

the task we would advise any and all who have clear, unmistakable evidence of the fact not only to falter in their loyalty to Him, but even to refuse in the future to be led by Him into all truth.

THE UNHOLY SPIRIT.

WHAT we may know about the Devil and his relation to man is the subject of this article.

1. He is not an abstraction or a personification of the principle of evil, but a real personality. In the book of Job his objective personality is as distinctly assumed as is that of Job and his friends. He speaks intelligently, and God replies to what he says and gives him a limited and specific permission to afflict Job. It is generally believed, largely on the basis of a passage in the Apocalypse, that the serpent that spoke to Eve in Eden, was an incarnation of the devil. He conversed with Eve and God spoke words of malediction and retribution to him. The accounts given by Matthew and Luke of Christ's interview with him in the wilderness shew him to be a real personality.

2. He is the enemy of God, and exhibits his enmity principally in the form of enmity to man, who is made in the image of God. When man successfully exhibits harmony with God in his life, the devil is likely to assail him earnestly. This explains his attack on the first pair in Eden, on Job, and on Jesus Christ.

3. His power to annoy and injure man is bounded and limited by God's definite permission. The poet who writes, "In vain doth Satan rage his hour, beyond his chain he cannot go," is thoroughly correct. To hear some religious people speak of him and his power one would be led to suppose that man can never be sure of being fully armed and defended against his malice.

4. He is called by Jesus the prince of this world, and by Paul the prince of the power of the air. Perhaps it is by working in the air that he did the mischief in

the case of Job, and somewhat got possession of so many human organizations about the time when our Lord Jesus was in this world. When the disciples that the Lord sent out to preach and cast out devils, came back to him and reported success, he said, "I beheld Satan fall as lightning from heaven." Jesus was the most pure and spiritual of all "seers," and when the devil was so defeated as he was by those disciples, he knew, although miles away in many cases, what had happened in the spiritual arena. "Falling from heaven" probably indicates Satan's descent from some place in the upper air, from whence he issued his orders and spread his influences, or sent forth his subordinates.

5. As an enemy of God's children, he is to be distinguished from "the world," and "the flesh." For these three are not compounded, the one with the other two in the New Testament, as they seem often to be in the religious thought of many. "The world" considered as a force opposed to the holiness of God's children, is simply the influence of the majority of mankind who have not accepted the Holy Ghost so as to be brought into harmony with God. Living in society, as we do, we come in contact frequently with the unspiritual, who manifest the character that is theirs. Reading the literature composed by the unspiritual, surrounded by institutions that are the work of unspiritual generations of men and women; we are like men among icebergs, we need very efficient protection from such all surrounding evil, even if we are pure within ourselves. It is true that the evil that is in the world is the result of the primal sin in Eden, which is generally supposed to have resulted from the suggestion of the devil. Yet nevertheless, the author and his work are not to be confounded together, so as to attribute to a present personal enemy, the weak and cowardly yielding to the opinions and fashions of worldly society, which in so many cases destroys the distinction between the church and the world, and en-