

The temporary condition of the universe lying under the penalties of sin.

The life of sin is further characterized as "according to the Prince of the Power of the Air." The idea of a power exercised by a personal agent over human beings is present everywhere in the Bible. But the place of this power is most singular. The power (*exousia*) of the air (*aer*). It implies an empire with a head, and a definite realm. This realm is in the *aer*. Now this word in the Bible has but one meaning. It is the air or atmosphere. In Ephesians vi. 12, we have some light on this passage. We wrestle "not against flesh and blood but against principalities, against powers, (*exousias*.) against the rulers of the darkness of this world literally the world-rulers of this darkness, against spiritual wickedness in high places," or against the spirit hosts in the heavenly places. In this place the abode of these evil spirits is called *ta epourania*, the same term which is used of the abode of Christ and the holy angels. (Eph. i. 3, 20.)

Aer and *epourania* are then the same. Now the "birds of the air" are the "birds of heaven." There is a lower and higher heaven, (*ouranos*); a heaven synonymous with *aer*, and one which is the home of God. The heaven which gives rain is *ouranos* in the Greek. The heaven which is God's Throne is the same word. There is a mid-heaven in which the birds fly, (Rev. xix 37,) and a third heaven, the presence of God to which St. Paul was caught up. So the "Prince of the Power of the Air" is the Prince of the Spirit Hosts of Evil in Heavenly places." Ob-

serve, also, that "the spirit that *low* worketh," in the last clause, is not a further description of this "Prince." "Spirit" is in opposition with "power." The Devil is the Prince, i. e., *RULER OF THE SPIRIT* that now worketh in the children of disobedience. Satan sends forth this spirit and directs it. It is the servant of the great Arch Tempter. He manages in secret his empire of temptation, and commissions his agents. This is certainly a most remarkable passage, and is well worthy of serious attention. In section 1, the nearness to us in the air of our spiritual foes. 2. Their free action. 3. Their invisibility acting to secret influences, and only to be counteracted by prayer and watching.

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1. BECAUSE the system of the Prayer Book is the system of the Bible. It sets forth doctrinal truth in the language of the Bible. It follows not Augustine, or Calvin, or Luther, but Christ. If men of every system of human theology say they can find something in my Prayer Book to favour all their views, she only shares that reproach with the Word of God.

2. Because the Prayer Book was not a new Book at the Reformation, but a revision of the English Service Books long before in use, with additions to suit the times, compiled by men such as Crammer and Ridley, who were martyrs for the sake of that truth which the Prayer Book teaches.

3. Because nearly every paragraph is in the exact language of Scripture, and the rest breathes the