

things, especially those great and glorious truths which form the body of this epistle. This is because Satan and his host of accomplices have access to the mind and heart, and are continually putting thoughts and feelings there, which, if allowed to remain, pervert both faith and reason. Oh, the wiles and snares of the devil! And this, too, in the very sanctuary of heavenly places in Christ. It is a warfare of faith and not of works, for Satan knows that if our faith is destroyed, our works will fall as a building whose foundation is removed.

Our adversary is too wise to appear as an open teacher and advocate of sin and irreligion. As an angel of light he advocates very much truth. He will foster everything that makes for morality and religion. He will magnify everything that will serve to quiet the conscience of the people, and make them satisfied with their religious observances, so long as they serve to keep their minds off from the real vital and saving truth—the death of Christ for their sins, and His life in heaven for their righteousness. He will advocate ritualism, morality, and even the ten commandments, knowing that these are only the “ministration of death,” for “all have sinned and come short of the glory of God.” He will warn the people against the horrid devil that he has had set up as a caricature of himself, to frighten the people into his real deadly snares.

How ready many people are to follow anything that has some good in it. If a system appears which teaches morality, kindness, good will, and physical health and purity, and is opposed to sin and unrighteousness, they are captured at once. They say: “It must be of God, for God is good, and all good is of God,” not knowing