

**A BRIEF TREATISE UPON THE
NATURE, FACULTIES, VALUE
AND FINAL DESTINATION OF
THE HUMAN SOUL**

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A brief treatise upon the nature, faculties, value and final destination of the human soul by
William Neville

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WILLIAM NEVILLE

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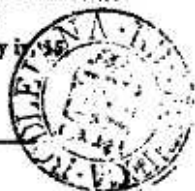
A BRIEF TREATISE
UPON THE
NATURE, FACULTIES, VALUE,
AND
FINAL DESTINATION
OF THE
HUMAN SOUL.

BY THE
REV. WILLIAM NEVILLE,
LATE CHAPLAIN OF THE HOUSE OF INDUSTRY,
DOUGLAS.

"That the soul be without knowledge it is not good."—
Proverbs xix, 2.

*"Thou shalt guide me with thy counsel and afterward receive
me to glory."—Psalms lxxiii, 24*

"Meditate upon these things."—Timothy i, 36



LONDON:
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AND BY ALL BOOKSELLERS.

1845.

1. The first part of the document discusses the importance of maintaining accurate records of all transactions. This is essential for ensuring the integrity of the financial system and for providing a clear audit trail.

2. The second part of the document outlines the various methods used to collect and analyze data. These methods include direct observation, interviews, and the use of specialized software tools.

3. The third part of the document describes the results of the data collection and analysis. It shows that there are significant areas where the current system is inefficient and where improvements can be made.

4. The fourth part of the document provides recommendations for how to address these inefficiencies. These recommendations include implementing new software, reorganizing the workflow, and providing additional training for staff.

5. The fifth part of the document discusses the potential benefits of these improvements. These benefits include increased efficiency, reduced costs, and improved customer service.

6. The sixth part of the document concludes with a summary of the findings and a call to action for the organization to implement the recommended changes.

7. The seventh part of the document includes a list of references and a list of appendices.

8. The eighth part of the document is a list of figures and tables.

9. The ninth part of the document is a list of footnotes.

10. The tenth part of the document is a list of page numbers.

*The subjoined Testimonial is from the Rev. Dr. Marsh, Minister
of St. Mark's, Leamington, and Chaplain to Lord Cadogan.*

"DEAR SIR,

"I have read your 'Brief Treatise upon the Nature, &c., of the Human Soul,' with much interest. It appears to me that your philosophical and scriptural evidence of its consciousness immediately after death, should be sufficient to convince the philosopher, and animate the Christian.

"Your witnesses are abundantly numerous, and highly satisfactory.

"I cannot but wish success to every effort that is calculated to impress the mind of man with a sense of the value of his immortal soul, and that may lead him to seek its spiritual and eternal welfare through the redemption which is in Christ Jesus, and by the renewing power of the Holy Ghost.

"Yours, Dear Sir,

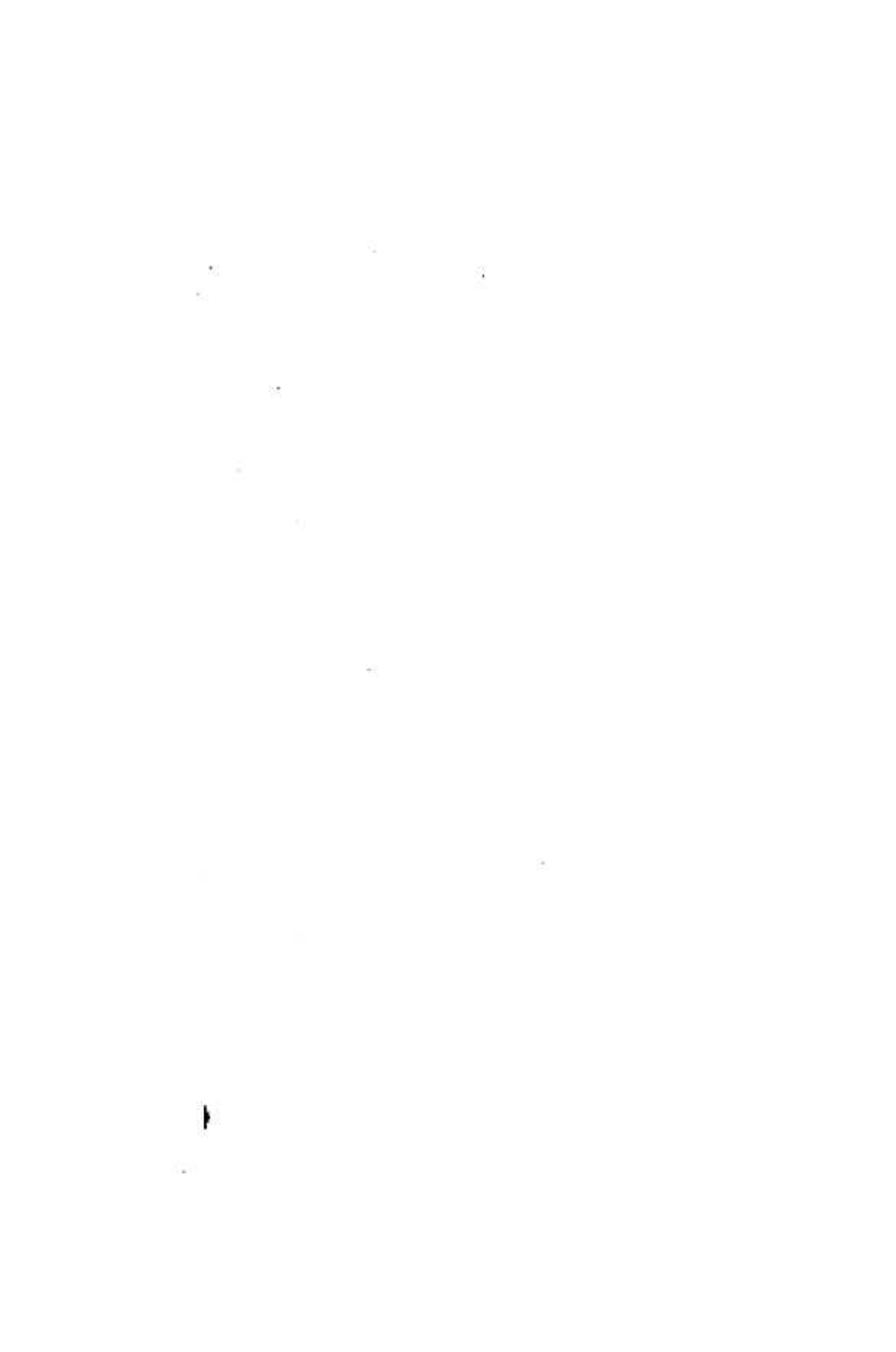
"Very faithfully

"WM. MARSH."

"Having seen the manuscript of the Rev. Wm. Neville's Work on the Soul, I can testify that it is not only an able refutation of certain anti-scriptural doctrines, but also contains much that is adapted to edify and benefit those who may read it, and every sincere Christian.

"ALEX. WATT, A.M.,

"Senior Curate of St. George's, Douglas."



PREFACE.

When a scientific man is about to enter upon exploring some particular part of the globe, how greatly is he flushed with animating expectations of the pleasure he shall derive from the variety of interesting objects that will be presented to his view, but whatever travellers have told of nature, their united report falls far short of that which the inspired penmen have given of the heavenly Jerusalem, to enrapture the mind, and possess the affections with such things as "eye hath not seen, nor ear heard, neither hath entered into the heart of man to conceive." The idea of which produced the subjoined, from the hand of a poetical clergyman :—

"Musing on my habitation,
Musing on my heavenly home,
Fills my soul with holy longing,
Come Lord Jesus, quickly come.
Vanity is all I see,
Lord, I long to be with thee."

The design of this Treatise is not only to animate the believer's hopes of a glorious immortality, but to convince such an one, from the word of God, that he may entertain the fullest confidence of having "an entrance abundantly given unto him therein, on the very moment of departing from his mortal tabernacle," and this testimony is set forward herein upon such dignified authority as to exclude all contradiction, and if any who read its pages are not convinced of the truth thereof, "neither would they be persuaded though one rose from the dead."

WILLIAM NEVILLE.

CHAP. I

THE NATURE OF THE SOUL OF MAN.

THE greatest of all God's gifts, was the sending of His well-beloved Son Jesus Christ into the world; and the next thereunto is the volume of "inspiration," by which alone man is taught the origin of himself, and the component parts of which he consists, viz., a mortal body, originated "out of the dust of the ground," which was a motionless statue, until God "breathed into it the breath of life, and man became a living soul," by which is implied, that he possessed a quality of an imperishable nature, having been derived from God, and consequently immortal, not liable to perish or decay, but to continue unalterably the same, for ever and ever, and as "by searching, none can find out the Almighty to perfection," so it has in all ages baffled the wisest and the best of men to comprehend the essence of the human soul. A man can perfectly understand the capacity and susceptibility of his material part, but it is doubtful whether he will ever have a perfect knowledge of his soul, even in a disembodied and glorified state, when in the enjoyment of that "rest which remaineth for the people of God." "God is a spirit," and the soul of man is also a spirit, but of a nature far more inferior than the light of the glow worm is to that of the meridian sun.

Seneca says, "There is not so disproportionate a mixture in any creature as in man, consisting of soul and body. The latter is the clog or prison of the *mind*, but the mind itself is sacred and eternal, and

exempt from the danger of all actual impressions. In the question of the immortality of the soul, it goes far with me. A general assent to the opinion of a future state of rewards and punishments, which meditation raises me to the contempt of this life in hopes of a better. But still, though we know that we have a soul, yet we are utterly ignorant what the soul is.— This only we understand, that all the good and ill we do is under the dominion of the mind. A clear conscience states us in possession of invaluable peace, which is the greatest blessing in nature, and that which every honest man may bestow upon himself. We see our hearts upon transitory things, as if they were everlasting, and that we were to possess them for ever. Why do we not rather advance our thoughts to things eternal, and contemplate the heavenly original of all things? Why do we not, by the divinity of reason, triumph over the weakness of flesh and blood?"— These are the sentiments of a heathen stoic philosopher, tutor to the tyrant Nero, who put him to a cruel death.

An extraordinary metaphysical writer says, the soul is a being of itself, therefore it can subsist independent of the body, from which it is as distinct as the bird from the cage in which it dwells.

The substantial nature of the soul is implied in the words of the prophet Zechariah, xii. 1,—“ God formeth the spirit of man within him,” which is free from mixture and composition. It is a pure, simple, invisible, and indivisible substance* which demonstrates its spirituality. It hath none of the seeds of corruption and death in its nature, as all material and compound things have. It hath nothing within it tending to dissolution, no jarring elements or contrary qualities are found in spirits as there are in other creatures of a mixed nature.

* It may be said, how can that be called a substance which is invisible? We reply the wind that blows is an answer to the question, as the effects produced thereby demonstrate it to be a powerful substance, although indiscernable.