

the devil occupying a place second only to that of the Redeemer, in the great drama of the Fall, and the Restoration, of the human race. It was "to destroy the works of the devil" that the Son of God appeared." (1 John III, 8). Our Lord Himself gives testimony to the fact that the devil endeavours to frustrate His work. Explaining the parable of the man who sowed good seed, over which his enemy sowed cockle, He said—"He that soweth good seed, is the Son of man, and the field is the world, and the good seed are the children of the kingdom, and the cockle are the children of the wicked one. And the enemy that sowed them is the devil."—(Luke X, 37, 38, 39). In the eighth chapter of St John, He sets before us with startling distinctness the malicious opposition of Satan, to his doctrine, which would make men free, and clearly indicates that the battle was between Himself, who came from the Father of truth and light, and the devil who was "a murderer from the beginning, and he abode not in the truth; because truth is not in him."—(Ver. 44). This spirit of evil whom our Lord saw "falling like lightning from Heaven" (Luke X, 18) ere the creation of man, is identified by St. John as the "great dragon, the old serpent, who is called the devil and Satan, who seduceth the whole world."—(Apoc. XII, 9). And in his Gospel this same Apostle tells us that the devil put it into the heart of Judas to betray his Lord and Master.—(XIII, 2). With the death of the Lord on the Cross the devil thought his victory complete; but it was that very event which broke his tremendous power over mankind, and opened the way for the Restoration. The devil may, indeed, still win minor victories over individuals, and communities, and perhaps kingdoms; but never again can he enslave the human race. Yet, is he still intent on doing evil, nor will