

can be no question but that the "flesh" signifies the animal body, and the "inward man" that which is designated as the spirit. If we can find another, third part, recognized, it will be the "soul," by whatever name it may be designated. And the apostle does speak of an intermediate organization which he here calls the "mind," which may be alternately in the possession and under the control of the body or the spirit. Although a different term is here employed to designate it, if there are but three parts, the mind (*Phreno*) must be the same constituent part called "soul" (*Pseuche*) in Thessalonians.

The words "soul" and "spirit" are used by the inspired writers interchangeably, while "soul" is frequently used to designate the entire individual, as "eight souls were saved by water," evidently meaning eight persons. The word is often used in the same sense in modern parlance as, when we speak of the city of St John containing a population of thirty thousand *souls*. This varied use of the term is the occasion of ambiguity, and to the common mind "soul" and "spirit" are so confounded that it is difficult to "divide between them." In the analysis in our context, "body," "mind," and "spirit" are obviously the three constituent parts of a human being. The mind is that subtle organization acting through the animal brain, by which the nerves are controlled, through the nerves the muscles, and by the muscles the actions, and thus the conduct of the individual is moulded and directed. The relation of each of these parts to the other may be illustrated by the magnetic telegraph. Let the poles, wires, battery, &c, represent the body, in which the battery corresponds with the brain; the electric fluid will stand for the mind, while the living operator represents the "spirit." By giving life to the poles and the wires, and having them rush into the office, drive the operator out and take possession, we may realize the conflict of which the apostle speaks, and the wretchedness from which he seeks deliverance. "Of these three parts the spirit, or "inner man," and it only, survives death. It is the "hidden man of the heart" which the Apostle Peter declares to be "incorruptible, and in the sight of God, of great price." 1 Peter iii. 4. In the records of death, contained in the Old and New Testaments, the first occurrence in the act of dissolution, which we call death, is the "yielding up of the spirit." See Gen xxv. 8; xxxv. 29; xlix 33; Luke xxiii. 46, and other passages which record the death of people of God. The word "ghost" found in the common version, in these passages, in the original, is the same elsewhere translated "spirit," and should in all instances be thus translated. In the last passage cited, our dear Lord said, "Father, into thy hands I commend my spirit, and having said thus he gave up the ghost," (spirit). The blessed martyr, Stephen, when in the act of dissolution, and after he had been favored with spiritual vision, and saw the heavens opened and the Son of Man standing on the right hand of God, prayed: "Lord Jesus, receive my spirit."

This accords with Ecclesiastes xii 7, "Then shall the dust return to the earth as it was, and the spirit shall return unto God, who gave it," and with the language of the Apostle James, "As the body without the spirit is dead," and with language of the blessed Lord, "It is the spirit that quickeneth," (maketh alive) John vi 63. God made the body out of the dust of the earth, but it had no life until he inspired it with the spirit of lives. As God made man, "upright," the spirit occupied the throne of authority and wielded the sceptre; but when he yielded to temptation, the flesh dethroned the spirit and enslaved it, driving it from the office and arresting from it the control of the battery. Henceforth the spirit is in bond-

age to the flesh, being "sold under sin," and the man lives to the flesh, his mind being occupied with thoughts of what will gratify the fleshly desires and appetites. The body is dragging the incorruptible spirit downward to degradation and ruin, temporal and eternal, for "to be fleshly minded is death," and in this deplorable conflict the apostle contemplates him, when he exclaims in the language of our text, "O, wretched man that I am! who shall deliver me from this body of death?"

The deliverance comes through our Lord Jesus Christ. The human spirit had no power to redeem itself—no power to rise up superior to the flesh and re-assert its original authority, a sad truth which fifteen hundred years of experiment under the law but served to demonstrate. "What the law could not do, in that it was weak through the flesh, God sending His own Son, in the likeness of sinful flesh, and for sin, condemned sin in the flesh" Rom viii. 3. Jesus triumphed over sin, by carrying a human body from the manger to the cross, without sin, though tempted in all things, like as we are tempted, and then offered that body, "as a lamb without spot or blemish," as a sacrifice for the sins of the world. He did the will of God, written on tables of stone, which was against us, that he might take it away and make room for that second will in which our sins and iniquities are graciously forgiven and remembered against us no more forever. Jesus has become our mighty deliverer, and a very present help in time of need to all who will put their trust in Him. "The law of the spirit of life in Christ Jesus makes us free from the law of sin and death," so that there is no condemnation to them which are in Christ Jesus, who walk not according to the desires of the flesh, but according to the desire of the "inner man," which delights in the law of the Lord. The deliverance is accomplished by the Lord opening the prison doors and letting the captive spirit go free; we return to our Father's house where a cordial welcome awaits us, the new robe of righteousness is placed upon us, instead of the filthy rags of sin in which our fleshly taskmaster had clothed us, and henceforth, as a child of God, we are not left to ourselves, but "because we are sons, God hath sent forth the spirit of His Son into our hearts, whereby we cry Abba, Father." Henceforth the victory is assured, provided we continue steadfast in our efforts to do the will of him who hath called us to glory and virtue, and when our earthly pilgrimage is ended, in triumph our conscious spirits will pass from the "earthly tabernacle" into that rest which remains for the people of God, there to abide in peace and comfort during the night of death, and in the morning of the eternal day, enter into that "house not made with hands, eternal in the heavens," the spiritual body, fashioned like unto the glorious body of the Son of God.

Redemption!
Justification!
Sanctification!
Glorification!

These are the steps from spiritual bondage to PERFECTION, which is attained only in the family of the second Adam.

A minute examination of the teaching of the Bible concerning the state of the dead would require too much space, and for the present this brief summary must suffice, viz.:

1. It is the spirit gives life to the body.
2. At death the spirit goes out.
3. It is carried by the angels to Abraham's bosom, Paradise, a place of rest prepared for the people of God. They are "gathered to their people."

"There is no rest for the wicked" "The rich shall lie down, but he shall not be gathered."

4. At the resurrection the spirits of the just will receive spiritual bodies.

5. An entrance will be ministered unto them abundantly into the everlasting kingdom.

"CRUCIFYING THE SON OF GOD AFRESH."

Although our blessed Saviour was crucified and nailed to the cross on Calvary's mountain nearly two thousand years ago, at which time all heaven and earth were shaken and even the sun refused to shine upon that awful scene, when the Son of God was sacrificed for the sins of a lost and dying world, yet there remains a possibility, to some at least, of sinning to the extent of crucifying the Son of God afresh. To whom is such fearful sin possible? Not to the alien and rebellious sinner, though he may have spent his life in the worst sins of the world and have uttered all manner of blasphemy against this ever loving Saviour, who never has wearied of standing with out-stretched arms, pleading to him through all these years of sin, to come unto Him and be made clean through His all-cleansing blood.

Who, then, can commit a sin so great? He that hath already been made a partaker of the Holy Spirit and hath already been sanctified by the precious blood of Christ and who, in and through that blood, has once received remission of his sins and afterwards counts that blood an unholy thing and hath trodden under foot the Son of God, by forsaking Him, to go back to the kingdom of Satan and the very sins from which he was once so freely purged by the precious blood of Jesus.

In Hebrews x. 28-29, we find this warning: "He that despised Moses' law died without mercy, under two or three witnesses. Of how much sorer punishment, suppose ye, shall he be thought worthy who hath trodden under foot the Son of God, and hath counted the blood of the covenant wherewith he was sanctified, an unholy thing and hath done despite unto the Spirit of grace?"

Our blessed Lord tells us, that there is joy even among the angels in heaven over a repentant sinner; how must that joy be increased over those who, forsaking their sins and having obeyed from their hearts the first principles of the doctrine of Christ, thus being made partakers of His grace, who continue to grow, from babes in Christ, to be strong men and women in the Lord, and who, like Paul, "forgetting those things which are behind and reaching forth unto those things which are before," "continue" to press toward the mark for the prize of the high calling of God in Christ Jesus.

This same writer to the Hebrews in the fifth and sixth chapters makes plain the necessity of this growth in Christian character and strength, in order to be useful workers for the Master, as well as to be able to handle the "Word of righteousness" in a profitable manner and to the honor and glory of God.

He not only shows the necessity of this growth in order to continue in divine favor, but the great danger the weak and slothful Christian, who never gets beyond these first principles of the doctrine of Christ, has of again slipping back into the sins of the world from which he was once redeemed, but the fearful consequence of such a fall as well. "For it is impossible for those who were once enlightened and have tasted of the heavenly gift and were made partakers of the Holy Ghost and have tasted of the good Word of God and the powers of the world to come, if they shall fall away, to renew them again unto repentance, seeing they crucify to themselves the Son of God afresh, and put Him to an open shame." D.

Boston, Oct. 25, 1886.

Marrriages.

PALMER-WENTWORTH.—At St. George, on Sept 30th, by P. D. Nowlan, James W. Palmer, of Back Bay, to Atte Wentworth, of LeTete.