



libation and foretaste:—"when I awake I shall be satisfied;" "we shall be like Him, for we shall see Him as He is;"—all veils rent—all glasses broken—all clouds scattered, and the faint twinklings of night lost in the effulgence of eternal noon. The river of life shall flow through us forever. "Now, Lord," we may well pray, "lettest thou thy servant depart in peace." "I desire to depart and be with Christ."

In order to reach this state of felicity, and be forever with those sealed ones, and the Angel of the Covenant, who seals them, we must renounce all right or title, or merit in ourselves, and all hope of purchase, at any price, that man, priest or Pope, can pay;—the price is the precious blood of the Lamb. In Christ alone is our right to heaven—our hope of glory—our certainty of acceptance. He seals or sets apart for heaven those only who have washed their robes and made them white in His blood. This is God's own immutable arrangement. No other way leads to those "living fountains of waters." No other Name has power. We must be in Him on earth, in order to be with Him in heaven. Unless we realize that communion of our spirit with Christ's spirit—directly, and not indirectly only through the medium of truth,—unless we become one with Christ as really as we are one in nature and responsibility with Adam—unless we are wholly represented in and by Christ here, we cannot expect to reign and rejoice with him hereafter.

Let us study the lineaments of the coming glory, as these are revealed in the blessed Bible. The most effective way to dislodge an evil, or inferior preference, is to bring the heart into contact—with a higher and holier, that is—with heaven. The sun shining puts out the fire; so the lustre and overpowering glory of the home of the sealed ones will so pale all that man thinks magnificent, that we shall thirst for that day which knows no night, and to be one of those of whom it is written—"These are they which came out of great tribulation, and have washed their robes, and made them white in the blood of the Lamb. Therefore are they before the throne of God, and serve him day and night in his temple, and he that sitteth on the throne shall dwell among them. They shall hunger no more, neither thirst any more; neither shall the sun light on them, nor any heat. For the Lamb which is in the midst of the throne shall feed them, and shall lead them unto living fountains of waters: and God shall wipe away all tears from their eyes."

Brethren, what evidence without—what consciousness within have you of a share and interest and lot with this illustrious throng. All its virtues, its attributes, its fruits, are this day freely offered you from the throne of God.—Christ invites, beseeches you through his ministers, to flee from that alienation and state of wrath in which sin has plunged you, and to lay hold on that sacrifice of unchanging efficacy—that ransom of infinite virtue, than which there is no other passport to everlasting glory. You are not mere auditors of these truths this evening, having no interest at stake. That book which decides all disputes, and discloses all responsibilities, points to us as vitally concerned in these momentous questions, that we are lost by nature and perishing from the earth every instant, and that our restoration to the friendship of God and to the hopes of heaven is suspended on our reception or rejection of the Lord Jesus Christ. We are within either of two attractions. We are the subjects of one or other of two processes. We are still sinners by nature, or saints by grace. Where and what are you? Answer it to your own consciences—answer it to that God who is greater than conscience.

END OF LECTURE IV.

### Satanic Cunning.

BY CHARLOTTE ELIZABETH.

Bold as he is, and potent as he is, Satan rarely goes to work in a straightforward manner. He is still the old serpent, accomplishing by craft his insidious purposes, gliding stealthily on the path of his intended victim, and concealing himself beneath the innocent flowers with which the Creator has bountifully clad that path. In some parts of the world he does indeed enforce upon his bond-slaves the horrible service of worshipping him openly and by name, in order to deprecate the temporal mischief that they know he is able and willing to do them; but, generally, he veils himself under fictitious names and forms, so obtaining to himself and his angels the honor and service that are due to God alone. St. Paul tells us this: "What say I then? that the idol is anything, or that which

is offered in sacrifice to idols is anything? But I say, that the things which the Gentiles sacrifice, they sacrifice to devils, and not to God; and I would not that ye should have fellowship with devils. Ye cannot drink the cup of the Lord, and the cup of devils; ye cannot be partakers of the Lord's table, and of the table of devils." 1 Cor. 10: 19-21. Satan persuades the poor heathen that some divine power resides in a beast, a reptile, a stone, or the stock of a tree; and having induced him to worship it, takes to himself and to his gang of devils the honors paid to the senseless idol. Well may he be termed the god of this world! To all its successive empires, crumbling into dust as they have done, he has been the object of supreme homage. The Babylonian might fall prostrate before his gigantic idol of gold; the Persian breathe his devout aspirations to the fiery orb of day; the Greek rejoice in his sculptured forms of exquisite beauty, and in the endless mysteries of an impure worship; the stern Roman might crowd his pantheon with the captured idols of every nation, and enlarge his unholy creed for the reception of each foreign fable; but in all, and over all, Satan ruled.—Wherever idolatry is found, there is Satan the god of the worshippers. His voice was heard in the loving of the Egyptian abomination, in the decree that prostrated the glory of the Chaldeans on the plain of Dura, and in every incentive to creature-worship under whatsoever form observed, and by whatsoever sanctions confirmed. The voice that from the Minaret proclaims the true prophetic character of Mahomet, is his; the bell that tinkles forth a signal for the adoration of a wafer-god, is sounded by him; yea, the secret whisper from within that withholds the hand about to extend the gift of charity, is the voice of his power too, for "covetousness is idolatry." Col. 3:5. By fraudulent cunning, under a thousand manifestations, he upholds his unseen, acknowledged dominion; never to be overthrown till the Stone, cut out without hands, shall smite the huge image of universal idolatry, and gathering to itself the little, faithful band of protesters against this multifarious devil-worship, so fill the earth as to thrust out of it whatsoever resists the extension of that Stone's triumphant kingdom.

To adduce instances of all the devices of Satan's cunning recorded by, or to be clearly inferred from, the Holy Scriptures, would be little less than to transcribe the Bible itself: we may, however, mention some few, where diabolical interference is expressly spoken of.—The Scriptures do not often explain the part that the tempter and his hosts took in the toils, the struggles, the sins of the Old Testament church: but under the gospel dispensation, enough is revealed to enable us to trace his workings in former times, even where he was not specified by name. Who can fail to see this in the touching history of Joseph? When the youth declared his dream, the meaning was evident to his father, and his brothers were compelled to see it in the same light, galling as it was to their pride. Their envious, angry dispositions gave occasion for the tempter to assail them, and to suggest the cruel expedient by which, as they hoped, the "dreamer" was finally put out of their way; and in the varied persecutions that followed the blameless young believer, the malice of an adversary, potent and crafty, like Satan, may be plainly discerned.—When the children of Israel corrupted themselves, and made a golden calf, and worshipped it in the name of the Lord, the artful adaptation to their circumstances of the idolatrous abominations that they had seen in Egypt no doubt originated in the same quarter: while continual outbursts of discontent, disobedience, strife, and open rebellion against their leader, that marked the progress of the rescued tribes through the wilderness, all bear witness to his influence among them. Recollecting, as it has already been observed, that the Holy Ghost declares idol-worship to be devil-worship, we have positive proof that Satan and his legions presided over the heathen nations who surrounded the camp of Israel; and all the seductive arts practised by Balaam and others, to ensnare the Lord's people into forbidden paths, were certainly of his devising. Moses, when writing, as he is supposed to have done, the book of Job, must have received a very clear revelation concerning the power and activity of this fearful foe, although the record that he was commissioned of his own people's history, makes precise mention of the evil one, as personally interfering with them: but he says, in the Lord's name, of the Israelites, "They shall no more offer their sacrifices unto devils, after whom they have gone a whoring;" (Lev. 17:7;) and again, "They sacrificed unto devils, not to God;

to gods whom they knew not, to new gods that came newly up, whom your fathers feared not." Deut. 32:17. While against the sin of witchcraft, the acquirement of power or knowledge by means of Satanic communications, the law was very strict. "A man, also, or woman, that hath a familiar spirit, or that is a wizard, shall surely be put to death: they shall stone them with stones: their blood shall be upon them." Lev. 20: 27. By this we see, that Satan had contrived to obtain a footing among God's peculiar people; that he had seduced them into holding intercourse with his subordinates for the purpose of sharing such supernatural gifts as he could impart; and secretly, by fraud and cunning, maintained this ground in the bosom of the visible church. Most earnestly were they warned against this, the great condemning sin of the nations of Canaan: "There shall not be found among you any one . . . that useth divination, or an observer of times, or an enchanter, or a witch, or a charmer, or a consulter with familiar spirits, or a wizard, or a necromancer. For all that do these things are an abomination unto the Lord; and because of these abominations, the Lord thy God doth drive them out from before thee." Deut. 18:10-12. That this peculiar mode of destroying God's people was persisted in by the crafty enemy to the very time of our Lord's appearance in the flesh, we have constant proof.—When Abimelech, the son of Gideon, by a cruel conspiracy with the men of Shechem, slew his brethren, and obtained the chief power, the Lord defeated and punished both the guilty parties by sending an evil spirit to embroil them to their mutual destruction—a business well suited to the malignant subtlety of a devil; to whose suggestions, no doubt, or to those of one like him, the young man owed his successful progress in treachery so far. When Saul greatly offended the Lord, his chastisement was heavy: "The Spirit of the Lord departed from Saul, and an evil spirit from the Lord troubled him." 1 Sam. 16:14. Thus commissioned, the evil spirit gave that unhappy king no rest during the period of his visitations; but alternately depressed with melancholy, cankered with envy, and inflamed with murderous rage the mind of his victim; impelling him even to hurl a javelin at the loving, dutiful son, whose generosity interposed between him and the ill-requited minstrel, from whose holy strains of music the tormenting devil had so often fled.—When the same monarch, in the near prospect of his last fatal battle, consummated his offences by seeking one who had a familiar spirit, and requiring of her the exercise of what he, as the Lord's vicegerent, was solemnly bound to suppress, and if detected, to punish with death, we find him answered according to his folly, and driven to utter despair by the seeming success of an accursed spell. 1 Sam. 28th.

Much has been written to elucidate, and not a little to explain away that extraordinary scene at Endor; but when all has been said that man can say, there the brief, plain record stands, exactly as they found it, and all the wisdom of the wise fails to throw light on what God has left obscure. The word of God expressly declares that it was Samuel. "And Samuel said to Saul." v. 15. "Then said Samuel." v. 16. Saul "was sore afraid, because of the words of Samuel." v. 20. The terror, too, of the woman, and her remarkable expression, "I saw gods ascending out of the earth," v. 13, would plainly imply, that her incantations had been followed by something wholly different from what she anticipated; she had invoked devils; but "gods," probably bright angelic beings, made visible to her for some wise purpose, appeared, bearing with them the resuscitated body of the buried seer, commissioned to assure the king that he and his sons should, on the morrow, be numbered with Samuel and the rest of the dead. We have no reason to suppose that the inspired narrative is otherwise than simply true: indeed, there is a daring presumption in questioning it: "Let God be true, and every man a liar." Rom. 3:4. Least of all may we listen to those who would, in this case, as in that of Pharaoh's enchanters, represent witchcraft as a mere juggling imposition on the senses of the credulous; and ascribe the woman's astonishment, not to the angelic character of those who came at the call, but to the appearance of any spiritual being whatever when she had only meant to play off a deception on the king. We ought rather to hail it as a glorious proof of the Lord's watchful care over the dust, yea, over the names of his own people, which he will not suffer devils to tamper with; and whatever difficulties remain to baffle our inquisitiveness, let them teach us humility, and remind us that "secret things belong unto the Lord our God" Deut. 29:29;

and that it is not to believers the description ought to apply, "intruding into those things which he hath not seen, vainly puffed up by his fleshy mind." Col. 2:18.

That devils continued to pollute the land of Canaan, and to exercise their wicked ingenuity in leading the Lord's people to transgress, we have sufficient testimony. Ezekiel sets before us an awful picture of the abominations committed in Jerusalem by those practices which the Lord had denounced as sacrificing unto devils. In the eighth chapter of his prophecy, he relates what he saw in the "chambers of imagery:" followed by a description of the vengeance to be taken: and Zechariah, prophesying of mercy to be shown when the Lord shall heal the breach of his people, has this promise: "And it shall come to pass in that day, saith the Lord of hosts, that I will cut off the names of idols out of the land, and they shall be no more remembered: and also, I will cause the prophets and the unclean spirits to pass out of the land." Zech. 13:2. By what artifices these evil creatures opposed the work of God, we are, however, far more distinctly shown in the New Testament, where we find their nature, operations, and objects laid open in a wonderful manner by Him who came upon the strong man, took away his armor wherein he trusted, and divided his spoils.

One specimen of deep cunning is given in the very first instance, particularly in a case of possession: it occurs in the eighth chapter of St. Matthew's gospel. "And when he was come to the other side of the country of the Gergesenes, there met him two possessed with devils, coming out of the tombs, exceedingly fierce, so that no man might pass that way.—And behold, they cried out, saying, What have we to do with thee, Jesus, thou Son of God? Art thou come hither to torment us before the time? And there was a good way off from them a herd of many swine feeding; so the devils besought him, saying, If thou cast us out, suffer us to go away into the herd of swine. And he said unto them, Go. And when they were come out they went into the herd of swine: and behold the whole herd of swine ran violently down a steep place into the sea, and perished in the waters." Here we see, first, the deprecatory cry of the fiends; acknowledging the omnipotence of the Lord, but pleading that the set time for tormenting them in the fiery pit was not yet come. They are good calculators of prophetic periods, and perfectly knew that their time on earth had not expired. Next, they made a request, the drift of which we could not have seen but for the effects that followed its success. They asked leave to enter the swine; blessed be God! Satan has no power over unclean beasts, unless it be especially given of the Lord. Having permission, they instantly availed themselves of it by drowning every one of them in the sea; and by this manœuvre they so alarmed the neighboring inhabitants, who could expect no less from such a beginning than that the unknown visitor would destroy all their property, as to prompt a general request that he would depart out of their coasts. Thus for the time, was the dreaded gospel averted from a whole city, by the exceeding craft of these devils: and in permitting their vile contrivance to succeed, the Lord mercifully provided a rich warning lesson for the church, to the end of time. May we all have grace to use it effectually in our wrestling contest with the principalities and powers of darkness!

Another mode of undermining where they durst not openly attack, was practised against the teaching of the apostles. In Acts 16: 16 we have the account. "And it came to pass, as we went to prayer, a certain damsel possessed with a spirit of divination met us, which brought her masters much gain by soothsaying; the same followed Paul and us, saying, These men are the servants of the Most High God, which show unto us the way of salvation. And this she did many days. But Paul, being grieved, turned and said to the spirit, I command thee in the name of Jesus Christ to come out of her. And he came out the same hour." In this, as in the preceding case, the devil's device is shown by its fruits. His object in thus following and publicly testifying to the divine origin of the apostle's teaching was probably two-fold. While allowed to continue it, he might expect to cast a slur on the doctrine in which a devil could thus approvingly seem to acquiesce, while a professed witch appeared as a daily follower of those who taught it; and if he provoked them to expel him, he might justly calculate on the vengeance of her masters, which overtook them immediately, and before night they were scourged, imprisoned, and made











