority, to tempt, deceive, and destroy, and thus to oppose the purposes of heaven, by injecting into man the poison of their own infernal principles and persuasions. [Matt. xiii. 19, 25, 28, 38, 39; 1 Peter v. 8.]

Behold here then a full solution of the riddle of the voluntary and involuntary, of which I am speaking; and at the same time, the most satisfactory confirmation of what the gospel teaches respecting the two kingdoms of good and evil! Behold, I say, how gospel truth is in perfect agreement with the experience of every good man, who is seeking first the kingdom of God and His righteousness. For is this good man opposed and disturbed in his voluntary purpose of serving his God, by the infusion of some contrary, but involuntary affection and thought! What a demonstration is this, not only of the existence of opposing principles, but that these principles are in some secret unseen connection with the interiors of his own mind! What a demonstration therefore, not only that there is a heaven and a hell, but that the inhabitants of each region, as the Scriptures teach, have access to him; the inhabitants of the former to cherish and confirm his voluntary good, and the inhabitants of the latter to check that heavenly purpose, by presenting the infectious cup of involuntary evil!
But secondly—The doctrine of voluntary and involuntary affections and thoughts in the human mind has a direct tendency, not only to confirm the evidence of the Sacred Scriptures respecting the two invisible kingdoms of good and evil and their operation on man, but also respecting the grand object and design of the Almighty in imparting to man, by the medium of those Scriptures, a rule of life for his guidance and direction, so as to preserve him from infernal pollution and danger, and conduct him to the highest possible state of angelic purity and peace.

For what shall we say is the general tenor of the language of Divine revelation, as addressed to mankind? Is it not an affectionate and powerful application, from the great Father of being, to all His intelligent creatures, to make that voluntary in themselves which was before not voluntary, and to make that involuntary which was before voluntary? Man, for instance, at his creation, or by natural birth, has no voluntary good appertaining to him, because by creation, or at his natural birth, he loves himself and the world better than God and his neighbour,—and thus his voluntary principle is defiled with every kind of evil. By creation therefore, or at his natural birth, man is a perfect stranger to the love of God and of his neighbour, and thus to that pure and holy love which
reigns in heaven, and which is his only qualification for admission into the blessed kingdom. For whether we speak of what is voluntary, or of what is in agreement with man's ruling love, it is the same thing. But how plain is it to see, that the whole testimony of Divine revelation is opposed to this voluntary principle in which man is born; since this whole testimony is grounded in these two precepts, "Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind; and thy neighbour as thyself"! [Matt. xxii. 37, 39.]. Divine revelation then, it is manifest, would infuse into man a new voluntary principle as his preparation for eternal bliss; and in so doing, would render his old voluntary principle an involuntary one,—since from the moment that man begins, in good earnest, to love God above all things, and his neighbour as himself, in that same moment he must of necessity begin to reject selfish and worldly love, and thus to make that involuntary which was before voluntary.

Thirdly—The consideration of what is voluntary and involuntary in the human mind and its affections is admirably calculated to conduct man to the right discharge of religious duties, by pointing out to him what religion requires of him, and what it does not require. For when it is clearly seen, that what is
Voluntary is in connection with man's will principle, or ruling love, and that this will principle, or ruling love, is the grand object to which religion applies herself, and which she is eager to secure as her own property and possession, how are man's eyes immediately opened to discern the one thing needful for his sanctity and bliss! In this case, therefore, he no longer rests his salvation on the spider's web of mere speculative opinions; and still less on the lifeless images of ceremonial observances; but he asks himself continually the serious questions—what is it that I most love? What is it that I have made my ruling voluntary principle? Am I in the constant habit, which the Scriptures recommend, and which every true Christian practises, of making involuntary good voluntary, and of also making voluntary evil involuntary? Do I keep in constant recollection, that out of the infinite storehouse of the Divine mercy and love I have only as yet made a small portion voluntary, and that therefore I ought to be providing momentary additions to this voluntary good? Do I also recollect, that out of the tremendous fund of infernal evil, I have not as yet made the whole involuntary; and that, consequently, I am bound to be perpetually on the watch to add to the quantity of involuntary evil already made?—Such are the questions which the sincere Christian is ever
proposing to himself in the sanctuary of conscience, and by virtue of which he tramples on the scorpion of religious delusion, and ascends, with the soaring eagle, to the high mountain of religious purity, wisdom, and peace.

You see then, my good Friend, the elevated ground to which we have been conducted by the voluntary and involuntary motions of the body, and how the Almighty has thus written on our corporeal frame those sacred lessons of His own Divine love and wisdom, by which He is intent to raise us every moment nearer to Himself and His eternal kingdom. You perceive, I say, that though soul and body are perfectly distinct from each other, yet they stand connected in a common relationship to their divine origin, bearing the striking marks and characters of divine agency and order; and thus both of them speaking the same language, enforcing the same duties, and pointing to the same end of all creation, as expressed in the angelic song, "Glory to God in the highest, and on earth peace, good will towards men," [Luke ii. 14.]

May the analogy then, which is thus discoverable as existing between body and mind, and especially between the voluntary and involuntary motions of each, lead us to profit by the admirable wisdom which it continually presents to our view, and enforces on our
obedience! And should we, at any time, experience a feeling of painful regret at the idea, that we are not able, in an instant, to make all good voluntary, and all evil involuntary, may we nevertheless derive consolation from the persuasion, so constantly pressed upon us in the gospel, that there exists in our free will an omnipotent power from the father of our being, to which, if we are faithful, "all things are possible;" and that, consequently, involuntary evil affords no just ground of complaint, since, sooner or later, the Scripture must be fulfilled, where it is written, "Be it unto thee even as thou wilt," [Matt. xv. 28.]

In the devout prayer, that both you, and I, and all mankind, may thus be made sensible, that in the invaluable and almighty faculty of our free will we possess a remedy for all our disorders, because a power, by degrees, to make all good voluntary, and all evil involuntary, I remain,

Dear Sir,

Truly yours, &c.
LETTER XI.

On the Motion of the Human Body, called walking; and on the Modes of Bodily Rest, called standing and sitting; with their Application also to corresponding Acts of the Human Mind.

My Dear Sir,

I again address you on the subject of your own body, because I am persuaded that your attention cannot be too often called to a piece of mechanism which bears so evidently the marks and characters of a divine origin; and which, besides, as I have attempted to prove on several former occasions, is replete with such abundant lessons of holy and edifying instruction.

In some of my late communications it has been my endeavour to bring you acquainted with the wonders which are transacted in the inside of your earthly cabinet,—will you allow me now to direct your view more to its outside aspect, whilst you behold it either in the act of moving from place to place, or in the no
less astonishing and significant acts of standing still and sitting down?

Perhaps you have never heretofore reflected in your own mind either on the singularity or significance of these acts. It is surely high time then, that you should inquire into a mystery in your own constitution, which, like many similar mysteries, is so frequently either overlooked by the thoughtlessness of man, or regarded as an ordinary natural act unworthy of notice, but which, when explored by the light of the eternal truth, is calculated at once to delight, to instruct, to exalt, and to sanctify the explorer.

For, to begin with walking, whence comes it to pass, let me ask, that by setting one leg before the other alternately, you are enabled to move your whole body from place to place, and to continue its motion for any given length of time? Your body, it is plain, cannot move itself, neither has your body, of itself, the discernment to see, that the alternate protrusion of its legs is requisite for that purpose; for your body is mere matter, and mere matter, as every one knows, is utterly incapable either of putting itself in motion, or of devising any methodical plan fitted to produce motion. Every time then that you walk, you have an absolute demonstration that some other principle, superior to matter, is at work within you, and that you are
indebted to the principle for this power you possess even of setting one leg before the other.

The case is the same with the act of standing, which therefore may be regarded, and indeed ought to be regarded, as an act of mind rather than of matter. For only take the trouble of making the experiment with a dead body deprived of mind, and you will find it impossible to preserve it, without the aid of foreign resources, in an upright position like that of standing; whatsoever pains you take about its centre of gravity. Whenssoever then you stand, you have again the most demonstrative evidence that your mind is at work, notwithstanding your inattention to it; and that thus, whether you walk or stand, some invisible and supernatural agency is present, proving to you at once its existence, and the necessity also of its operation to enable you either to move your body forwards, to different places, or to keep it erect in the same place.

But what shall I say of the bodily act, or rather the bodily posture, of sitting?—I can only observe, that I should never have thought of calling your attention to this mode of bodily rest, had I not found that it is often alluded to in the Sacred Scriptures, or word of God; and that in this holy book it is applied in a figurative sense, to denote a state of the mind or spirit of man in regard to the grand concerns of
eternal life and salvation. Indeed, I should hardly have thought the acts of bodily *walking* and *standing* deserving your notice, unless those acts also were found worthy of being recorded in the above *holy book*, as *significant* acts, and thus as connected with man's *spiritual* and *eternal interests*.

Allow me then to call to your recollection a few passages in the Sacred Volume of Revelation, from which it will be manifest, not only that the acts of *walking*, of *standing*, and of *sitting* are applied to the *mind*, but also in what sense they are applied; in other words, what we are to understand by *spiritual walking*, *spiritual standing*, and *spiritual sitting*.

And here it is not a little remarkable, that in the very first verse of the first Psalm, mention is made of all the above acts in connection with each other; for to this purpose it is written, "*Blessed is the man that walketh not in the counsel of the ungodly, nor standeth in the way of sinners, nor sitteth in the seat of the scornful;*" from which words it must be evident to every intelligent reader, that both *walking*, *standing*, and *sitting* are predicated of the *mind*, and not of the *body*; and though it may not perhaps be easy to discover, at first reading, what is involved in each particular act, as applied to the *mind*, yet a little serious thought and reflection may lead to this
discovery. For who cannot see, that the acts of mind are threefold, viz. of the will, of the understanding, and of both united? It is possible, therefore, that a man may act from the will and not at the same time from the understanding, or from the understanding and not at the same time from the will, or from both united. And is there any improbability in supposing, that the almighty, Who is doubtless better acquainted with the mind of man and its acts than even man himself, may have had these different mental acts in view, when, at the commencement of the inspired book of Psalms, He was pleased to deliver the above qualifications to receive His divine blessing? Is it, I say, improbable that the eternal father of mercy and of wisdom should endeavour to lead His creatures to distinguish in themselves the several principles of their own minds, both by allusion to the three bodily acts of walking, of standing, and of sitting, and by reference to the three distinct evils, called the counsel of the ungodly, the way of sinners, and the seat of the scornful, as applying to those acts? Is there not therefore good ground to conjecture, that by walking in the counsel of the ungodly is meant the evil of thought in man's understanding; and that by standing in the way of sinners is meant the evil of intention in his will; and that by sitting in the seat of the scornful is meant evil
of the will confirmed by the understanding; consequently, that true blessedness, as pronounced by the Almighty, consists in removing all evil from the thought, from the intention, and from the will? I trust, Sir, that I am not perplexing you with useless subtleties, but I confess, that the more I reflect on the above three characters of bliss, as noticed and pointed out to us by the divine mind, so much the more I feel inclined to believe in, and to be convinced of the truth of, the above interpretation.

Possibly however you are not so well satisfied, on this occasion, as myself, and therefore, if you will allow me, I will adduce a few passages from the Sacred Scriptures, in further confirmation of the spiritual signification of the several bodily acts of walking, of standing, and of sitting, as applied to the mind.

To begin then with walking.

Take now your Bible, and turn to the following passages:—"If ye walk contrary to Me, and will not hearken unto Me; I will also walk contrary to you," [Levit. xxvi. 21; 23, 24.]. Again, "If ye shall diligently keep all these commandments which I command you, to do them, to love the Lord your God, to walk in all His ways, and to cleave unto Him," [Deut. xi. 22.; chap. xix. 9.]. Again, "Thou hast delivered my soul from death, that I may walk before
ON WALKING, STANDING,

GOD in the light of the living.” [Psalm, lvi. 13.]
Again, “O house of Jacob, come ye, and let us WALK in the light of the LORD,” [Isaiah ii. 5.]. Again, “Remember now, O LORD, I beseech Thee, how I have WALKED before Thee in truth and with a perfect heart,” [Isaiah xxxviii. 3.]. Again, “For they would not WALK in His ways, neither were they obedient to His law,” [Isaiah xlii. 24.]. Again, “All people will WALK every one in the name of his GOD, and we will WALK in the name of the LORD our GOD for ever and ever,” [Micah iv. 5.]. Again, “Yet a little while the light is with you; WALK while ye have the light; believe in the light,” [John xii. 35, 36.; chap. viii. 12.]. Again, “The Scribes asked, Why WALK not thy Disciples after the tradition of the Elders?” [Mark vii. 5.]. Walking is also predicated of Jehovah, where it is said, “I will set my tabernacle in the midst of you, and will WALK in the midst of you, and will be to you for a GOD,” [Levit. xxvi. 11, 12].

What now, let me ask, do you conceive to be the proper idea of walking, as suggested in the above passages of HOLY WRIT? Is it not manifest that the idea is spiritual, and not natural; and consequently, that it has reference to the mind, and not to the body? For how can the body, with any propriety, be said to
walk contrary to God, or to walk in the ways of God, and in the name of God? Is it not manifest too, that the idea, as being spiritual, has relation to the thought and understanding of man, rather than to the will and its affections, since the ways of God, to which walking is applied in the above passages, have peculiar reference to the truths of God's most holy word, which truths, during man's regeneration, are the first and more immediate objects of his intellectual faculty, to the intent that by obedience to their heavenly dictates, the will and its affections may finally be wrought upon and fixed in the principle of heavenly good? For it is a well established fact, that, previous to the acquirement and possession of such heavenly good, it is necessary that man be initiated into the knowledge of it, and thus that the understanding, for a time, should lead and direct the will, until the will is qualified, in its turn, to rule and govern the understanding. Walking then, according to this idea, is the first act of regenerate life, yet with a view to the succeeding acts of standing and sitting, inasmuch as intention and will, which are spiritually figured by standing and sitting, are successive graces, which can never be attained by man until he be first obedient to the science of what is good and true, as taught in the Divine pages of revealed wisdom.
Let us now see, in the second place, what is spiritually meant by standing.

Open then your Bible again, and mark well the following passages:—"At that time the Lord separated the tribe of Levi, to bear the ark of the covenant of the Lord, to stand before the Lord," [Deut. x. 8]. Again, "Therefore thus saith the Lord of hosts, the God of Israel; Jonadab the son of Rechab shall not want a man to stand before Me for ever," [Jer. xxxv. 19]. Again, "These are the two annointed ones (sons of the olive) standing before the Lord of the whole earth," [Zech. iv. 14]. Again, "The angel said to Zachariah, I am Gabriel that stand in the presence of God," [Luke i. 19]. Again, "When ye stand praying, forgive, if ye have ought against any," [Mark xi. 25]. Again, "After this I beheld, and lo! a great multitude, which no man could number, stood before the throne and before the Lamb," [Rev. vii. 9, 11]. Standing is also predicated of the almighty, where it is written, "He shall stand at the right hand of the poor, to save him from those that condemn his soul," [Psalm cix. 31].

And now (let me again ask you) is it not evident, that, in the above passages, standing is applied to the mind of man, and not to his body, and is thus significant of a state or posture of the mind? For how else
can it be said, with any propriety, that the tribe of Levi should stand before the Lord; that Jonadab the son of Rechab should not want a man to stand before the Lord for ever; that these are the two anointed ones standing before the Lord of the whole earth, &c.? Why too should mention be made of standing during the act of prayer, when it is well known that kneeling and prostration of the body are the general postures with which that act is attended? [see Psalm xcv. 6.; Daniel vi. 10.; Luke xxii. 41.; Acts vii. 60.; chap. ix. 40.; chap. xx. 36.; chap. xxi. 5.]. But if the mind be alluded to in the above passages, what shall we say is the state or posture of the mind which is intended to be described? Rather, what can it be, but a state or posture of fixed purpose and determination, which, when applied to man in reference to his God, as in the instances of the tribe of Levi, &c. in the above passages, can be nothing else but a posture of deliberate and steady intention to love and to serve his God? For standing, we know, as relating to the body, implies at once both fixedness and uprightness, and consequently, when it regards the mind, as it must be allowed to do in the above extracts from the Divine volume of revelation, no other meaning can possibly be annexed to the term. You see then, my Friend, that in the language of the Almighty, which is the most
correct and expressive of all languages, not only walking but standing has a figurative meaning, and that according to this meaning it involves in it lessons of the deepest and most important signification.

I shall now, lastly, bespeak your attention to the term sitting.

Open then your Bible again, and let the following passages have their due influence on your mind:

"Then all the children of Israel, and all the people, went up, and came unto the house of God, and wept, and sat there before the Lord, and fasted that day until evening," [Judges xx. 26]. Again, "O Lord, Thou knowest my downsitting and mine uprising, Thou understandest my thoughts afar off," [Psalm cxxxix. 2]. Again, "Therefore have I cried concerning this, their strength is to sit still," [Isaiah xxx. 7]. Again, "Thou shalt not go into the house of feasting, to sit with them," [Jer. xvi. 8]. Again, "Then shall he stand and feed in the strength of the Lord, in the majesty of the name of the Lord his God; and they shall abide (shall sit)," [Micah v. 4]. Again, "Come down and sit in the dust, O virgin daughter of Babylon, sit on the ground: Sit thou silent, and enter into darkness, O daughter of the Chaldeans: she saith in her heart, I shall not sit as a widow," [Isaiah xlvii. 1, 5, 8]. In like manner
mention is made of sitting in darkness, Isaiah xlii. 7.; of sitting in the assembly, and sitting alone, Jer. xv. 17.; of sitting at the right hand and on the left, Matt. xx, 21.; of sitting on the right hand of power, Matt. xxvi. 64.; Mark xvi. 19.; speaking of the Lord.

Will you permit me then again to ask, what you conceive to be the proper interpretation of the term sitting, as adopted in the above passages? Doth it relate to a bodily posture, or to a mental state? In other words, is there not sufficient reason to conclude, that the bodily posture of sitting, like that of standing, and like the operations of the five bodily senses, spoken of in a former letter, is applied figuratively and significantly in the vocabulary of the almighty, to denote the permanency of some spiritual purpose, rather than repose from corporeal labour? For, according to any other construction of the above passages, why should it be said of the children of Israel and all the people, that they wept and sat before the Lord, when one would rather have supposed, that their sorrow would have inclined them to prostrate their bodies in the deepest humiliation and supplication? Why, again, should the Psalmist exclaim, O Lord, Thou knowest my down-sitting and mine uprising, if by down-sitting he had meant nothing else but his sitting on a chair?
Why, too, should it be said of the Egyptians, their strength is to sit still, if strength and sitting still had involved only the strength and repose of the body? We are constrained then to explain the above passages according to some spiritual idea, if we would collect from them either the sublime wisdom which lies concealed in every expression of Divine language, or the interesting instruction which that language was intended to convey to the children of men. If then by walking, when the term occurs in the book of God, we are not to understand progressions of the body from place to place, but rather some changes in the interiors of the mind and its affections; and if by standing, as applied in the same holy book, our attention was intended to be excited to the fixedness and uprightness of the mind's purpose and intention rather than to bodily posture; then by sitting nothing else can be meant, in the language of the almighty, but permanency in the state of the interiors of the mind. And since all such permanency is connected with the will or ruling love of man, therefore sitting is a bodily posture more peculiarly applicable to such will or love, as walking and standing are more applicable to the thought or intellect. It is evident then, that not only the human body, with its members and viscera, but likewise all its acts and operations, form a kind of spiritual alphabet,
from which the divine wisdom constructs its speech for the expression of its ideas, and thus for the sublime and blessed purpose of communicating to man all the eternal purposes, laws, and ordinances of its mercy and loving-kindness.

Much more might be said on this interesting subject, respecting the mode of imparting Divine ideas, as adopted in the book of revelation, which mode is not confined to the human body, but extends to all natural objects universally. For, would the time permit, it might easily be shown, that between those objects and the divine mind there exists what may not improperly be called an established analogy, or harmony; by virtue whereof, every natural object is symbolical, or representative, and is thus expressive of spiritual and Divine sentiment. But as this subject is far too copious to be brought within the compass of a letter,—and since it has, moreover, been lately discussed in a most valuable publication, entitled, The Plenary Inspiration of the Scriptures Asserted, and the Principles of their Composition Investigated, with a View to the Refutation of all Objections to their Divinity; by the Rev. S. Noble; (published by W. Simpkin and R. Marshall, Stationers' Hall Court, Ludgate-street, London);—I think it far better to recommend this work to your perusal, being well con-
vinced that you will discover in it the most satisfactory proofs of an enlightened piety, of scrutinizing inquiry, of methodical arrangement, and at the same time the most cogent arguments in favour of the *plenary inspiration*, &c. intended to be vindicated.

In the devout prayer, then, that you may derive from the above publication all that solid comfort and extended edification which thousands have derived before you, I remain,

Dear Sir,

Truly yours, &c.
LETTER XII.

On Bodily Health, Bodily Sickness, and Bodily Death; together with the Correspondence of each to similar States of the Mind.

My Dear Sir,

It is now high time that I should think of releasing you from the trouble I have lately given you in calling your attention to the several parts and operations of your own body; and therefore, though a thousand other wonders relative to that subject remain still for consideration, yet I feel contented to leave them to your own investigation and decision, after previously presenting you with a few remarks on the phenomena of bodily health, sickness, and death.

But how is it possible, in the compass of a letter, to discuss points of such magnitude, when each of them, singly, would require more than a volume to do it justice! I must be satisfied then with giving a few hints on each, and leave the rest to be supplied by your own reading and reflection.
And first, in regard to bodily health, I wish to observe, that the expression suggests a complex idea, viz. that of a living, active, and healing principle, combined with a dead, passive, and material subject,—inasmuch as every day's experience testifies, that the body doth not inherently, or of itself, possess health. The above healing principle therefore, in respect to the body, may be considered as life in respect to the soul, since, as the soul is a spiritual form and substance, created to receive life from God, in like manner the body is a form and substance created to receive a principle of health from the same divine source. As the soul, again, is perfectly distinct from the life which it receives, in like manner the body is perfectly distinct from the healing principle which it receives.

It is then another wonder, in addition to those which have been noticed in my former letters, that there exists in the bodies, both of men and other animals, a healing principle, which is ever at hand, and ready to exert its blessed influence, by repairing injuries and expelling diseases. Of this fact you may have, at any moment, an experimental proof. For only cut your finger, and then bind up the wound, so as to secure it from the disturbance which outward objects might occasion, and how suddenly do the disjunct parts meet together, and recover their former harmony and
complete union! But how, I would ask, can you account for this prodigy on any mere natural principle, separate from a principle distinct from and above nature? For bodily flesh, it is evident, is of itself dead, and consequently, as utterly incapable of healing its wounds as of restoring itself to life, when separated from its living soul. You are compelled, then, to resort to a higher principle than that of mere flesh, if you wish to explain satisfactorily even the healing of your finger. Yet what is thus true of your finger, is true likewise of every other part of your body, in which, it is manifest, a healing power is ever at hand, to restore to its wonted health and integrity what has suffered injury, or been the subject of disorder and decay.

And here allow me to remark, that both the existence and operation of the above healing principle in the body are recognised by some of the highest medical authorities, whilst, at the same time, they assert its perfect distinction from the body; and, as a proof of this assertion, contend, that the cure of bodily diseases depends very much on the state of the patient's mind,—particularly in regard to his affections, whether they be violent and restless, or, on the contrary, submitted and resigned. And what a demonstration is this, that the healing principle, of which I am speaking, is in connection with the mind of man, as well as with
ON BODILY HEALTH,

his body; and that, consequently, it is a spiritual principle, and of course hath its origin in a power superior to man, which power can be no other than that of the great and holy God, Who, in testification of His possessing this power, has been pleased to declare to His chosen people, "I will put none of these diseases upon thee, which I have brought on the Egyptians: for I am Jehovah that healeth thee," [Exod. xv. 26.]; and again, "Bless the Lord (Jehovah), O my soul; Who forgiveth all thine iniquities; Who healeth all thy diseases," [Psalm ciii. 2, 3.]; and again, "Heal me, O Lord (Jehovah), and I shall be healed," [Jer. xvii. 14.]

Behold here then, my good Friend, the true source, and at the same time the surest preservative of bodily health! Its true source is the great God and Saviour, Whose high and holy name is Jesus Christ; and its surest preservative is to remove those obstructions which have a tendency to close the communication between this heavenly Physician and the soul and body of man. Do you ask what those obstructions are, and how they are to be removed? I do not scruple to answer,—they are all those selfish, worldly, and sensual affections and lusts which tempt man to look downwards towards himself, the world, and the flesh, rather than to look upwards to his Creator,
SICKNESS, AND DEATH.

Preserver, and Saviour; and they can never be removed but by seeing, confessing, and deploiring the sin and filthiness of such a degraded state, and thus, in the spirit of evangelical faith and repentance, labouring to attain elevation to, and conjunction with, the divine source of life, with all its healing powers. In making this assertion, however, I do not mean to insinuate, that the graces of faith and repentance are capable of expelling all bodily diseases, from persons of all descriptions, since there is every reason to conclude, that some distempers are of an hereditary nature, which cannot be wrought upon by any mental exertions of the unhappy sufferer, having been entailed upon him by obstructions communicated from a long line of his progenitors. Neither would I wish to insinuate further, that human medical skill is of no avail, and consequently is unnecessary to be consulted in the affair of bodily health, inasmuch as some obstructions to health are of the body as well as of the mind, and it is possible that the bodily obstructions may require for their removal the aid of bodily medicine. All then that I mean to insist upon, on this occasion, is, that the most general obstructions to bodily health are to be found in the mind, or spirit, of man, and that if the virtues of faith and repentance cannot entirely remove them, they may still remove them partially, so as to
render bodily disease slighter and more tolerable than it would otherwise be. I would also insist further, and this without hesitation, that as bodily disease, according to the testimony of revealed wisdom, originates in sin, or in mental disorder, so there is the surest ground for concluding, that could mankind universally be persuaded to try the efficacy of gospel faith and repentance, and thus return to the order of God in their hearts and lives, in such case the quantity and violence of bodily disease would by degrees be diminished, and the blessings of bodily health would be restored in all fulness, as on the first day of man's creation.

It is manifest then from the above remarks on bodily health, that the mind, or spirit, of man has its health as well as the body, and that mental or spiritual health consists in the mind, or spirit, being in a proper state of mediation between the divine physician and the human body; so that the principle of health may circulate freely from that physician to the mind, or spirit, and from the mind, or spirit, to the body. The precepts of revealed wisdom are, accordingly, so many prescriptions for the recovery of spiritual and natural health, being all of them calculated, in the first place, to open a communication of holy love and wisdom between the soul of man and his maker; and in the second place, to effect the descent of that love and wisdom into the
human body, by rendering the body active, diligent, and obedient in the discharge of all the external duties of its station in society. Thus it is evidently the will and intention of the Father of Mercies to impart the blessing of health, both mental and bodily, to all his children, since all the prohibitions contained in His Most Holy Word have their ground solely in their efficacy to remove those obstructions, both in the minds and bodies of mankind, which have a tendency to prevent the free and beneficent circulation of His All Healing Mercy and Lovingkindness.

From the above hints, now, on the nature and origin of bodily health, your own good sense will enable you to discover both the nature and origin of its opposite, viz. bodily sickness; and therefore I shall only beg leave to detain you a moment longer on the two interesting subjects, whilst I remark, that both in bodily health and bodily sickness are contained volumes of instruction, which demand the most serious scrutiny and attention of every intelligent being. For what enlightened eye cannot discern, that both bodily health and bodily sickness are effects in the ultimates of nature; which effects, like all other natural effects, have their causes, and that these causes are in a world above nature,—thus either in the heavenly world, from whence all blessings descend, or in the infernal world,
which is the prolific source of all disorder and misery? What enlightened eye therefore cannot discern, yet further, that bodily health was designed by the Almighty to call man to the investigation and consideration of its primary and supreme cause, and thus to the humble and grateful acknowledgment of the astonishing favours continually dispensed to him from above, by the operation of that cause? On the other hand, what intelligent eye cannot also perceive, that bodily sickness is an equally instructive monitor, by reminding man of its infernal cause, and by thus placing him on his guard against those disorderly affections of the mind and appetites of the body which have a tendency to connect him with that cause, and by such connection "to destroy (as the great Saviour expresseth it) both soul and body in hell"? [Matt. x. 28.]

Do we complain then of our bodily sicknesses, pains, and infirmities?—We complain unjustly and without reason, because we forget that they speak a language, which language is, of all others, the most intelligible, the most forcible, the most instructive, and the most consolatory. We forget, too, the blessed purport of this language, and that it is neither more nor less than the expression of the sentiment which once fell from the lips of an Infinite mercy, inviting to its bosom all
the children of affliction, in those ever memorable words, "Come unto ME, all ye that labour and are heavy laden, and I will give you rest," [Matt. xi. 28.]. To complain then of bodily sickness, &c. is to complain that we have received this invitation from the divine Father of our being to come unto him. It is to complain, also, that our sorrows and sufferings are all of them noted by the infinite and eternal, Who hath been pleased to permit them as the instrumental means of calling us to himself, to receive from Him that fulness of blessing and consolation which none but Himself can give. It is to complain therefore, that this merciful and heavenly parent no longer suffers us to destroy ourselves eternally by our sins and our follies, but tries every possible method of elevating us out of darkness into light, and out of our natural filthiness and sicknesses, both of mind and body, to the purities, health, and joys of His eternal presence and kingdom.

But it is time that I call your attention to the third point intended to be discussed in this letter, viz. bodily death. Yet what can I say on this subject, which you do not already know? For have you not often read, and as often been told, that bodily death consists in the separation of the soul from its body, and that when this separation takes place, the soul still continues to live in another world, but the body returns to its
original dust, and is consigned to its mournful grave? Have you not often read too, and as often been told, that on this occasion all a man’s mere earthly interests, whether of science, of pleasure, of honour, or of property, are instantly annihilated; and that thus the cup of mere worldly felicity is suddenly dashed from his lips for ever? Have you not, lastly, often read, and as often been told, that bodily death is one of the most tremendous evils which man has to fear, and consequently to be dreaded as the scourge of all scourges, and the plague of all plagues, in the long catalogue of human miseries?

I take it for granted, you see, that the reports which you have received of bodily death are of the above description, and hence perhaps I am authorised in concluding, that you have formed your ideas of death accordingly, and therefore represent him to your affrighted imagination as that king of terrors and disgusting monster which he is so generally described to be. If I am not correct in this conclusion, I most sincerely beg your pardon, but if I am correct, may I then be permitted to suggest the following remarks, and to intreat you to take them into your most serious consideration?

I would observe then, first of all, that the term death has a twofold meaning, or reference, being applied in the volume of revelation to the soul of man,
to express its separation from God, as it is generally applied in human writing and discourse to the body, to express its separation from the soul. Thus the great Saviour adopts this extraordinary language, "I am the resurrection and the life; he that believeth in me, though he were dead, yet shall he live; and whosoever liveth and believeth in me, shall never die," [John xi. 25, 26.]; and in another place, "Your fathers did eat manna in the wilderness, and are dead. This is the bread which cometh down from heaven, that a man may eat thereof, and not die," [John vi. 49, 50.]; from which words it is evident, that the assertions, shall never die, and shall not die, have reference to the soul of man and not to the body, since all believers die, as to the body, alike with unbelievers. To the same purpose, or in agreement with the same idea of death, the Apostle testifies, "She that liveth in pleasure is dead whilst she liveth," [1 Tim. v. 6.]; and again, "You hath he quickened, who were dead in trespasses and sins," [Ephes. ii. 1.]; where to be dead whilst she liveth, and to be dead in trespasses and sins, are expressions which can have no meaning, unless as applied to the soul, when in a state of separation, as to its best affections and thoughts, from its great Creator and Redeemer.

Will you pardon me now, my dear Sir, if I venture
to assign the above idea of a dead soul, as the true cause and ground of all that alarm and painful apprehension excited in the minds of the bulk of mankind respecting bodily death? For how is it possible that a dead soul should think of bodily death otherwise than as an evil, and of an evil too of the most enormous size and forbidding aspect! We all feel a natural dread of a thief and a robber, and especially of an assassin in the dark. Yet what is bodily death, in the eyes of a dead soul, but such a thief, robber, and assassin,—since it is the proper characteristic of a dead soul, that it makes no provision for a life after death; and consequently, the death of the body cannot fail to be regarded by it as the plunderer of its property, and the murderer of its life and joys?

But turn now your eyes from this dead soul to a living soul, and mark with due attention how the above judgment of the dead soul, respecting bodily death, is completely reversed by this living soul. First, however, let me call to your recollection, that by a living soul I understand the soul of every Christian, who truly believes the gospel, and sincerely forms his life according to its Divine precepts. The soul of such a Christian is therefore called a living soul, because he regards his life as a stream from a living fountain, the Great and Holy God, and makes his provisions
accordingly, by laying up treasures in heaven, where neither moth nor rust doth corrupt, and where thieves do not break through and steal. Would you know what these treasures are? They are the love, the wisdom, the favour, the blessing, the protection of the God Whom he daily worships, and to Whom he daily looks, as the divine giver of all good, and the powerful preserver from all evil. He is moreover convinced, to his inexpressible joy, that this great and holy God has His eternal kingdom, prepared for all those who love Him and keep his commandments; and that, after bodily death, all true Christians live for ever happy in this kingdom, according to His gracious promise, “Where I am, there shall also My servant be,” [John xii. 26; xiv. 3]. In this kingdom, therefore, the heart of this true Christian lives, as in its proper habitation, even during his continuance here below in a body of flesh; agreeable to the Divine declaration, “Where your treasure is there will your heart be also,” [Matt. vi. 21.]

And what now, let me ask, is the judgment which you conceive such a Christian will form respecting bodily death? Is it possible that he should regard it as an evil, or as an enemy? Rather will he not view it as a good, and as a friend? Will not the thief, the robber, and the assassin be thus converted into a kind
benefactor? For with such a Christian, what is his separation from a mortal and material body, but like the putting off a filthy and tattered garment that he may put on a robe of glory and immortality? What also is his separation from this lower world of sin, and sorrow, and shadow, but his introduction to the higher world of righteousness, and peace, and substance? What, again, is the adieu which he bids to the society of friends, to the gratifications of sense, to worldly fame, property and dignity, but the welcome sounded in his ears by his angelic associates, attended with the delightful assurance, that his true friends are still with him, and that gratifications, fame, property and dignity, by death only change their names, from earthly to heavenly, from natural to spiritual, from temporal to eternal? Such then is the bright aspect of bodily death presented to the view of the living soul of every Christian.

And now, my dear Sir, I have only to beg leave to observe further on this very interesting subject, that both you, and I, and every other human being, are compelled, by the most absolute necessity, to make our choice, whether we will look at bodily death with the eyes of a living soul, or with those of a dead soul, and that our judgment will be determined accordingly. In case, therefore, the dead soul influences our
vision, we shall see nothing but a *distorted* object, which will affright and disturb us, and which, in spite of all our endeavours to the contrary, will be perpetually forcing itself on our optics and embittering all our joys; whereas, if our vision be formed by the *living soul*, all *distortion* will be done away, and we shall see nothing in *bodily death* but a glorious immortality putting to flight all the demons of fear, of disturbance, and of every other spiritual enemy.

What then remains, but that with uplifted eyes, and hearts, and hands, we supplicate the *divine mercy* of the *most high* to bless us with *living souls*, by elevating our love to His love, our wisdom to His wisdom, our operations to His operation; that so we may view all objects according to their proper *features* and *colouring*, and thus be preserved from the misrepresentations of folly and of death? What remains, I say, but that in contemplating our own bodies, whether in *health*, in *sickness*, in *death*, or in any other circumstance and situation, as hinted at in my former letters, we regard them as the *significant manifestations of their parent mind*, intended by the *most high* to lead us to the knowledge of *their parent*, and thus to the knowledge and love of Himself? But since all this is impossible to be effected, only so far as we acquire the habit of looking upwards from the *body* to
ON BODILY HEALTH, SICKNESS, AND DEATH.

the mind, and from the mind to its maker; and thus of opening and keeping open a communication between the ultimates of dead matter and the first principles of living spirit; in agreement with the true purpose and full operation of the Divine ephphatha [Mark vii. 34.], may it be our daily and most earnest prayer, that every obstacle may, sooner or later, be removed which has a tendency to obstruct the interesting passage which leads from corporeal sensations to mental affections, and from mental affections to their divine source, preserver, and purifier!

In the spirit of this prayer, I beg leave to subscribe myself,

Dear Sir,

Ever truly yours, &c.

A.M.E.V.

Aug. 10, 1851
July 10, 1853

W. Rose, Printer, &c, Warwick and Leamington,