

truth or authority, is not with flesh and blood, and not with personified abstractions, but with τὰ πνευματικὰ τῆς πορνείας, the spiritual Hosts of wickedness Eph. 6-12.

The ground of evidence likewise, as connected with individual experience, is practically the same in the one case as in the other. We do not see with the eye of sense, nor do we touch with fleshly fingers the gracious inspirings which convict of sin, pierce the conscience, soften the heart, and uplift the soul as it is led through grace from darkness to light, and from the power of Satan unto God. But what true believer doubts their reality? such reality is an integral part of the Catholic faith. With the eye of religious consciousness they are seen, and with the touch of spiritual apprehension they are felt to be movements of God the Holy Ghost, upon the heart and spirit. So on the contrary is it with the workings of the spirit of darkness. Though we neither see his person, nor hear his voice, with our carnal faculties we realize at times, to the disturbance of the soul's peace, the inbreaking of sinful thoughts, the suggestions of evil purposes, the promptings to unrighteous deeds, which if not always originating are intensified from without,—which we brand as vile at the first moment of their appearance within our moral consciousness,—which distress by even their momentary presence, and which when true to self and duty we resist and by grace overcome. The lips of unbelieving scorn we are aware will curl at all this, for as God Himself tells us the natural man receiveth not the things of the Spirit, for they are foolishness unto him, neither can he know them, because they are spiritually discerned. Be this as it may, the ground for faith in the personal existence of Satan is no more contrary to the natural reason than is that of the Holy Ghost. And in God's Word the one is as much affirmed to be a truth as the other.

I now proceed to hasten to the second and main division of my subject viz: "Christ's Teaching with Regard to Evil and the Evil One."

His incarnation brought Him into a close and vital connection with humanity as debased by sin and in bondage to the power of darkness. At the commencement of His public ministry, we learn He was brought face to face with the Evil one. In what form the adver-