

stand how one may be the agent and another the instrument of our action. According to the theory of the British Constitution the sovereignty of the nation is represented by the Crown, and all authority, both legislative and executive, is deposited with the sovereign; whatever is done therefore, either in the way of legislation or in the execution of the law, is done by the sovereign. The form of every law upon the statute book bears testimony to this truth. Each act of Parliament is represented as emanating from the sovereign signing at the time of its enactment. There is not a court of law in the empire in which the Queen is not to-day theoretically and potentially present in the person of the judge. When he pronounces sentence upon a man that he be hanged by the neck until he is dead, the Queen does it; and when that law is carried into execution, she, in the person of the Sheriff, or, if you will, in the person of the common hangman, does that likewise.

In the light of this illustration we have no difficulty in conceiving the abstract possibility of the Supreme Being being the mediate and Satan the immediate cause of the same thing. We have no difficulty in perceiving how the former might be the supreme, and the latter the subordinate agent in bringing about the same event. Nor is there any insuperable difficulty in conceiving it possible that the Divine Being might employ even Satan in the accomplishment of His purposes. In all governments there is some very unpleasant work to be done. In the maintenance of authority, in the execution of law, there are some things to be done for which a fierce and malevolent nature will be a much more suitable instrument than that which is refined and benevolent. And if men voluntarily yield to the solicitations of Satan, and, in spite of the commandments, the warnings, the threatenings and the expostulations of infinite love, persist in walking in the way of the transgressor, there does not appear to be anything unreasonable in making Satan the instrument of their punishment. It must not be forgotten that God sways a universal sceptre; that He is the fountain of all authority and power; and that all the forces of the universe are subject to His control. To His Son, as mediator, is given "all power in the heavens, and in the earth, and under the earth,"—all power, celestial, terrestrial, and infernal, is subject to His authority. There is no force or power, therefore,