

our subject demands a work of construction as well as of destruction. For in nothing is materialism more impotent than when dealing with questions of pneumatology, for they are outside the sphere and limits of its possibilities. It has no line to measure their length or breadth, and no plummet to sound the extent of their depths. Even within the material universe there are powers in perpetual exercise of which the material senses can take no cognizance, and the existence of which is shown only by their effects. Who ever saw with the eye, or listened to with the ear, or touched with the fingers that subtle current which draws the magnet to the pole, or that wondrous attraction which controls the mechanism of the universe holding each part, from the mightiest luminary to the smallest particle of star-dust within its appointed orbit? Analogously, within the sphere of the spiritual, effects noted by consciousness, and explained by Divine Revelation, show the existence not of mere laws, which are but expressions of the ever acting will of God, but of personal agents using moral influences to upbuild and sanctify, or to debase and destroy.

The reality of their existence is shown, as in the other case by their effects, not indeed to bodily sense but to the spiritual apprehension and the graspings of faith. Certain it is that in God's word, although with opposite moral qualities, there are clearly defined personal characteristics ascribed to Satan, as much as any that are ascribed to the Holy Ghost. Both are represented as persons exercising volition and bringing to bear upon the Human Heart and conscience the special influences for which each of them is distinguished. In the case of the Blessed Spirit, by whose new creating breath the soul dead in sin is made to live anew, and by whose accompanying grace the fair buds and blossoms of regeneration develop into the choicest fruits of an elevated sanctified life, there is the presence and work of a personal power. Equally so is it in the case of that malign originator of iniquity, who as the Son of God himself has affirmed is a liar and the father of it, whose defiling, soul-deadening work, perverts truth, excites lust, and destroys good. There is the presence and activity of personality. He is the Prince of this world, the Prince of the power of the air, the Spirit that worketh in the children of disobedience. And the soul's greatest warfare, if Apostolic teaching possesses any