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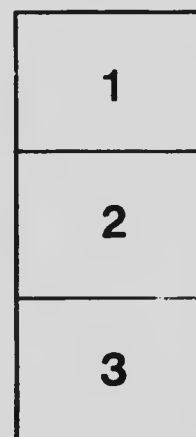
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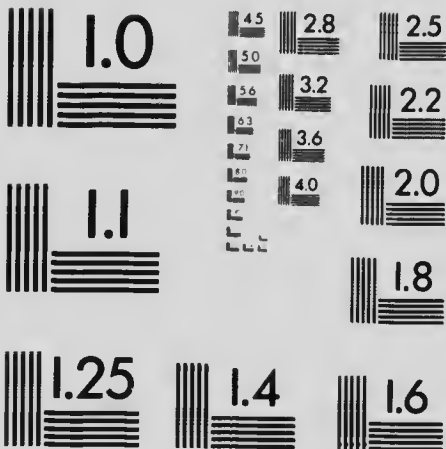
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Differentiation
of
Soul and Spirit



Rev. E. H. Ball, D. C. L.

The Differentiation of Soul and Spirit

BEING

Two Lectures Read at the Clergy School,
King's College, Windsor, N. S.
May, 1916.

*"The stumbling-block to most minds is perhaps less
the mere existence of the unseen than the want of
definition."*

"The greatest truths are always the most loosely held."
—H. DRUMMOND.

B².

Rev. E. H. BALL, D. C. L.
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THE DIFFERENTIATION OF SOUL AND SPIRIT.

TWO LECTURES READ AT THE SUMMER SCHOOL FOR
CLERGY AT KINGS COLLEGE, WINDSOR, N. S.

By the REV. E. H. BALL, D. C. L., *Sandy Cove, N. S.*
May 13th, 1916.

LECTURE I.

Very much confusion prevails in the use of these two words Soul and Spirit. Very frequently they are used as synonymous terms, in Literature, in Sermons, and in Speech. A paper on the subject purporting to draw attention to the marked difference between them, ought not to need an apology.

Most dictionaries, to say the least, give soul and spirit as synonymous. And though they give the characteristics of the one, in some respects as distinct from those of the other, they do not venture upon definitions. Nor can we look to scientific treatises for their differentiation. Very much can be said and is said about soul; but its relationship to and its differentiation from Spirit must go to the fountain-head of all spiritual knowledge, the Revealing Word of God.

Right at once, as we open the front lid and turn back the fly leaves, in the first voluminously criticised first chapter of Genesis, we find God's creative will in the word, "Let us make man in our image, after our likeness." So God created man in His own image, in the image of God created He him, male and female created He them. AND—it should be noticed (for our differentiation purpose) that this phrase "In God's image" is the climax of a foregone conclusion which makes this chapter (to the intellect) one of the most interesting, poetical, and eloquent in God's book of spiritual Revelation. This repetition, "Fruit-tree yielding fruit after his kind; the tree yielding seed after his kind; the seed was in itself, after his kind; the living creature bearing forth abundantly after their kind; the animal of his kind; the living creature of the earth after his kind (repeated); the cattle after their kind; the creeping thing that creepeth upon

the earth after his kind; but MAN—God could not say after OUR KIND:—He did not say Man after *his* kind; but as near to after God's kind as possible, "after OUR LIKENESS, in our image."

When the calf becomes the cow, matured, so as to become useful to man, she has fulfilled her destiny "after her kind"; but man, after God's likeness, can throughout the countless ages of eternity go on and on and on developing the Divine image, yet never completely attaining to it. For God, his Creator, will for ever be above and beyond him.

This Revelation, the creation of man in God's image, coming as it does from the spiritual world from God Himself, should fill us with as much holy awe at ourselves, as it does at His condescending and partial love to man. Could any man have received this idea in his own unaided mind? This outpour of Spiritual revelation in its at once outbursting flow from heaven, is like to being very suddenly brought to the foot of a mighty Niagara. And, the great wonder is, shewing the supereminence of this passage, that except in Chapters V and IX this same marvelous truth is nowhere else referred to in all the O. T. Scriptures.

But, what is God's image? What is God's likeness after which man is created? What is the Being of God? Let God Incarnate Himself speak. "God is a SPIRIT." Here then we reach one great step in our consideration: *Man has a spirit*, and this fact constitutes his being made in God's image, and after God's likeness.

The Divine Being has also of course soul, though not very frequently is this referred to. But, throughout Scripture, the characteristics of the human soul are described and referred to God.

But every significant and insignificant being (so to speak) in God's creation has *soul*. Taking our stand for differentiation upon God's revelation, we find in this first chapter of Genesis (if the original Hebrew is to be consulted before our English translation) that the phrase

נֶפֶשׁ חַיָּה (nephesh chayyah), *living soul*, or if we

follow Gesenius' stricter translation *soul of life*, is four times applied to living animated creatures, before the same phrase is given to man. Its translation when applied to man is *living soul*, but where the same phrase is used of animals, birds, creeping things, and the swarms

which the waters brought forth, the nephesh chayyah is translated living *creat. res.*

Now only in one passage is the noun *creature* as a derivative of the verb *create* found in the Hebrew, O. T.; and even then it cannot be translated. "If the Lord create a creature" is the literal rendering; but as the original verb means to cut out of nothing and make something new, this one instance of the occurrence of the noun has to be translated "If the Lord create a new thing." Numb. XVI. 30 **וְאִם-בְּרִיאָה יִבְרָא יְהוָה**

This is the only passage given in Gesenius where the noun *creature* occurs in the O. T., and even here it cannot be *literally* translated.*

Elsewhere, besides in Gen. I, nephesh can *generally* be translated *soul*, and is of very common occurrence. Let me say here that my knowledge of Hebrew is very limited; and of course our learned Authorised Translators and our still more learned Revisers have their own reasons for rendering this word (nephesh) *creature* instead of *soul*.

And yet, if at the Creation, and elsewhere in Holy Scripture, the animated creature are called souls in the original, why should the term be refused them in the English translation? Most emphatically they are

*Unless there were another root meaning to create with a noun-derivative meaning creature, the Heb. nowhere warrants the introduction of this word creature into the English translation at all. Where, as in Ezek. I, some such word as creature must be supplied to translate "the four living" **אַרְבַּע חַיּוֹת**, and in Is. XLIII. 21

for "doleful" **אֲחִים** yet the word beings would be as

well. In fact, if the word *creature* be looked up in a concordance it can only be found in the passages here referred to, and in their context — and in Lev. XI. 46. This strongly supports the view here offered. Lev. XI. 46.

זֹאת תֹּרַת הַבְּהֵמָה וְהָעוֹף וְכָל נֶפֶשׁ הַחַיָּה
הַרְמִיטָה בָּמִים וְלֹכֵל-נֶפֶשׁ הַשְּׂרָצָה
עַל-הָאָרֶץ :

so called in the Hebrew. The question is humbly yet earnestly asked.

But if the word soul, in our day, is not to be given to animals, yet very many of the attributes of the soul, as applied to men in Holy Scripture, can with equal truth be given to animals in general. "A full soul loatheth an honeycomb." Man's faithful companion, (call him Rover)—his full soul sometimes loathes his bone; but when hungry, (a soul's attribute) his memory, (another soul attribute) leads him to unearthen and consume it.

Here we enter upon a very large field, which may be to some a new one. Yet it is as old as the narrative of Creation itself, though people are so shy of it, so shy of allowing souls to animals.

The first essential of soul is that it has *life*. In Gen. 1. 20 the literal translation is "And God said 'Let the *waters* swarm a swarm of soul of life'." (nephesh chayyah). In verse 21 it continues "And God created great whales and every soul of life which the *waters* brought forth abundantly." Notice here that the soul of life is connected with the *material earth* as to its origin. "Let the *waters* bring forth the living soul; Let the *earth* bring forth the living soul. The same life is predicated of man. "Man became a living soul." **לִנְפֶשׁ חַיָּה**

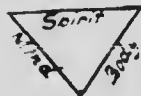
(lĕphēsh chāyyāh.) Again in Lev. XI. 10 "And all that have not fins and scales in the seas . . . and of any *living soul* (nephesh chayyah) which is in the waters." etc.

Take as a second mark some of the *characteristics* of the soul. We have already referred to satiation and hunger of the soul. Prov. XXVII. 7. Animals are capable of experiencing the same feelings. "Let your soul delight itself." Is. LV. 2. Man's faithful friend "Rover" can *delight* himself in many ways, especially when invited to follow his master.

All the attributes or characteristics belonging to *life* belong to the soul. And where they are seen as common to man and to creatures, alike in kind, though differing in degree, they are marks of the same *soul of life*.

Is the *mind* characteristic of man's soul? Is it not often put as its substitute, or even as its very identity?*

*The Y. M. C. A. mottoed emblem.



In 2 Kings IX. 15. Jehu says "If it be your *minds*" which in the Heb. is "If it be your souls" (literally). נַפְשָׁם

Surely our domestic animals have minds of their own, and the wild animals emphatically so. Scripture says they have souls, that they *are* souls.

Gesenius is strong on this point of calling *nephesh* animal; (see under [4]) And the passages in Josh. X. 28, 30, 32, 35, 37, 39, translated "and all the souls that were therein" he refers to the animal creatures.

Gesenius' first rendering of *nephesh* is breath, then soul, mind, and fourthly "animal, i. e. in which there is soul or mind," and then he instances these passages in Josh. X.

Again, *memory* is a characteristic of soul life. Who that has had to do with the horse has not been struck by his marvelous memory!

Most of all the foregoing, then, is perhaps readily admitted.

But, when we come to the great soul-factor of *reason* is not the old definition "Man is a rational animal"? If so, this would exclude all other creatures from having reason. Yet honest and deep thinking men at the present are giving that up, or at least are holding it in abeyance. As Christians we may be ready to hold another, "Man is a spirit-possessing being." But this is anticipating.

Does man alone among the animals possess reason? If Rover is told "not to go," as he sees his master preparing to leave; in some cases the slightest intimation is enough to prove his obedience and his resignation with marked disappointment; whilst in others the strongest protests will end in a slinking out around a corner of the road to a hiding place, so that when he has been passed he can sneak out and follow behind. Is there no reasoning in this common occurrence? Or, take a well-authenticated story of a monkey's reasoning.* He imitated his keepers in pushing back the bolt to free himself from his cage in the menagerie, and enjoyed his walk about the monkey house, to the envy of his caged neighbours. So the bolt was put higher beyond his reach. No sooner however was a companion given him, than he induced his mate to give him a back; so that taking his mount, he successfully worked the bolt,

*Either in "Literary Digest," or "World Wide."

and the two took their promenade. Was this mere instinct? His forebears had not been doing the like for generations long past!

The reasonable soul is a term of common occurrence, used of man: how are we to refuse the same, but in less degree, to animals in general? The horse sometimes exhibits most wonder-raising qualities. Von Osten's horse excited the wonder of the world.* That he had a mathematical mind, as his owner led men to believe, was very hard to disprove. Von Osten took his wonderful horse to foreign lands; and when sums were chalked on a blackboard the horse, after looking at the figures, would paw the correct number of times for the answer. Men well acquainted with horses could detect no fraud. But, his fame being world-wide, two Austrian scientists came upon the scene, with some scientific machinery, which was capable of detecting the slightest nerve-action in any one connected with it. Von Osten was connected; and the horse was given a sum in simple addition. The master of course knew the answer; and the horse, looking steadily in his face, pawed the proper number. But look at the indicator of the machine! The answer to the sum was, say, 15. At the fifteenth pawing the machine betrays Von Osten's nervous agitation, lest Haus should paw 16. The nerve-feeling in the man, which the machine indicated and marked, could not be observed by any of the by-standers; but the horse could notice it *in his master's face*, and would then stop pawing. In fact the horse was sufficiently advanced in soul-life development as a *mind-reader* to discern more than clever and critical men could. One of the scientists then connected himself with the delicate apparatus; and with complete control over his own nerves he schooled the horse with a sum. But, Haus was quite lost and bewildered, not being able to detect nerve-action in the face of his examiner. And so the world's excitement was stilled about Von Osten's mathematical horse. But, let due credit be given the animal for *soul-intelligence* if not *intellect* for *mind-reading*.

Again, we have read in the early war news, of the celebrated Elberfeld horses, which, after being trained, astonished even scientists. They gained reputation as the *thinking horses*. When, however, they were requisitioned a second time for the German army they had to be given up, and fell in battle in North Flanders.

*See a No. of "Literary Digest," date late in 1905.

Soul is common to man, animals, birds, fishes, insects, but in very varying degrees.

Vegetation has life, life *acted upon*; and perhaps it may be correct to say *passive life*. But every individual of animated nature has soul-life, active-life, and is capable of *enjoying life*, which is one of the most essential characteristics of soul. Even the oyster, most active in its infant days, yet when settled upon another shell and afterwards never moving, enjoys life, and will close its bivalve against any threatening intruder.

From oyster to squirrel is a long bound; but as little Ajidaumo exhibits *his* soul joy, when, perched upon a way-side boulder, he alternately chatters and scatters the scales of a fir-cone, while he breakfasts upon the little black nutlets found at their axils, and frisks away laughing to his handy hiding (if you threaten to disturb him); as he, in *his* living soul finds enjoyment, so does the unmoving oyster find it in *his*. The Rich Farmer in the Saviour's parable addressed himself, "Soul, thou hast much good laid up in store for many years; take thine ease, eat, drink, and be merry." All these three, squirrel, oyster, and man, would enjoy soul-life in the same way, however differing might be the degrees.

It is not the soul which distinguishes man. His soul-capacity for scientific knowledge, for uncovering the secrets of the great laws of nature, are so wondrously great that the soul of the creature is dwarfed almost beyond comparison. But, to again refer to some of the characteristics ascribed to soul in Holy Scripture. We cannot deny that many of them belong to the lower living creatures, life, mind, will, satiation, hunger, desire, enjoyment. These and very many others are common to man and the creatures.

To give one more illustration. A cricket match was being played, (I was about 19 at the time) in an extensive fifty acre pasture. About twenty head of cattle were grazing far-afield on the outskirts. When the local brass band struck up near the tent, I took notice that all the cattle were being attracted by the music. One after another they turned face to it, and they only *gradually* approached, but grazing by snatches as they drew near. When within about 40 yards of the band, they stood still, spell-bound, listening, with heads up, ears pricked forward, every one of them with tail strictly and stiffly erect, and arranged in what looked to me (from my

point of view) a very correctly formed third part of a circle, around the performers, just *enjoying* the music. Is it with *our souls* that we enjoy? Let us not deny *an enjoying soul* to God's creatures in general.

The soul then is common to man and the creatures, and we may define it thus:—

The *Soul* is that inner invisible part of man's living being, which relates him with the material earth; and which he has *in common with* all other animated creatures.

The *Spirit* is that inner invisible part of man's living being, which relates him with God and the spiritual world; and which *raises him above* all other animated creatures of this world.

In relationship with these definitions,

The *Body* is the material organ of Soul and Spirit, which *in this life* is the outward expression of the Soul; and which, *in the life to come*, is to be the expression of the Spirit.

To quote St. Paul, 1 Cor. XV. 44: "There is a soul-body, (*εστι σωμα ψυχικον*) and there is a spiritual body" (*και εστι σωμα πνευματικον*.)

Here again, in the *N. T.*, *Soul* is not translated, but natural is exchanged for it. If in our poor English *language* we have no suitable adjective for soul, why should not the noun be made its own adjective?*

Surely it could be allowable to coin this word *soul body* for so high an object as teaching revealed truth; and would it not be most honest to the original? No doubt our Translators have some strong reason for not doing this. But, yet again, Is not God's Revelation given to teach truths no other way known? And where the mind of the Holy Spirit, speaking through St. Paul, uses the best of earthly words to in the best way express heavenly and spiritual truths, should not we in translating do the same? We of this earth cannot yet talk in the language of heaven, nor could we understand it if spoken to us. As God Incarnate was limited in revealing Himself through the earthly body which He took, so is the Holy Spirit limited, in revealing the fulness of Revelation, by having to convey spiritual truths through mere earthly thoughts and words. But this fact should induce us to be as extremely careful as possible in our translations.

*A very large vocabulary of nouns have to be used in this way as adjectives:—Nerve power, heart action, house rent, house fly, door jamb, house top, etc.

If this translation could be allowed in the text "There is a soul-body, and there is a spiritual-body; and so it is written the first man Adam was made a living soul, the last Adam was made a quickening Spirit," it would much better give St. Paul's marked antithesis between soul and spirit here; and this rendering would form a key with which to unlock his still more antithetical and still stronger differentiating teaching about the soul-man and the spiritual man. 1 Cor. II. 14. We of the clergy, with, thank God, our knowledge of the original languages of Holy Scripture, can see these truths. Yet, every reader of both O. T. and N. T. should have as great help as can possibly be given. But our unfortunate word *soul* seems to be very *hardly* dealt with. We have already noted this in the O. T.; and in the N. T. where soul is most plainly differentiated from spirit, it is not allowed to be literally rendered: and that too though in fifty other instances where *ψυχή* occurs it is rendered *soul*.*

In about twenty passages it is rendered *life*. And only in these two passages and two others where the adjective occurs, Js. III. 15; Jude 19, is *ψυχικόν* made to depart from its noun, because we haven't a suitable word (unless we coin *soul* as an adjective, or use *soulish*) to express it. In these four places where *ψυχικόν* occurs, it is in plain opposition to its counter *πνευματικόν*. This is plainly seen in St. James and St. Jude: but the use of *natural* in St. Paul's epistle is not *in fighting array* against spiritual, as the apostle intends *ψυχικόν* to be. To be truly natural, after our true nature as seen in Adam before the fall, is to be spiritual, and to be spiritual is truly natural. It is much to be regretted that St. Paul's FORCE is lost in our word *natural*. Except in one or two rare and irregular expressions, *οἷσις* and its inflections are used for nature and natural, in the N. T.

There is a remarkable occurrence of the adjective *ψυχικός*, remarkable from our present point of view, and strongly emphasizing the difference between soul and spirit, in the 19th verse of St. Jude's epistle. "These be they who separate themselves, sensual, *ψυχικοί* having not the Spirit," *πνεύμα μὴ ἔχοντες*. Scarcely

*Even in Rev. XVI. 3. "And every living soul died in the sea." *Καὶ πᾶσα ψυχὴ ζῶσα* (our **נַפְשׁ חַיָּה**)

ἀπέθανεν ἐν τῇ θάλασσῃ.

anything could do more for our purpose. And a like use is made of *ψυχικη* in Js. III. 15. "This wisdom descendeth not from above (it is not of the Holy Spirit) but is earthly (of the body), sensual, or *soulish* *ψυχικη*, devilish," (spiritual) but of the *evil* spirit. (*επιγλωτ, ψυχικη δαιμονιωδης*)

I do most humbly hold that if there in Genesis and here in St. Paul, *nephesh* and *psuche* and *psuchikos* were boldly translated *soul*, we should not have the obscure haziness surrounding the two ideas of *soul* and *spirit* which so commonly exists, and which so markedly muffles the harmony of truth; or rather prevents our hearing and seeing its harmony. And *we ourselves* should as clearly distinguish *soul* and *spirit* and their *adjectives* as do St. Paul, and St. Jude, and St. James.

If then we understand the body as the outward expression of the soul, as the *soul-body*, this helps us to understand *soul*. Now it is a sufficient definition of the *soul* (considered in itself) to say that it is the sum of all the attributes of animated life; though this view would not differentiate it from *spirit*, so as to answer our purpose. The *soul* of man and of the animated creatures is expressed in the body, *throughout its every part*, from crown of head to sole of foot, or, where these parts are wanting in the lower creatures, in their correspondents.

It is owing to this very broad fact, that the word *soul* is so broadly used in the H. S. But not there only. Whilst jotting down thoughts for this paper, and whilst reading Carlyle's Past and Present, I find he uses *soul* in a very broad sense.* Amongst very many others I noted nine different senses: Conscience, high purpose, person, spirit, (using *soul* as the praying organ to God, though we only pray *man* with the *soul*, but *God* with the *spirit*) contemplative mind, faith, feeling, law, the ideal. Carlyle, by the way, gives a striking illustration of St. Paul's expression "there is a *soul-body*." At page 163, shilling edition, this great moral preacher says:—"The Ideal, or soul, place it in what ugliest body you may, will irradiate said body with its own nobleness, will

*Shilling Ed. pp. 22, 65, 144, 195, 196, 199. Conscience; 163, highest ideal purpose; 52, Persons (devout souls?) 112, Spirit, (prayers from fervent kindled souls.) 113, Contemplative mind; 118 Faith "(there is no God man has lost his soul;" 131 Feeling; 139 Law; "(the soul of the universe is Law.")

gradually mould, new form, or reform said ugliest body; and make it at last beautiful, and to a degree Divine." This would have the veriest fulness of truth if the great writer had used the *Spirit* as the Ideal rather than the *Soul*. For he does not differentiate. Neither does a noted modern writer, G. K. Chesterton. In *Church Times* Dec. 31st, 1915, p. 688, under "Notices," he is represented as in his "Crimes of England" making one of them to be "the imitation of Prussia in soul-less education." My contention is that a godless education, which must be what is meant, is all *soul*, not *soulless*; but, rather, wanting in *spirit*.

The Body as the expression of the soul is as clearly seen in the animals as in man. To take Rover again: If you chance to come upon him as he is leaving an open pantry with his bone or some other stolen prize, his consciousness of your presence and his breach of house rule, shews itself in the *total-ensemble* of his body; with his ultimate appendage hanging very limply between his penultimate members and all his antepenultimates in full harmony with them; all very expressive of the meanness of his transgressing *soul*. Scold him and his body expresses his *soul's fear*. Change your tone suddenly and invite him to walk with you, and the body expresses the soul's pleasure; and he will choose between the two delights of continuing his feast, or accompanying you: not infrequently he would *choose* to have both, if he might be allowed. For *will* or *purpose* in animal, as in man, are attributes of soul-life.

Adam's body must have had very different expressions, under his two conditions of sinless soul and sinful soul.

We must now enter upon the third section of our consideration. To again define man's spirit, the *human spirit*. It is the inner part of man's living being which relates him with God and the spiritual world, and which elevates him above all other animated creatures.

Man, as made in the image of God Who is Spirit, has spirit. His body is of the earth. His soul of life connects him with the earth, and gives him earthly desires, earthly interests.

The Spirit of God, the Lord and Lifegiver, brooded upon the face of chaos, and gave life-productiveness to it before God said "Let the earth bring forth . . . Let the waters bring forth"; so that all life whether of soul or spirit is from Him, by His creative word. As God had

given life to everything else that was animated (called *living soul*) in His own all-wise way; so here with *man*, He gives life in His own all-wise way. "He breathed into man's nostrils the breath of life and man became a living soul." Notice that man's animation is different. Nothing is directly said of *spirit*. But *God being Spirit*, and man being now complete-in-his-existence-after-God's-image, spirit is his, (though not directly predicated here); as well as soul which also is characteristic of God, and which *is* here predicated.

Spirit is implied in God's *inbreathing*; and in Gen. VI. 3 the fact is referred to: "My Spirit shall not always,

(^רעלם) or, as the very indefinite word seems to imply,

for such a long hidden undefined time as from 600 to 900 years, strive in man: . . . Yet his days shall be 120 years." Here then we see spirit was inbreathed as well as soul. And St. Paul refers to this fact plainly when he states, "The Spirit Itself beareth witness with our spirit." Rom. VIII. 16. We shall come to this thought again in the second lecture, when considering God's warning. In the day thou eatest thereof thou shalt surely die, and in what way universal mankind has spirit which is not soul.

Each of these three factors of man's being we find in the Perfect Man Christ Jesus. In Gethsemane his *soul* as He expressed it was exceeding sorrowful. His *body* was outwardly expressing harmony with the soul by dropping a sweat of blood; and in His Perfectly human *spirit* He was praying to His Father. At another time He rejoiced in Spirit, that though spiritual truths had been hidden from the self-reckoned wise and prudent Scribes and Pharisees, they had been revealed to spiritually healthy babes in Christ. His believing disciples, and in 1 Pet. III. 18 while "put to death in the flesh but quickened in the Spirit" he went and preached to the spirits in prison.

What then are the characteristics of spirit in man? As the great factor of reasoning is perhaps the chief mark of *soul* in man; "(As the reasonable soul and flesh is one man"); so *believing* is the chief factor of his *spirit*. *Faith* in accepting God's revelation, and the *life* which results from faith are the special marks of the spirit within us. If this be so the spirit is as distinct from the soul as believing is from reasoning. This *summary* of

spiritual life is most perfectly and graphically described in what may be called *St. Paul's Key*, with which he unlocks and locks again his first epistle of Justification by faith. The revelation he declares has been given him "*for obedience of faith*" unto all nations, Rom. 1. 5, and is "*made known unto all nations unto obedience of faith.*" Rom. XVI. 26. We find this Key to his epistle then most remarkably in the first and last sentences.

God having given man a portion of His own Being, a spirit, we can through *that* keep our relationship with Him. With soul and body we continue relationship with the world and the universe of matter, and we live in *it*. With the spirit we live *in God*. His great design is Man for man's own self and for God's self to all eternity, that man may enjoy Him. But to enjoy Him, there must be a congruity of nature on our part. We must in the entirety of our nature become like Him: for like only can enjoy like, like only can know like, like only can have like. With the earth-bound soul we can learn of earth, of its laws, and of the universe of matter with which the soul is allied. And for learning of Him, and for knowing and enjoying Him, He has given us a human spirit: so that by exercising it we may accept His revelation; so as that by the development of this spirit we may become more and more allied to Him, as spiritual men.

One of the chief ways in which the soul has to do with the spirit's life of faith is in the regions of *Theology*. For from our present view-point, Theology is the scientific arrangement of the Faith, the soul-science of the Faith, of the Faith which is *spiritual*.

Before we proceed further let us again notice our three-fold nature. The material body for its sustenance needs *material food*. The flesh of the ox, the milk of the cow, the bread made from hard grains of corn, when we partake of them as food actually enter into our bodily composition, become assimilated to us. It is exactly the same with our souls. The child at school possesses a reasonable soul. Its duty there is to feed upon its teacher's soul, and the souls of others whose books are read by the children. We feed upon each others' souls all life long. Every one who writes a book feeds the souls of others; and everyone who in reading assimilates the author's thoughts, principles, doctrines, is being thereby fed for good or ill health to his soul. What, by the way, a terrible soul-sin *excessive* novel-reading may become!

For the *soul*, with all its many attributes, its worldly and wicked inclinations, is the *sinning part* of us. What poisonous food can it not give! What poisonous food can it not eat and assimilate! Thank God, the *converse* is also true for good and wholesome soul-food.

In exactly a like way must our human *spirits* be fed and nourished: body-food for the body, soul-food for soul, and *spirit-food* for *spirit*. He Who is the Author and Giver of Spirit to man, He and none less than He, is or can be *its* assimilated Substance, its Food, its Life. No words of our Blessed Saviour, our Revealing Word of God, have perhaps appeared so strong as "He that eateth *Me*, even he shall live by *Me*"; yet none can be more *literally true*; and the consideration of our present subject deepens faith.

But let us proceed gently. The babe's *body* is fed with milk, its *soul* with A B C, its *spirit* with "Pray God bless father and mother and make me a good child for Jesus' sake." Gradually stronger body-food is allowed it at home, stronger soul-food at school, (which in this country, alas! only feeds it for *this* life, so that it may be able to say with the prosperous farmer in the parable "Soul thou hast much goods laid up in store for many years, take thine ease, eat, drink, and be merry), and stronger spirit-food by its being sent to Sunday School. This fact increases the responsibility of the Christian ministry. For the growing child, Sunday School and all the means of grace for *assimilating* the Holy Spirit to its spirit have to be set before the child, that by proper use it may partake Thereof. It *must* be instructed in the *Faith*. For what intellectual education is to the soul, that is faith to the spirit. The child grows up with faith in God's existence. *That He is present* is more difficult for it to realize. That He must be *worshipped* requires example to be added to precept. Here is one of the chief means of spiritual sustenance, whereby the life of the Christian child's spirit can be developed. There are no less than fifty passages in H. S. where the primary idea of *worship* is given as a reverential act of *bowing down the body* before a most holy or much respected presence. From the three-fold mention of this in Gen. XXIV, in the history of pious Eliczer, to chapter XXII in Rev. where the Angel enjoins it on St. John, this is being

most representative of us.* It is the simplest and most edifying of all, for it is most essentially spiritual, if the Presence of God is by the spirit life of faith. Therein that is in the spirit rules the body and rule of the body is the taking of its true position and power in man as God's image. The spirit in man thus fulfils in short time what is to be its complete and eternal manifestation in heaven. On coming into the court of the Most High—whether our parish Church or whatever one may call it—the spirit within us addresses the body: "I am in the Presence of God; bow down Thyself before Him, and it obeys. To the reasoning soul, 'Be thou silent and begin not to reason, Here I see a peculiar building with walls of stone or wood and pillars of wood or stone; restrain thyself: I see a God who dwells herein.' And the worship is performed and most likely accompanied with prayer. The body should never be bowed to, but the Presence at the altar is the obedient action of body and submission of soul is the very enactment of Christ's teaching, "God is Spirit, and they that worship Him must worship Him in Spirit and in truth." Yet how much *mere* formality have we when both soul and spirit are inactive, with *mere* kneeling; and how much sham instead of truth have we in those crook-back postures which only sham kneeling! How is the poor body served with knee-high hassocks, and the poor soul indulged with "Soul, take thine ease." The spirit, where it has been fed, says, Let me go humbly before my God.

I am here reminded of the appreciation with which a mass meeting of Y. M. C. A. once received a lecture. I chose as my subject their mottoed emblem, the in-

*Gen. XXIV. 26, 48, 52.

Deut. V. 9.

2 Chr. VII. 3; XX. 18.

Neh. VIII. 6.

Is. XLVI. 6.

III. 5, 6, 7, 10, 11, 15, 15.

XVIII. 26; XXVIII. 9, 17.

Lk. IV. 7; XXIV. 52.

Acts X. 25.

Heb. XI. 21.

Rev. IV. 8, 10.

Rev. XI. 16; XIX. 10.

Ex. IV. 31; XII. 27; XX. 5

2 Kings V. 18.

1 Chr. XXIX. 20.

Josh. V. 14.

Ps. XCV. 6.

Dan. II. 46.

Matt. IV. 9; II. 11.

Mark XV. 19.

John IX. 38.

1 Cor. XIV. 25.

Rev. III. 9.

Rev. V. 8, 14; VII. 11.

Rev. XXII. 8.

&c.

verted triangle, with spirit, mind and body lettered on its three sides. The substitution of mind for soul, which I very strongly criticised, is accounted for by the general haze people have about soul and spirit, and the lamentable mistake that they are synonymous. Some intelligent ones among them admitted to me that this was their impression. And, by the way, it will generally be found that this subject of soul AND spirit is a wonderfully interesting one, not only to 'atlelectual, but also to intelligent people.

In the original languages of the Holy Scriptures God gives us a picture of Divine Revelation, of Spiritual truth. But in the English *copy* of this picture the foreground is spoiled. The original languages give us (it seems very plain to me) a beautiful tree in the foreground, erect, and in full harmony with the surpassingly grand scene. But in our translation, this tree is felled and prostrate in the very first chapter of Genesis, cut right through at the very crown of its roots; whilst in the first epistle to the Corinthians its very branches are lopped off.

Let us study this truth of the distinctly three-fold nature of man, in the original Scriptures, for I do humbly think that if we were to teach this subject diligently, we should find that as all feed their bodies because they have them to feed; that as sure as they are anxious to have their minds fed (and the mind is only *one* of the soul's factors) so, as sure as they can be persuaded that they have a spirit, they will be anxious to have it properly fed; and so Christ and the means of grace will be more preciouslly prized.

LECTURE II.

If, as we have been noticing, Man as made in God's image, has body, soul, and spirit; in what way are we to hold that the heather have a spirit? In the same way that Adam had still a spirit when, at his first sin, he died in Spirit. God's word "In the day that thou eatest thereof thou shalt surely die" was literally fulfilled, not by physical death, but by spiritual death, which led to physical death.

Adam and Eve had become accustomed to the presence of God and the voice of God. They had enjoyed communion with Him, as we gather from His bringing all the

creatures to Adam to see what he would call them. After his first sin, what he had become familiar with and what had hitherto been a welcome to him, he now *fears*. "I heard Thy voice and I was afraid . . . and Adam and his wife hid themselves from the presence of the Lord God amongst the trees of the garden." They were spiritually dead; they ceased to correspond with their spiritual environment. That distinct separation which death always is, at once shewed itself.

In the N. T., God the Spirit in Incarnate form came unto His own, His own brethren in the flesh, and they received Him not. Dead as to their old spiritual life, they would have no correspondence with His spiritual life. "But, as many as received Him, to them gave He power to become the children of God, even to them that *believe* on His name, which were born of God," Who is Spirit; and they therefore had by that birth, life in the human spirit, through the Divine Spirit, upon their so believing.

I think the only attempt that can reasonably be made to interpret God's declaration "In the day that thou eatest thereof thou shalt surely die" is to thus take the N. T. inferences of what spiritual death is from the teachings of our Saviour. "Let the dead bury their dead," Let the spiritually dead bury their bodily dead. Leave that to your unbelieving and therefore *dead* relatives and neighbours at home; but thou, blest with faith in Me (he was a disciple) go thou and raise the dead, by preaching My kingdom to those who yet in unbelief *are dead*. Raise them to life. This is further shewn in John V. 25, where those who, in the vigour of body and soul, were nevertheless standing around the Saviour *dead*, dead in spirit. The hour then was, had then come, when, as He said, they who had come *dead* in unbelief, dead in spirit, would believe and go away *living*. Here then is a picture of death, of the absence of spiritual life and of correspondence with God Who is Spirit and which was realized in Adam when he drove him from God. His condition of hiding from God compared with that of his communion with God, was death following upon life. And death of body followed in due course, and in consequence.

This warning of God stands in wondrous position here in Gen. II. 17. It is markedly a revelation. Spiritual death *we* can only interpret from the N. T. No man

can be thought of as having invented this warning. The author of Chap. II could not have originated it. No man would risk his reputation for honesty and truth, to have coined this saying, and afterwards record Adam lived 930 years. The saying must be God's: and it was, to say the least, faithfully handed on.

All of our own times who do not realize St. Paul's phrase descriptive of spiritual life "*the obedience of faith*" Rom. I. 5: XVI. 26, are in the same way spiritually dead. Passages such as these we have been considering from St. John's gospel might well be studied by those who hold that man is of two parts only, body and soul, specially if they are in any way led to think that Christ Himself did not teach the trichotomy. With undefined views we fail to grasp truth strongly, either by intellectual soul, or believing spirit. The phrase "*dead ones*" there standing round about the Saviour could no more be understood of their bodies than of their souls which were actively alive: for from verse 1 they had come to the Feast, and their intellects were sufficiently bright as to be desirous of hearing Him. He therefore had reference to their dead spirits, which He taught were distinct from their souls; and St. Paul echoes Christ when he says, "She that liveth in pleasure is *dead* while she liveth," 1 Tim. V. 6, and, "To be carnally minded is *death*," Rom. VIII. 6.

To get back then:—The rudiment of spiritual life which after Adam's fall has been left to all men is the *Conscience*, the knowledge of good and evil, at least as it exists between man and man. Any one man of whatever race or tribe he may be knows that if he has injured the person or property of another he has done wrong. There arises a natural repulsion between the two, as there was between Adam and God, when Adam hid himself from God, and, as we read, "*He drove out the man.*" Sin from thenceforth became man's aggressive enemy; and Cain was reminded of this, and also of the free-will which he had still, poor weapon as it was, for destroying his at all times and in all places ever present antagonist. "If thou doest well shalt thou not be accepted, and if thou doest not well sin *croucheth* (R. V.) *at the door.*" But of himself he cannot harm thee. His desire for thy ruin is subject to thy will; and THOU must RULE over him. Poor man, thus endangered, and with only WILL and a remnant of the spirit left in him! Cain

in Conscience owned God's judgment upon him as a punishment. But the original and its marginal translation is much more to the proof of his having a *conscience*. "My *iniquity* is greater than I can bear." Gen. IV. 13, and he complained "From thy presence shall I be hid": and it is added "And Cain went out from the presence of the Lord." This almost indescribable change from fulness of spiritual life when Adam enjoyed an evident companionship with God, to simply the possession of a sluggishly existing conscience, was a terrible fall from life to death in the human spirit. In Lamech, the first to be noted as a Polygamist, and as the second murderer, (of the race of Cain) we see a more fearful downward tendency than in the case of Cain. Lamech's hardness of heart, notwithstanding his conscience, was so complete, that, having used the sword of his son Tubal Cain, the inventor of it, to murder a youth; he used the poetry of another son, Jubal, to boast of it before his two wives. Gen. IV. 23. Still, *with conscience*, he looked for vengeance to be taken on him seventy and seven fold.

In King Saul we have an instance of the *human spirit, conscience*, being fought against. 1 Sam. XIII. 12. "I forced myself and offered a burnt offering," literally I refrained myself and offered a burnt offering. The same word is used in the original as when Joseph refrained, and could no longer refrain. Joseph refrained, or held himself back, from the impulse of brotherly love: Saul from the impulse to sacrifice and begin the war, which conscience would not suffer. So he forced his conscience, committed sacrilege by exercising the priestly office, fought *against* his *human spirit*, and gave himself up *captive* to his *sinning soul*.*

*The root word in these instances is **נָפַק** which is only used in Hithpael. Joseph refrained himself from impulse of *showing* brotherly love; Saul from impulse of sacrificing and beginning the war; Haman from impulse of anger. Esth. V. 10. "Joseph *forced* himself away from former policy; Saul *forced* himself from conscience; Haman *forced* himself from exhibition of envy. By the use of the strong positive verb "forced" instead of the negative "I refrained," our translators give a good *interpretation* rather than *translation*. To have put it "I refrained myself, **וַאֲנִי נָפַקְתִּי** would have required "from conscience" in italics. (E. H. B.)

This remnant, *conscience*, by which the human spirit yet remained a part of man's nature (no other creatures have it), St. Paul refers to where he speaks of the "Gentiles as those who shew the work of the Law written in their hearts, their *conscience* bearing witness therewith and their thoughts one with another accusing or else excusing them." Rom. II. 15. (R. V.). The most degrading of the heathen tribes, not excluding the Bushmen of Australia, have as their human spirit a conscience. It is this rudiment of the spirit, left to man since the fall, upon which the Holy Spirit works through the means of grace, giving us the New Birth of the Spirit, and all other spiritual blessings. And it is interesting to notice in connection with this thought, Christ's words, "When He is come He will convict the world of sin"; John XVI. 8, (i. e.) The Holy Spirit's first work will be to *strengthen conscience*, by awaking and renewing it. He will take His first stand, as it were, *upon His own ground; naturally His own ground, the human spirit, conscience.*

Only when conscience is completely obliterated can we think of any man as hopelessly dead in spirit.

Every individual of the human race, then, has body, soul, and spirit. As to the means by which man becomes possessed of soul and spirit, very great controversies have arisen in the Western Latin Church, and many heresies arose in the Eastern or Greek section of the Early Church. My subject is not a history of the doctrine, yet the differentiation calls for *a touch* upon the history.

From the difficulties experienced in the Early Church and the dangers which were reckoned upon as necessarily following a consideration of the Trichotomy of man, in those days, the Western Church markedly discouraged the doctrine: And under the influence of St. Augustine, who was a dichotomist, the doctrine of the three-fold nature was practically given up, and that of the twofold nature adhered to. This is seen in the theology of the great Athanasian Creed. "As the reasonable soul and flesh is one man, so God and man is one Christ." The theology of the nature of Christ's person, which it was the purpose of the Creed to set forth, is most perfect. But, whilst it was silent about man's spirit, the Greek Church, with a more expressive language than the Latin, continued to teach the trichotomy.

If, by the way, we would wish to draw an analogy between the Being of God and that of man, it would be

that as God is three Persons in One God, so man is three natures in one person.

To speak of man as body and soul is very frequently done both in our Church formularies and in Scripture. So that from this fact *we* may consider ourselves as warranted to so speak. Yet, to do so is to make as imperfect a representation of man as it would be to hide the Person of the Holy Spirit in the Blessed Trinity. God *is* Father and Son, and man *is* body and soul. "God who created all things by Jesus Christ. Blessed be the God and Father of our Lord Jesus Christ." &c. But where the whole scheme of redemption is being set forth, St. Paul includes all the three Persons in the one great work. "But ye were washed (Christ) but ye were sanctified, (the Spirit) but ye were justified, (the Father) in the name of our Lord Jesus Christ, and by the Spirit—of our God." And it is as unwise of us to lose sight of man's spirit, and of its most distinct nature (our very highest part, because the distinctly *Divine* part of our being, as we have already noticed it is) as to take an imperfect view of the Divine Being. The human spirit too is the special organ upon which the Holy Spirit works, and through *it*, upon soul, and so upon body.

Our own branch of the Church Catholic, influenced by the Western Church, puts prominently forward in all her formularies man's two-fold nature,* e. g. in the opening exhortation, "To ask those things which are requisite and necessary as well for the body as the soul." I have glanced through the Prayer Book and noticed ten such references to soul and body. In one of the two cases

* (1) Coll. 2. S. in Lent: "Keep us both outwardly in our bodies and inwardly in our souls."

(2) 5th S. in Lent: "both in body and soul."

(3) Pr. of humble access: "That our sinful bodies may be made clean by His body and our souls washed."

(4) The "Desire" in Cat: "All things that be needful both for our souls and bodies."

(5) "The strengthening and refreshing of our souls . . . as our bodies are, &c."

(6) Last blessing in Marriage Service: "That ye may please Him both in body and soul."

(7) Coll. at end of H. C'm. office: "We may be preserved in body and soul, &c."

(8) In Coll. for 1. S. in Lent *flesh* and *spirit* contrasted: "That our *flesh* being subdued to the *spirit*."

which occur in the Catechism a very great improvement could be made, by a very general consent too I think, by putting spirit instead of soul. "What are the benefits whereof we are partakers thereby?" "The strengthening and refreshing of our *spirits* by the Body and Blood of Christ; as our bodies are by the bread and wine." For *there*, in that Holy Sacrament, the human *spirit* feeds upon the *Divine Spirit* Christ, Who is now a spiritual Body and Spiritual Soul. But I can only notice in all our Prayer Book one solitary instance where Body, Soul, and Spirit, are together referred to. In the Burial Service, in the prayer immediately following the Lord's Prayer, this one instance comes: "Almighty God with Whom do live the *spirits* of them that depart hence in the Lord, and with Whom the *souls* of the faithful after they are delivered from the burden of the *flesh*, are in joy and felicity." But—the prayer ends with "consummation and bliss both in body and soul." This doctrine of the threefold nature having been so long discouraged, we are in my humble opinion, very great losers: for it is beautifully in harmony with all truth. Is it not high time to revive it and give it due prominence!

I have recently been reading the celebrated discussion on Agnosticism, between Huxley on the one side, and Dean Wace and Mr. Mallock and others on the other side. The foundation on which Huxley and such Agnostics stand is the doctrine of *materialism*, the uniformity of *nature*, or the universalism of matter. So far is this pressed, that *intelligence, feeling, will*, are reckoned as properties of *matter*. (Concise Dict. Rel. Knidge. Materialism.) Materialism teaches the soul is matter, (Id.) "The interval between mind and mind, seemingly so impassable, has been traversed by a series of closely consecutive steps. (Mag. Christ. Lit. Vol. II, p. 305). Such scientists then admit the existence of a *material* soul, but deny that of Spirit and God. Though we do not need the assistance of such strictly outside aid, yet it may help our purpose of differentiation.

The frequently received doctrine is, either that the spirit is the same as the soul, or, if at all differing from it, that it is the innermost *part* of the soul. Most generally the question never arises as to there being any difference at all. The generally reckoned Orthodox view is, that at the coming into being of each human body, God creates for it a soul. And this is called the Creationist theory of the origin of the soul. No thought

is given as to *spirit*. Its consideration is practically shelved. But, plainly, if the spirit is the soul, then the soul-body would be the spiritual body. Yet the Apostle tells us we now have the soul-body, and the spiritual body is to be ours hereafter. Surely St. Paul must mean a marked difference between soul and spirit, if words have meaning. I am myself a much interested student in this subject; but cannot help taking a side. It is a most fascinating subject, and one which cannot fail to be exceedingly edifying if reverently and prayerfully looked into.

I myself then hold that the former deductions from H. S., as given throughout these lectures, seem plainly true; and that God's revelation teaches the threefold nature. The Creationist theory is accountable for the doctrine of the Immaculate Conception of the B. V. Mary, which, by the Traducianist theory is baseless, and with Papal Infallibility there is no retreat from it. For Scripture and nature teach the Traducian origin of all souls, whether of man or other creatures; and the Creationist theory raises the alarming question, If God creates every human soul at the birth of its body, how are we to account for such souls being sinful? God certainly creates nothing sinful. Bishop Browne on the Articles p. 236, says, "The Schoolmen deciding that the soul came direct from God, of necessity were led to deny a direct derivation of sin to the soul; *confining its pollution to the body* which then infects the soul." But this brings up the old Gnostic question, Does evil inhere in matter? The late Dean Alford on John III. 6, writes "That which is born of the flesh &c." says, "In this *σαρξ* (flesh) is included every part of that which is born after the ordinary method of generation: *even the spirit of man*, which, receptive as it is of the Spirit of God, is yet in the natural birth *dead*." Thus here Dean Alford is a Traducianist, whilst throughout his Commentary he is a decided Trichotomist also. Bishop Ellicott's and Lange's Commentaries hold with him. That the threefold nature of man is his by natural generation, and that this is the teaching of H. S., is, I think clearly warranted. In our Church standards this threefold nature has been faintly clouded over rather than hidden; for spirit has throughout been recognized: as for instance before the second Lord's Prayer at Matins and Evensong, "The Lord be with you; And with thy *spirit*," and in Colls. for 1st in Lent, and 9th after Trinity, &c.

In modern days with sixteen or seventeen centuries between ourselves and the times of Origen, Tertullian, Pelagius &c, Catholic doctrine can stand without our being ensnared into confusing the natural human spirit of our Blessed Lord with His Divine Spirit, as did Origen and Apollinaris. (Heard's Tripartite Nature of Man, 5th Ed., p. 37.) or, however we may hold with Origen, that the human spirit is the special organ within us *for good*, we need not conclude with him that therefore the spirit is incapable of evil; and that this warrants the teaching of universal salvation. Such dangers need not be feared in these days, and, *certainly*, no truth should be *held down* for fear of ill consequences. For "*magna est veritas et prevalebit.*"

In Gen. V. 3, "Adam begat a *son* in his own likeness, *after his image.*" And Adam's first sin did not alter the fact that he still remained after God's likeness, though it lowered the degree of his life in the spirit. Consequently Adam's sons, born in the parents' likeness, were so born in the image of God. And this continues to be still the same in natural generation. James III. 9 "There-with curse we men which are made after the likeness of God." (R. V.) Human soul and human spirit come with the body in the course of nature; just as the soul of other creatures originates. If there be any *essential* difference in *kind* between the *human soul* and *that of the animated creatures*, there might then, it seems to me, exist some colour for the Creationist theory. As the consideration stands it appears to be only conjecture.

Perhaps the only ground for believing in a special creation of soul may have been in the case of our Blessed Lord's becoming Incarnate. Let me write this on my knees. St. Paul speaks of Him as "the Last Adam." And the Last Adam was to give mankind, as Bishop Gore says, a *new start*. The bringing into being of the first Adam was miraculous, the coming into being of the Last Adam was miraculous. Adam's body was of the dust of the ground. The Second Adam's body was of the dust of the ground, not directly, but indirectly, as formed of the substance of the Holy Virgin's body, which, as it descended from Adam, was originally of the ground. This taking to Himself a human body constituted the Incarnate a member of the human race. But for his becoming a Saving Progenitor of His fellow men, there was given Him, as had been the case with the first Adam, a sinless

soul and a perfect human spirit, by the operation of the Holy Spirit of God overshadowing the person of the holy chosen Virgin. The Last Adam was thus the exact correspondent of the first; and the miraculous formation of Adam's body out of the dust of the ground was paralleled by the miraculous formation of the Last Adam's body without a human father.

Let me take refuge in Bishop Gore, whose grateful disciple I am in many ways. But he does not differentiate. In his Practical Exposition of the Ep. to the Rom. Vol. I, p. 201, we find: "St. Paul indeed says nothing about Christ's Nativity of the Virgin as an event in history, but he conceives of Christ as a *fresh start in manhood*, a new man, who yet drew the substance of his manhood from the old stock, for He was born of a woman, Gal. IV. 4, and of the seed of David, Rom. I. 3. There is thus physical continuity between the old Adam and Christ, and yet from the moral point of view the break is complete. The inheritance of sin which has followed and must, according to natural law follow, physical descent, is quite cut off. Christ is man of our old substance, and yet new man, wholly free from any taint of sin. This involves a new creative act (this is *my point*) upon the manhood of Christ at its source. It involves something strictly miraculous conditioning the continuity of his descent from David. . . . It presents us with a Christ born of a woman, of the substance of our nature, and yet only so constituted by a *new creative act of God*." The Bishop thus puts the new creative act of God at the source of *Christ's Incarnation*; the Roman doctrine puts it at the source of His holy Mother's birth, and in connection with their doctrine of the creation of a soul at the birth of each body. This view of the Bishop helps to confirm the Traducianist theory *in general*, rather than the Creationist theory *in general*. For only in the case of the Incarnation does he speak of a *special* creative act.

This consideration of Christ as the Second Adam or Father of a new manhood for the human race, and which has been brought upon us by a touch upon the history of the doctrine of the threefold nature of man, may very materially help our differentiating purpose; at least so far as to emphasize the spirit part, if we think further of Christ's Second Adamhood, and of ourselves as having our descent not *from* Him but *into* Him. Our relationship with Adam is realized chiefly through the body and the soul; our relationship with Christ is *firstly spiritual*,

and therefore through the spirit, through the human spirit. In order that this relationship of union with Christ, of spirit with Spirit, might become possible, the Incarnate took our nature to Himself. But with such a body as He had before His Resurrection union with Him was not possible for anyone. The objection was then very reasonable, How can this man give us his flesh to eat? In those who did not reject the sayings, but accepted them without in the reasonable soul understanding them, and yet did not depart from Christ, wondering and waiting to know how to take them (and which perhaps the majority of true believers find to be the course of faith within them), in such the spirit was working. "Lord to whom shall we go, Thou hast the words of eternal life." For though the spiritual activity of believing must come first, it does not follow that the soul has no part in connexion with faith. For we believe with the spirit first, and know with the soul afterwards. To put it tersely: Faith does not *exclude* soul-activity, but *includes* it afterwards. As we develop thought on this most interesting subject, we see the Agnostic Scientist with his body materialism and his soul rationalism excluding *spiritualism*. (I use the word in its best sense.) And, truly, from the time of Adam's fall and on to that of Christ, mankind put uppermost *body and soul*, but, when Christ came, His great design was to re-start us with the *spirit* uppermost, the spiritual truths of His revelation *leading* us. Then spiritualism has its proper place, and the soul's rationalism with its body materialism have their relatively proper places.

The Second Adam then lived a life of perfect obedience, which was where the first Adam failed. This life of *complete obedience* and of *ever increasing degrees of obedience* culminated in the great act of dying, even the *death of the cross*, submitting to the Father's will, and so comprehending the fulness of love for Him and for us, and the fulness of all other comprehensiveness which that act comprehended. Now death is the consequence of sin. And in Him was *no* sin. DEATH therefore, submitted to to make possible the very fulness of human obedience, could not hold Him, and He rose the third day. But, the Body in which He rose was a *Spiritual Body*. It still had flesh and bones as He emphatically insisted. But it was a Spiritual Body. It could, if we seek Jesus of Nazareth carefully in the neighbourhood of Arimathea, in the Gospels,—it could appear in different places simul-

taneously to different persons or groups of persons. This Spiritual Body of Christ has since been imparted to a company of believers through the outpour of the Holy Spirit, so that that company or society has been called, after the highest essential mark of its being, *The Body of Christ*, His Church. So that wherever there are members of this mystical Body of Christ who have by one Sacrament been baptized into His body and so into Him, they may by another Sacrament, so sure as they give the obedience of faith, or what that phrase implies, partake of Him, assimilate Him in all the essence of His Being, Spiritual Body, spiritual blood, spiritual soul, and most spiritual Spirit, far truer than is or can be our connection with the first Adam. Sinful *body* and *soul* come by descent from Adam, but the *spirit* which was all but lost by descent from him is restored to us by our descent into Christ, and our continuing in Communion with Him; His Spirit with our spirit one. Here by the way let us notice an interesting analogy. The union with or descent into the Second Adam which is given us in the first Sacrament, needs to be continuously developed in us in the other Sacrament. In or through *it* our human spirit is not only to feed upon Christ, but to feed *successfully*, viz. to *assimilate* Christ. The German saying "A man is what he eats" is not fully true; for he *is only* what he *assimilates*. To the sick body strong food is in-urious, and the wise reject it as tending to death. Neither could the soul that is not advanced beyond the three R's feed itself upon lectures in abstruse science. So too the spirit-life in the Christian must be in a *healthy condition*, for him to profit by the *strongest spiritual food in the Holy Sacrament of COMMUNION*; so *healthy* must it be as that by faith it can *discern* the Lord's Body, and of course His Blood as well. And here it is that the need for Communicant classes *CRIES OUT*. Christ is still as He ever was the great everywhere pervading Spirit. Yet as He has a body, and as He is being formed in us, we may perhaps delight to think that as we are *limited* individuals only, so His spiritual body in us may be the house which is from Heaven which shall become perfected in its full beauty hereafter, when we in soul and spirit are to be again clothed upon, and *it* is to be their outward expression, not merely as the body is now a *soul-body*, but soul-and-spirit *spiritual body*.

But other considerations of the subject require that we here set aside the history of the doctrine and its deductions.

If we consider the great inequalities of the powers of *soul-intellect* amongst men, and the more equal powers of their *spiritual* faculties for believing in God and His revelation, it will help us to differentiate. In Matt. XI. 25 Christ thanks His Father that whilst He the Incarnate is revealing heavenly truths, and those of the Jews who were wise and understanding, highly capable of and highly developed in soul knowledge and reasoning power, were rejecting such truths; yet the simple babes received them. So too St. Paul in 1 Cor. I. 26, writes "Ye behold your calling brethren, not the wise after the flesh are called, not the mighty nor the noble, but those who were accounted foolish and weak." They were the ones who accepted Christ by their believing spirits, and so in Him were brought into the fountain of wisdom, and righteousness, and sanctification, and redemption, glorying in the Lord. In our ministerial work we sometimes find such depths of faith in the candid honest believers who are of simple life and simple means and of small attainments in this world's education, that their richness of faith contrasts greatly with that of the highly intellectual in soul-power. A year or two ago Sir Wm. Ramsay was pictured in the Illustrated News as holding telephone communication with several groups of scientists, giving them advice as they were one and all at the time endeavouring to convert the substance of a homely vegetable into India Rubber. What depths of chemical law must he not be conversant with, *familiar* with, to simultaneously guide distant groups! What highly developed soul-powers are possessed by our noted astronomers! Yet, with all their soul endowments, the poor and lowly and unlettered can be equal to them in *spirit-power*, in realizing that in Holy Communion they are partaking of the Holy Body and Blood of their Lord and Saviour. This thought should *press* the differentiation.

Take too, men of the *same* mental abilities, of the same calling in life, say professional singers. But the one is *strong* in *spirit*, the other not. *Faith* must underlie all spirituality in worship; and especially in such parts as call for vocal music. Now music is in itself a most enjoyable *soul-entertainment*, as well for players and singers as for audience. At concerts and social music parties nothing beyond *soul-entertainment* is looked for. But when a service of *public worship* is being conducted *God is the Audience*. In what is professedly the Praise

of God, the choir and congregation should first by the spirit's eye see Him, and then sing *to* Him, and the organist play *to* Him. Take the one of our suggested professional singers whom we are thinking of as a spiritually minded Christian. (I once met with a professional singer who in Church would *not* sing, would not *give* his voice—as he put it—for which he was usually paid, would not *make it common*; nor would he use it in praising God in public worship for His gift to him of what was his only means of maintaining himself and family.) Take the other man. It is the Lord's Festive Day. During the week he has been delighted, and his audiences too, with his having very successfully sung at his concerts. He has been roundly applauded, and paid. But his faith, his spiritual life, demand of him homage to the Great Giver of all good gifts (and the gift of song is a very great one); and so in God's house after worshipping Him at first sight of His presence, after confession of sin and receiving absolution in his continued penitence, after listening to God's word read, after rising to confess his faith in that word followed by further prayer, the Song *to* be sung is, we will say, "O worship the King all glorious above," to that majestically grand tune Hanc ictu. There, amidst the congregation, he faces Eastward, toward the Presence, and most unostentatiously yet earnestly he sings *TO HIM* from whom all his blessings come. That is exercise of the *spirit*; and the Holy Spirit of God is feeding him; for every expiration of breath and sound becomes to him an *inspiration of spirit* food.

Take another instance commonly met with. There is a party of young people who agree to sing some hymns. "What shall we have?" After agreeing, and three verses have been sung, "Now that's enough of that"; and when something else has been started, it too, is dismissed in a like flippant style. Now though positive goodness may always underlie hymn singing, yet engaging in it under such circumstances is no more than mere *soul-entertainment*. And what we need to specially guard against, is the idea that in public worship we merely *sing* the hymns, or, *most deplorable*, that a chosen singer sings choice music *to the congregation*.

Again, it is easy sometimes to make our congregations mere formalists, unless life in the *spirit* is carefully taught and fostered. Congregations are sometimes met with who have been taught to read the psalms in a very out-

spoken manner, simply with a view to *do it*—so, without any instruction to read them *TO HIM* in whose worship they are engaged. Then remarks follow, and the response is given, "Yes, 'twas heartily loud; but there was no soul in it." The truth would be from our present standpoint, It was *all soul* but there was *no spirit*. The soul, through its mind, reads; but the reading instead of going through the spirit with its faith to God, goes no further than soul-consciousness of reading, by the eye of the body upon the book. It is facts of this nature which give rise to such principles as I was once pained to hear from a public platform at an important gathering of Church people: "Never take an audible part in the service; it shews lack of spirituality." Should not the *body* use its voice and the *soul* its thoughtful understanding, whilst the *spirit* directs it all 'o God present before us! Then the whole self is given to God.

If St. Paul could bless his Thessalonian Christians, "I pray God your whole spirit, and soul, and body, be preserved blameless unto the coming of our Lord and Saviour Jesus Christ," 1 Thess. V. 23, our bodies, including their vocal organs, must in every sense be used in God's service. "Out of the abundance of the heart the mouth speaketh" is a universal truth which Christ quotes rather than gives us. And St. Paul's holy enthusiasm should at all times seize hold of us. "Christ shall be magnified *in my body*" whether it be in the spirit's expressing itself in the repetition of prayer, or in earnest Amen, or in the Confession of faith through the creeds, or in reading or singing the praises of God. In all these the *spirit* is to use and rule both *body* and *soul*.

We have then touched upon St. Paul's most marked differentiation in at least three passages. We have also noticed St. James' and St. Jude's, and we will in conclusion touch upon a reference in the Ep. to the Hebrews. In IV. 12: "The word of God is quick and powerful; and sharper than any two-edged sword, piercing even to the dividing asunder of *soul* and *spirit*, and of the joints and marrow, and is a discerner of the thoughts and intents of the heart." If the inspired author had said piercing even to the dividing *between* soul and spirit, these lectures might perhaps be allowed to be an apt illustration; for the word of God has certainly been my sword; but *asunder* implies a most thoroughly piercing cut. The metaphor seems to take the visible and hidden parts of the human

body, flesh the outer, and bones and marrow the hidden parts, from which to teach a lesson about the visible and invisible parts of the human *being*. As the two-edged sword can cut right through flesh and bones and marrow; so the sword of the Spirit which is the word of God can pierce and expose body, soul, and spirit, and lay the man most thoroughly exposed, even his hidden innermost thoughts and intentions, whether of soul or spirit, before the Judge. He already sees and know, then, and His *word* as He declares "shall judge him at the last day," John XI. 48. And hence the inspired writer warns him, "Let us therefore fear lest any one should seem to come short of realizing the promise of eternal rest;" *v. v.* I, 11; and then follows our text.

Evidently, so it seems to me, we are to gather from this passage, that as flesh, bones, and marrow, are three *distinct* parts of the human body, though all three are relying upon each other and in living union and natural *harmony* with each other; so there is a like strong *differentiation* between soul and spirit, and also a like union and *harmony*.

Let me conclude with an occurring thought. This threefold nature of man, if we study it, will be found to harmonize with all other truth, and so prove itself to be truth. A current of wireless electricity must find *its limits* beyond which it cannot be traced; but this beautiful truth is, I humbly venture to say, so far-reaching, that it will be found to penetrate with most perfect and welcome harmony the whole *body* of *soul* and *spirit* truth, in earth and Heaven, in man and God.

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