

tirely annihilates the power of the church for good. "The flesh" represents the evil that exists in every unspiritual individual, which Robinson Crusoe, if such a man ever existed, would have to grapple with in his desolate island, where there was no human society. "The works of the flesh are manifest" "which are these," says Paul in Galations, and gives a list of various forms of sin. They are mostly covered by the words pride, covetousness, malice and animal sensuality. The idolatry in the list, which seems not to be so covered, will come as the inevitable result of that complete estrangement from the true God which indulgence in the other vices will produce. And as before, we may say just here, that although all that is evil in "the flesh" is the consequence of Adam's sin, which sin was the consequence of the suggestion of the devil, yet the author and his work are not to be confounded together. Let us recognize the distinctions that Christ and His apostles put before us, for right living depends very largely, if not altogether, on right thinking.

What is left for the devil to do now, after you have separated him from so much of the evil that we have to contend with? From our survey of what is recorded of him, we see that his work is briefly, but precisely, described by the title that Jesus Christ gives him, the father of lies. "The flesh" will pull one back and down from the Christian race-path; "the world" will draw one over the fence into by-path meadow, but the devil will meet one like Apollyon, directly filling up the whole breadth of the pathway with his lies, that you may die spiritually on the spot, or turn decidedly back to join those who "crucify their Lord and put him to an open shame." Or when walking through the valley and shadow of some great calamity, he may suggest thoughts that if consented to become blasphemy; thoughts that are not sensual, nor ambitious, nor malicious, but infidel thoughts that tend not so much towards the consumption of

morals as to the overthrow of that faith in God, which is the one thing that a child of God possesses, which the devil specially hates. Look intensely at the temptations with which he assailed Jesus, and you will see that the ultimate object at which he aimed, was the destruction of Christ's confidence in God. That was how he succeeded in Eden. His special work now seems to be the invention and propagation of lies. As the Holy Ghost is the Spirit of Truth, primarily and pre-eminently, so the devil is the spirit of untruth primarily and pre-eminently. The Holy Ghost is the comforter of the brethren; the devil is the acuser of the brethren. Let slanderers of God's children consider what family likeness is revealed in their physiognomy.

Though the devil is not to be identified with the flesh, yet it appears that by yielding to the flesh, the door is opened through which the devil enters. The devil put it into the heart of Judas Iscariot to betray Jesus, after he had given away to the flesh in the form of covetousness.

So also in the case of Ananias and Sapphira to whom Peter said: "Why hath Satan filled thy heart to lie to the Holy Ghost?" Why? because covetousness had opened the door for his entrance, and then a terrible lie was the consequence. There is an intimation in 1 Cor. 7, 5, that if we go too far in asceticism we will make room for his temptations. That accounts for much of the wickedness developed within the pale of the Romish Church. 2 Cor. 2, 11. shows that if the church should not forgive as Jesus required and exemplified Satan would gain advantage over them. Paul prophesies in 1 Thess. 2, 8, of "the lawless one whose coming is according to the working of Satan with all power and signs and lying wonders, and all deceit of unrighteousness." This characterizing corresponds exactly with Christ's calling him the father of lies.

6. From the examples of Judas, Ananias Elymas on the one hand, showing how