

believers in the inspiration and Divine authority of the Scriptures will concur with him in holding that we are bound to interpret fairly and candidly these sacred oracles on this, as on every other subject of which they treat, and receive with implicit faith, whatever they deliver, no matter what difficulties we may have to surmount, or what preconceived opinions to abandon.

When we come to details, a diversity of opinion will inevitably be found to exist. If a man writes a book on a subject, it generally oulks pretty largely in his mind; and Mr. Young goes farther in his views on some points respecting the agency of wicked spirits in the production of both moral and physical evil, than some sincere believers of the Scriptures may be prepared to accompany him. In his general principle, however, that we are to stand by the Word of God, he is altogether unassailable; and the following remarks will be allowed to be moderate and judicious:—

“On this point there are two extremes, against both of which it is deemed requisite to guard. The one errs by excess; the other, by defect. The supporters of the first exaggerate, while the defenders of the second depreciate, the potency of Evil Spirits: the former representing them as the authors of most, the latter as the promoters of but little, of the wickedness and misery prevalent in the earth. The truth, we apprehend, lies somewhere between these extremes; though *exactly where* we presume not to say. In other words, we confess our inability to fix the precise limit, or ascertain even the probable degree, of Demoniaccal influence: yet, that it is less than some, and greater than many, are disposed to admit, is the general conclusion which the inspired accounts, carefully examined and compared, are conceived to indicate.”

He also in the amplest manner recognises the comfortable truth that Satan and all his subordinates are under the controul of the Almighty, and subject to such restrictions as He in his infinite wisdom sees meet to impose:—

“What ground for thanksgiving and joy, that the Wicked One is held in check by a Greater than he! As completely as the feeblest creature, is he, at every instant, and in every machination or effort, under subjection to the Almighty. His freedom of action, whether against a being or cause, is abridged or enlarged, as seems meet in the Divine sight. Hence the length to which, at one time, he is allowed to go, and the arrest which, at another, is laid on his procedure. Nothing can he accomplish, even with the co-operation of his assistants in iniquity, but what ‘the hand and the counsel of the Lord determined before to be done.’ Rejoice, ye children of men, that, whatever be the desires of his malice, whatever the devices of his cunning, whatever the puttings forth of his energy, he cannot, without license, hurt or annoy. What a comfort to earth, what a consolation to the pious, that the Lion of hell is like a ferocious savage, or an untamable monster, *in chains!* Evil he may design or concert; but, in opposition to the Sovereign Will, evil he cannot *effect*. How often is he foiled in his schemes and aims! A Wiser, as well as a Mightier, than he ‘taketh him in his own craftiness.’

“Still more apparent will be our cause of gratitude, if we suppose the case to have been otherwise. Conceive the Adversary to have been exempt from all inhibition or control; fettered by no restriction, save what the limitation of his faculties imposes; free to act, without curb or interference, by superior authority; executing his plans, and fulfilling his wishes, with the promptness and efficiency of an untrammelled and independent Potentate; his ability commensurate with his inclination, and his inclination equally the guarantee and the *measure* of his success. Imagine the fact to have been as now described: what might have been expected speedily to have been the consequence? So far as regards the posterity of Adam, that consequence should have been as