

We should use fasting simply as an instrument for our good, as one of those spiritual weapons of our warfare which are mighty through God, to the pulling down of the strongholds of Satan, and as a means of 'keeping under our body, and bringing it into subjection,' lest by our easy living we forget that we are wrestlers for a prize, and warring a mighty warfare. We should regard it as a means of self-discipline; and by thus mortifying our earthly members we should desire to detach ourselves from the world, and be anxious that God would manifest within us the powers of a new life, and would bring us into closer union with Himself.—*Bp. Oxenden.*

### THE HOUR OF TEMPTATION.

In the hour of temptation "be vigilant." This watchfulness, joined with sobriety, extends to all the estate and ways of a Christian, being surrounded with hazards and snares. "He that despiseth his way shall die," says Solomon. We think not on it; but there are snares laid for us in every path we walk in, and in every step we take; in our meat and drink; in our calling and labor; in our house at home; in our journeying abroad; yea, even in God's house, and in our spiritual exercises, both there and in private. And meantime our "adversary the devil, as a roaring lion, walketh about, seeking whom he may devour." An alarm to "fulness" is here given, from the watchfulness of our grand adversary. Observe here his strength, his diligence, and his cruelty. His strength, a lion; his diligence, going about and seeking; his cruelty, roaring and seeking to devour. Is it not most reasonable, hence, to press watchfulness? to keep continual watch to see what comes in, and what goes out; to try what is under every offer of the world; every motion of our own natural hearts; whether there be not some treachery, some secret intelligence, or not? Especially after a time of some special seasons of grace, and some special new supplies of grace received in such seasons (as after the Holy Sacrament), thou wilt be set on most eagerly when he knows of the richest booty. The pirates that let the ships pass as they go by empty, watch them well when they return richly laden; so doth this great pirate. Did he not assault our Saviour straight after His baptism?

And that we may watch, it concerns us to be sober. The instruction is "lary; a drunken soldier is not fit to be on the watch." This most of us are; drunken with our several fancies and vanities, and so exposed to this adversary. And when we have gained some advantage in a conflict, or when the enemy seems to retire, and be gone, yet even then are we to be watchful; yea, then especially. How many, presuming on false safeties that way, and sitting down to carouse, or lying down to sleep, have been reassaulted and cut off! "Invadunt urbem somno vinoque sepultam." Oh, beware when you think yourselves most safe! That very thought makes you least safe. Be like Gideon's army, fit to follow God and to be victorious in time; not lying down to drink, but taking of it only as for necessity, in passing. Take our Saviour's own word: "Take heed lest at any time your hearts be surcharged with surfeittings and drunkenness, and the cares of this life." These will overcharge you, and make you drunk, and cast you asleep. Oh, mind your work and your warfare always, more than your ease and pleasure! Seek them not here; your rest is not here. Oh, poor short rest, if it were! But follow the Lord Jesus through conflicts and sufferings. A little while and you shall have certain victory, and after it everlasting triumph. *ARCHBISHOP LEIGHTON.*

### Communications.

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For the Church Journal and Messenger.

#### THE TRIPARTITE THEORY OF MAN.

The theory of three distinct parts in our present being, i. e. body, soul, and spirit, as advocated by the Rev. Chas. C. Adams (*Church Journal*, Jan. 21), is wanting in fair proofs; and has difficulties to contend with, which none of its adherents succeed in removing, or perhaps rather, which they seem hardly to contemplate.

A proper investigation of this topic would require more space than can be asked for in this paper, but two or three leading hints can be easily set down.

In the first place, no merely human science can much aid us in this matter. Neither physiology, nor mental science can in this case affirm anything positively. Then again, the arguments from the Bible are hopelessly weak. One is, that as man was made in the image of God, and as there is a Trinity in the Godhead, so there must be in man. As if a mere numerical similarity could be what is meant by our likeness to God! For that matter a pair of scissors would have the same pretensions as a tripartite humanity; and even better; for whereas in the Divine Trinity there is a sameness of parts—in nature at least—there is in man (supposing the three parts) not even resemblance. Body, soul, and spirit, have among themselves hardly anything of likeness at all. What is meant by our being in the image of God, I have never supposed doubtful. We are god-like in mental and moral attributes, and in our dominion over the creation about us. That this last is an element of the "image," I do not insist upon; but seems probable. The mere numerical resemblance, considering that cases of it are innumerable, seems to me a virtual nothing.

As to the language of the Bible, however frequently *soul* may mean only life, yet in the New Testament, with perhaps three exceptions, the *soul*, *psyche*, is always the thing to be saved by the Gospel. Thus Christ Himself

speaks (Matt. x. 28): "Fear not them which kill the body, but are not able to kill the soul; but rather fear Him which is able to destroy both soul and body in hell." On the tripartite theory the soul, *psyche*, always perishes with the body.

Again when St. Peter (1 Peter i. 9,) says "Receiving the end of your faith, the salvation of your souls," he uses this same word; and thus settles the question, so far as his authority can go. Such, let me repeat, is the predominate usage of the New Testament.

In the Old Testament the word *Spirit* is applied (Eccl. iii. 21,) to the vital principle in the brute, as well as to that in man. But if what is there meant were only what *nephesh* so commonly means, how could it be spoken of in the case of man as going upward, while in that of the beast it goes downward?

I will merely add, the difficulties of the tripartite theory have always seemed to me of overwhelming weight. In these few lines I have only referred to the more easily appreciable. Those that rest on more abstruse considerations, may be left till these are disposed of.

Princeton, N. J., Jan. 29.

For the Church Journal and Messenger.

#### AWAKE! AWAKE! O ZION!—III.

Instructed and *wakeful* and devoted Christians believe revealed doctrines, and perform prescribed duties. Obedience to Christ's command is the proof that Christ is truly loved. The neglect of prescribed duty implies the non-exercise of faith. Though good works are not meritorious, it is not meritorious to substitute evil deeds.

James asks, "What doth it profit, though a man say I have faith, and have not works? Can faith save him?" (St. James ii. 14-17.) Good works have been termed the *thermometer of faith*, and may be considered sound faith in action. Faith without works is dead, being alone. The doctrine of Justification by faith must be set forth, as its kindred duties; for many who profess to believe orthodox doctrine, live heterodox lives! While we read "This is a faithful saying, and worthy of all acceptance, that Christ Jesus came into the world to save sinners" (1 Tim. i. 15); yet also read "This is a faithful saying, and I will that thou affirm constantly, that they who have believed in God might be careful to maintain good works." (Titus iii. 18.) Now as good works embrace the performance of our personal duties to God and to man, and the prescribed duties to uphold Christ's Church,

#### TRUE BELIEVERS ARE WORKERS.

Therefore, the slumberers in Zion must arouse from their slumbers. The indolent must go into the vineyard. The saved must labor to save others. The riches that are in Christ Jesus are for the perishing multitudes. Practical Christianity does not resemble electricity in a glass jar sparkling on Sunday mornings amid sounds of operatic music; but is like the electricity fertilizing the soil, and causing flowers to bloom, and fruits to ripen. During Christ's absence His servants must work for Him, and each obey the mandate "Occupy till I come." Labor for the Lord is not a pulpit monopoly. The faithful laity may share work for the Lord with the consecrated clergy. The command "Be ye steadfast, unmovable, always abounding in the work of the Lord," (1 Cor. xv. 58,) was not addressed to the college of Apostles, nor to a diocesan or triennial convention, nor to any "Reverend and Dear Brother," but to the lay members of the Church of Christ in Corinth, whom St. Paul styles "my beloved brethren." But while clergy and laity must be laborers, work for Christ is efficient when

#### TRUE BELIEVERS ARE WORKERS TOGETHER.

Because St. Paul coöperated with the Corinthians for their personal salvation and usefulness to others, he uses the expressive phrase "workers together." (2 Cor. vi. 1.) Sometimes but little good is done by much parish work, because the laborers do not labor in unison, and lack the efficiency secured by harmony. Where there is conflict success is hindered; but where there is harmony great results follow. Successful Church work depends more on devotion and unity, than on wealth and numbers. And the active in parishes who work against their rectors, really work against themselves; for they must pay heavily hereafter to accomplish the work now neutralized; as a matter of financial economy, as well as for the wise husbanding of energies, parish work should be so adjusted that each minister and each flock may gladly say we *unitedly* labor for Christ and the Church. God's blessing may be certainly expected when

#### TRUE BELIEVERS ARE WORKERS TOGETHER WITH GOD.

The efficient laborers study the Church plan of Jehovah, and labor according to the inspired specifications. Instead of working to please themselves, they strive to please God. Instead of deforming the Christian temple, they build in accordance with the heavenly pattern. Instead of relying on their own strength, they take hold of the strength of God. By adapting their actions to His laws, the finite and the Infinite labor in unison. By using all the appliances of the means of grace, they move

heaven, and earth, and hell! He who saves a soul from death, hides a multitude of sins. When a sinner is saved Satan's servants are decreasing, and his throne is shaking.

Satan trembles when he sees

The weakest saint upon his knees.

When a sinner repents there is rejoicing above, and the mandate sounded, Sing, O Heaven, and give ear, O earth! Tune your loud cymbals, O ye saints on earth! Strike your golden harps all ye choirs above! St. Paul, to incite to coöperation with Divine laws, says "we are laborers together with God"—literally "God's fellow-workers are we." (1 Cor. iii. 9.) The Apostle exhorts, saying: "We then, as workers together with Him, beseech you that ye receive not the grace of God in vain, . . . giving no offence in anything, that the ministry be not blamed." (2 Cor. vi. 1.)

#### THE SAVIOUR'S MODE OF WORKING, AN EXAMPLE.

He worked in harmony with God. He delighted to do God's will. He often ministered in the synagogue, and worshipped in the temple, but did not confine His ministrations within buildings erected for instruction and for worship. He went about doing good, and did His Father's will on the sea-shore and by the way-side—in the house of a chief Pharisee, or in the house of affliction. He did not withhold the Gospel from those who hired no place in the synagogue or temple. Wherever He found the sick, there He healed them. Wherever He found mourners, there He comforted them. Wherever He found sinners, there He preached salvation. Wherever He found those who would shut up the Kingdom of Heaven, there He rebuked them. His recorded discourses were delivered in the open air; and without chancel or quartette, He preached the Gospel.

#### THE SAVIOUR'S MODE OF WORKING ARRESTED THE MULTITUDE.

"The poor had the Gospel preached unto them, and the multitude heard Him gladly." Had we imitated His example, a member of a convocation would have had no cause to publicly state that he had been seriously asked whether our clergy are allowed to preach the Gospel where there is no stained glass? Some time since I visited a region where we have no church edifice, and no organized parish. As the people could not endure the Summer heat in an exposed wooden schoolhouse, I proposed a service in the shaded woods. This was objected to on the ground that it would be "imitating the Methodists." But though I proposed an out-door service in imitation of the example of the Saviour, yet, if we must do nothing that the Methodists do on one hand, nor that Romanists do on the other, our prospect for usefulness is very, very LIMITED! In many places we have no church edifices; and in many places where we have them, the mechanics and the poor cannot pay the pew rent. Have we not practically cut off the unsaved multitudes from the means of grace? Do not high pew rents proclaim that the luxuries of the Gospel are for the wealthy and fashionable? The excluded gladly read the attacks of skeptics on the doctrines of the Church that has excluded them. They readily imbibe error; gradually disbelieve the existence of God; and we, who practised selfishness, with holy horror cry "O how rapidly infidelity is spreading! O how dreadful to see New York and other theatres crowded on Sundays!" But if there is no place for them in the churches, and ministers cannot preach out of churches without losing caste, is it not evident that the rapid spread of infidelity our fastidiousness has facilitated? But the Church is opening her eyes, and "Free Churches" are increasing. Unused means to reach the masses are gradually being adopted. The Church is gradually using her undeveloped power. The hearts of many have been moved to seek and save the lost; may their number daily increase, and all be incited to the faithful performance of good works by

#### THE FAITHFUL WORKER'S FINAL REWARD.

For, when the heavens shall pass away with a great noise, and the elements melt with fervent heat, the earth also, and the works that are therein shall be burned up, then it will be seen that all labor must perish, except the work performed for Christ. In view of this, and what is recorded in St. Matthew v. 16; vii. 21; xx. 4-7; Gal. vi. 10; Heb. xiii. 16, LET US NOT SLEEP, as do others, but work while it is called to-day. Happy now are all who unitedly and faithfully labor, and retire to rest beneath the Master's smile of approbation. Blessed are all who are diligent in business, fervent in spirit, serving the Lord. But those now joyful through having benefited others, will be glorified hereafter. Therefore, my beloved brethren, be ye steadfast, unmovable, always abounding in the work of the Lord, forasmuch as ye know that your labor is not in vain in the Lord." (1 Cor. xv. 58.) Now as the results of labor for God will last for ever and ever, awake! awake! Put on thy strength, O Zion! Put on thy beautiful garments, O Jerusalem!

"Go labor on! 'tis not for naught,

All earthly loss is heavenly gain!

Men heed Thee not, men praise Thee not;

The MASTER praises! What are men?"

J. W. BONHAM.

Jan. 18, 1875.