

A  
DISCOURSE  
ON  
THE SOUL AND INSTINCT.

IN WHICH THE NATURE OF THE SOUL IS EXAMINED, AND ITS IMMORTALITY PROVED.

MATERIALISM.

THE DISCOURSE WAS DELIVERED AT THE CHURCH OF THE HOLY TRINITY, NEW-YORK, ON SUNDAY, SEPTEMBER 10, 1850.

BY MARTIN LUTHER A. M., D.D.,

MINISTER OF THE GOSPEL AT NEW-YORK, AND CHURCHMAN OF THE CHURCH OF THE HOLY TRINITY.

NEW-YORK: PUBLISHED BY J. B. LIPPINCOTT & CO., 15 NASSAU ST., COR. N. 2ND ST., 1850.

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# Discourse Soul Instinct Physiologically Distinguished

**Martyn Paine**



## **Discourse Soul Instinct Physiologically Distinguished:**

**A Discourse on the Soul and Instinct, Physiologically Distinguished from Materialism ...** Martyn Paine, 1849

**A Discourse on the Soul and Instinct** Martyn Paine, 1849

**A Discourse on the Soul and Instinct**

**Physiologically Distinguished from Materialism. Enlarged Ed** Martyn Paine, 2013-09 This historic book may have numerous typos and missing text. Purchasers can usually download a free scanned copy of the original book without typos from the publisher. Not indexed. Not illustrated. 1849 edition. Excerpt between the soul and instinct since there is nothing in Nature that denotes superfluity. Hence also it is that instinct is in full operation at the birth of animals when there is no display of it in the human race and while the soul is only slowly developed in its operations. And thus do the physiological and final causes concur together. And now comes up the remarkable anatomical fact which goes also to the same conclusion although it might be perverted if left without its physiological solution that instinctive acts are irrespective of the progressive stages of cerebral development while those of the human mind wait for that development. This corresponds in respect to animals exactly with what we know of the perfection of the functions of all other parts at all stages of life and with what we have seen of the objects of reason and of instinct since instinct must be in early operation for the exigencies of organic life while reason in the complexities of its functions is only ready in a general sense to act when the brain shall have acquired sufficient maturity for those endless physical impressions which come through the medium of the senses and from which the soul gathers its earliest treasures of knowledge. This then is the relative aspect in which must be regarded the correspondence between the progressive development or hardening of the brain and the operations of the mind in early life the development or maturity of the brain having as well a reference to the multifarious physical contributions from the senses as to its co-operation with the soul in acts of intellection. The soul therefore may be abstractedly considered in as perfect a state in infancy as at any stage of life and thus does the

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