





















## PREFACE.

**M**Y object in the following work is to examine the passages in the New Testament which bear on the existence of a Devil. As I believe this existence to be clearly proclaimed in the later Christian Scriptures, and, as I assent to the terms "Sacred" or "Inspired Volume" commonly applied to them, I cannot do otherwise than acknowledge the fact of their being a great Evil Power.

My present purpose, however, is not to prove the truth of the religion of Christ, but to show that the belief in a personality of evil forms an essential part of His teaching.

At the same time I cannot flatter myself by supposing that all who may read my book will agree with me, though I hope to secure for it an attentive consideration from those who are both thoughtful and unprejudiced. To such I would say, "If you confess that the Son of God descended to earth to save men from their sins, how do you suppose that such a necessity could arise? Do you allow that the creation of moral man was an im-

perfect work? or, if originally perfect but afterwards corrupted, whence did the corruption spring?" Not surely from the Creator himself; certainly not from the Man himself who was *conceived* in iniquity.

Such phrases as "We are all sinners from the womb—Christ (who, be it remembered, made us) came to redeem our fallen nature;—so stupendous an act as the immolation of incarnate Deity could alone effect this purpose:"—such language, I say, is constantly employed with very little reflection on what it involves. I solicit a hearing from all who deem it desirable to have some understanding of the words they are in the habit of repeating.

The successful temptation of man, by a power which was not of God, is very plainly asserted in the holy writings—plainly, if the description be not considered simply allegorical. Even if it be so, allegories only embody a meaning; and, at all events, we do not, by the above supposition, get rid of the evil which unquestionably exists now, and did not exist at the first, in the Biblical Paradise or golden age of Heathenism.

I have not only reviewed the passages in the New Testament which confirm my ideas about the Evil One, but also those points in the nature of man which bear joint testimony to the same.

If Christianity declares that there is a devil, and there be none, how can Christianity be true? I give no heed to the contention that all the numerous portions of

Scripture bearing on the question are merely symbolical; for what is the worth of a faith which rests on writings which mean what they do not say, and say what they do not mean?

We may analyze the myths of ancient times, and extract from them an acknowledgment of a Supreme Ruler, the source of knowledge and power, disguised under the emblem of Light, or other material attributes. But these fables were devised by poets; interpreted in their true sense by the intelligent only; and misunderstood by the vulgar, or still further corrupted by additions. Now, even if it be granted that in the Old Testament there may be found passages which cannot be interpreted literally, what shall we say of the New, promulgated at a time when the typical worship of old was abolished, and in places where Greek was the general spoken language? The Gospels professed to set forth an antitypal doctrine, wherein all things had become new, and shadow had brightened into substance. If they do not plainly declare the way of salvation, then are they unfaithful to their promise; and all that remains is for human learning to grope mid the darkness of metaphor and allegory for some simple truth which the heart of man once understood, but which was obscured by the ingenuity or the ignorance of succeeding ages. What a staff on which to lean when we would turn our steps toward a distant and uncertain Heaven! I think, however, there is a "more excellent way" by which to escape from an else insu-