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I. CHRISTIAN APOLOGETICS.<sup>1</sup>

You have called me to the discharge of most responsible duty and exalted service in this honored school of sacred learning. I sincerely pray that your call and my acceptance may unite in being an outward expression of the mind of the Spirit and of the will of God in regard to the way in which Christ's cause may be served and his name honored by means of this institution. Having hope that such is the case, it will be the earnest and undivided effort of my life, so long as I remain in your service, to perform the duties of this high office to the best of my ability, ever seeking the needed wisdom and promised grace which Christ's servants may claim.

You have also informed me that a short time prior to my election the scope of the chair whose work is committed to my trust was so enlarged as to include the entire field of Christian apologetics. This, in my judgment, is a very important change, and it makes exceedingly useful modifications of the work pertaining to this chair possible. Its incumbent will now be in a position to deal with several great topics not embraced in the field of the relations of science and revelation; and he will at the same time be able to construe many things which emerge in the discussion of these relations under the category of Christian apologetics. In this way the work of this professorship may be made wider in its scope and more systematic in the treatment of its materials than was possible under its former designation.

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<sup>1</sup> Inaugural address by F. R. Beattie, on the occasion of his installation as Professor in the Theological Seminary at Columbia, S. C., May, 1890.

## VI. SATAN: HIS CHARACTER AND OPERATIONS.

MEN'S conceptions of Satan have been as diverse as their ideas of sin. That grotesque creature of mediæval superstition, a thing of horns and hoofs and tail; the sublime creation of Milton; and the Satan of Robert Montgomery's poem, whom Macaulay describes as "a respectable and pious gentleman, whose principal fault is that he is something of a twaddle, and far too liberal of his good advice"—all these have nothing in common but a name. Any true conception of the devil's character and modes of operation must be derived solely from a faithful study of them as revealed in the Scriptures. The results of such study we shall now give.

God made all his angels upright; but, being endowed with free and mutable wills, many of them "kept not their first estate, but left their own habitation." Wherefore "God spared not them that sinned, but cast them down to hell," where they are "reserved in everlasting chains under darkness unto the judgment of the great day." The peace and joy which these fallen spirits once experienced have been turned to gall and bitterness; their former love is now deadly hatred; evil has become their good, and they have transferred their allegiance from the Father of lights to the prince of darkness. There are therefore now two classes of angels, differing in moral qualities, inhabiting separate spheres, and actively engaged in different occupations: the one class holy, dwelling in the realms of light and bliss, ministering spirits of God; the other class, depraved and unclean spirits, usually abiding in regions of darkness and torment, ministers of sin, death, and hell. The latter are an innumerable multitude, "their name is legion;" but there stands one among them preëminent in wickedness, hate, and cunning: he is "the prince of devils." He it was who seduced our first parents into rebellion against our Creator, and who has ever since pursued their unhappy posterity with relentless malice and cruelty. He is the special object of our present inquiry: his character, power, influence, operations, and the extent of his empire.

## I. THE CHARACTER OF SATAN.

1. *He is totally depraved.* The names and titles by which he is designated indicate this. While all fallen angels are "evil and unclean spirits," he is preëminently "the wicked one," Beelzebub, "the prince of unclean spirits." He is Belial, the low, abject, depraved being, between whom and Christ there can be no concord; "the enemy," who surreptitiously sows evil tares to choke the good wheat, the enemy of God and truth and holiness; Satan, "the adversary" of the Lord and his church; Apollyon, the destroyer, who "walketh about, as a roaring lion, seeking whom he may devour"; the devil, the accuser and slanderer of God to men, and of the saints to God; the tempter, "beguiling the saints through his subtlety"; that crafty "old serpent which deceiveth the whole world." Our Saviour summed up his moral character thus: "Ye are of your father the devil, and the lusts of your father ye will do: he was a murderer from the beginning, and abode not in the truth, because there was no truth in him." There you have him; lustful, murderous, and false. We can gain some faint conception of the depravity of demons from the moral condition of fallen men who have long lived unrestrained by special moral influences. Here is Paul's characterization of the heathen: "Their throat is an open sepulchre; with their tongues they have used deceit; the poison of asps is under their lips; whose mouth is full of cursing and bitterness; their feet are swift to shed blood; destruction and misery are in their ways, and the way of peace have they not known." Now remember that all the evil passions of demons have run riot for countless ages, with no moral checks whatever, and conceive if you can the depths of Satan's depravity.

2. *He possesses vast intellectual powers.* Sin is a poison which weakens and perverts the mental faculties, but does not destroy them. Under its pernicious influence as Satan is, with all his splendid powers impaired, he is yet as immeasurably superior to man intellectually as man is to the brute. The Christian "wrestles not against flesh and blood, but against principalities, against powers, against the rulers of the darkness of this world, against spiritual wickedness in high places."

3. *He is subtle.* He is "that old serpent which deceiveth the

whole world"; who "beguiled Eve through his subtlety, corrupting her from the simplicity" of her first faith, alluring her on from implicit trust in her Heavenly Father to vague doubt, from doubt to positive unbelief, and thence to open rebellion, and all so craftily that, ere she was aware, "lust had conceived and brought forth sin, and sin was finished, and had brought forth death." From that time the serpent became the symbol of cunning and deceit—"more subtle than all the beasts of the field." Ages of constant exercise have still further developed the hellish ingenuity of the arch-fiend. That crafty old strategist can, if need be, to effect his vile purposes, "transform himself into an angel of light, and his ministers into the ministers of righteousness." O "the depths of Satan"! "Full of all subtlety and all mischief, enemy of all righteousness, not ceasing to pervert the right ways of the Lord."

4. *He is false.* He is a "lying spirit"; his name is "the devil," the false accuser, the slanderer; "he abideth not in the truth, because there is no truth in him. When he speaketh a lie, he speaketh of his own; for he is a liar and the father it."

5. *He is malicious.* His chief delight is to make all other creatures as wicked and miserable as himself. He seduced a whole race of holy and happy beings, involved them in guilt and woe, and has ever since relentlessly pursued them with a course of systematic cruelty. He is the tempter, the deceiver, the slanderer; Apollyon, the destroyer of souls; the "great fiery dragon," frightful to behold, and cruel; "a roaring lion, walking about, seeking whom he may devour." Well do the Scriptures represent Cain and Judas as inspired by Satan: the one murdered his own brother, the other basely betrayed his Lord, and thus both "did the lusts of their father the devil, who was a murderer from the beginning."

## II. THE OPERATIONS OF SATAN.

These operations are inscrutable in their mode. We know not how one spirit can act upon another. Like the work of the Holy Ghost, Satan's influences are as mysterious as the invisible forces of nature; "the wind bloweth where it listeth, and thou hearest the sound thereof, but canst not tell whence it cometh or

whither it goeth." So is every operation of the evil one; we see its effects, but cannot comprehend its mode. We know this, however, that, in leading us into sin, he does no violence to our natures; he cannot coerce our wills, but must work along the line of our own natural evil propensities. Thus whatever we do at his instigation is truly and properly our own sin. "Every man is tempted when he is drawn away of his own lust and enticed." Of no avail was the plea of Eve: "The serpent beguiled me, and I did eat."

Again, Satan's power and influence being those of a creature and his subordinates, are not infinite. They can be exerted only so far as the Almighty Sovereign of the universe permits, as in the case of Job.

1. *Satan's influence over unregenerate sinners.* Among these his power is almost absolute; he is "the prince of this world"; the unregenerate are his slaves; he is the strong man who holds complete possession of their souls until a stronger binds him and despoils him of his goods. Ungodly men "walk according to the prince of the power of the air, the spirit that now worketh in the children of disobedience"; they are "in the snare of the devil, taken captive by him at his will." They are "the seed of the serpent," "the children of the wicked one"; "are of their father the devil, and the lust of their father they will do." This subjection and service, however ignorantly rendered, is of the nature of worship. Satan is "the god of this world."

This dominion over sinners Satan secures and perpetuates in various ways; he promotes errors and fosters vain superstitions; he insinuates false notions of God and of his law and gospel, and thus deludes some with false hopes, discourages others with groundless fears, and excites within others discontent and rebellion; he "blindeth the minds of them which believe not, lest the light of the glorious gospel of Christ should shine unto them"; he eradicates the seeds of truth when sinners hear the gospel: "then cometh the devil and taketh away the word out of their hearts, lest they should believe and be saved"; he stimulates to evil passions and tempts to gross sins: for example, "the devil put it into the heart of Judas Iscariot to betray Jesus," and,

“Satan filled the heart of Ananias to lie to the Holy Ghost”; and he leads sinners to despair by persuading them that their guilt is unpardonable.

Satan makes good use of these, his servants, in his war against the church. Ofttimes he organizes them, and incites them to a combined attack. The ancient and modern philosophical and scientific schools of infidelity, Mohammedanism, the Papacy, and Mormonism, are some of the big battalions which he has successively hurled against the strongholds of Zion, and by which he hopes to crush her.

2. *His operations against the church.* We may notice the increasing distinctness with which the personal agency of Satan is brought out in the progress of divine revelation. As the kingdom of grace advances, he bestirs himself with ever-renewed zeal to counteract its blessed influences; the shorter his time, the more diligently and maliciously he puts into operation all his infernal machinations. Never, perhaps, was he more actively engaged than at the beginning of the Christian era. The fulness of times had come; the church was travailing in birth, ready to be delivered of a man child, who was to be her redeemer. “And behold, a great red (fiery, cruel) dragon stood before the woman for to devour her child as soon as it was born.” The blood of the innocents of Bethlehem was the first token of Satan’s malice against the Son of Man. Failing in this attempt to destroy the child, he pursued him with relentless hate: everything that diabolical craft could devise was employed to distress the Man of sorrows and to tempt the Holy One of Israel to sin. Sadducees and Pharisees, Jewish Sanhedrim and Roman proconsul, Herod and Pilate, all those ecclesiastical and political parties, continually at strife with one another, were so cunningly manipulated by the arch fiend that they laid aside for once their mutual animosities to combine against the “holy child Jesus”; “the kings of the earth set themselves, and the rulers took counsel together against the Lord, and against his anointed.” But after all, just when Satan exulted in the thought that his victory and vengeance were complete, his victim escaped and triumphed over him: “the child was caught up to God and to his throne.” Then seems to have occurred that mysterious war between Michael

and the dragon with their respective angelic hosts. And the latter "prevailed not; neither was his place found any more in heaven. The accuser of our brethren was cast down into the earth, which accused them before our God day and night." And the heavens rejoiced thereat; but there was "woe to the inhabitants of the earth, for the devil was come down unto them having great wrath, because he knew that he had but a short time." Foiled in his attempts against the Lord of the church, and driven forever from the presence of God, Satan turned in his rage upon Zion herself; "he persecuted the woman which had brought forth the man child." "At that time there was great persecution against the church which was at Jerusalem; and they were all scattered abroad; and went everywhere preaching the word." When Satan saw how God had provided places of refuge for his people, and had even made the persecution a means of disseminating the truth, he was infuriated: "the dragon was wroth with the woman, and went to make war with the remnant of her seed." He stirred up foes against the church outside of Judea, and the long and bloody persecutions under the Roman emperors bore witness to his malignant zeal.

We have spoken of one device of the devil for destroying the church or hindering her progress, namely, persecution. But he employs others more subtle and even more destructive. His favorite scheme is to foster heresies, seditions, and immoralities within the church herself, and thus to undermine her very foundations. He introduces "false apostles, deceitful workers, transforming themselves into the apostles of Christ;" he is often himself a lying spirit in the mouth of these; through them he corrupts the pure doctrines of Christ, and substitutes that wisdom which is "earthly, sensual, devilish." "The Spirit speaketh expressly, that some shall depart from the faith, giving heed to seducing spirits and doctrines of devils." By fostering ignorance, pride and selfishness in professors of religion, the enemy excites sedition and schism in the church, and by inculcating false views of God's law and gospel he encourages immoral principles and practices. See how successful all these machinations were in the apostolic church; witness the judaizing doctrines of the Galatians, and the gross immoralities of the Corinthians.

But Satan's masterpiece in these respects is the Papacy. That grand monument of his consummate genius has been the work of ages, and now probably we have seen it in its perfection. Here you have "that man of sin revealed, the son of perdition; who opposeth and exalteth himself above all that is called God, or that is worshipped; so that he as God sitteth in the temple of God, showing himself that he is (practically) God; whose coming is after the working of Satan with all power and signs and lying wonders, and with all deceivableness of unrighteousness." Through him "God hath sent men strong delusion, that they should believe a lie." "There was given unto the beast a mouth speaking great things, and blasphemies; and it was given unto him to make war with the saints, and to overcome them; and power was given him over all kindreds, and tongues, and nations." Can we not detect the hand of Satan in all this; is it not "the dragon which gave the beast his power, and his seat, and great authority?" And do not the deluded papists really "worship the dragon which gave power to the beast?"

All these devices against the peace, prosperity, and life of the church Satan is manifestly employing with great effect to-day. Heresies, schisms, worldliness, immoralities, and persecutions, still proclaim that the tempter and adversary is not yet chained. Thanks then to our almighty Redeemer for his assurance to his trembling saints that his church is founded upon a rock, and "the gates of hell shall not prevail against it."

3. *His operations against individual believers.* No organization is too great, no person too humble, to fear his insidious plots and furious onslaughts. Time was when he did not hesitate, "when the sons of God came to present themselves before the Lord," to show himself also among them in the very presence chamber of the Most High, and to accuse God's saints to his face. Thus he slandered Job; and Zechariah saw him in a vision standing at the right hand of Joshua the high priest, before the angel of the Lord, to resist him. But ever since our Redeemer has appeared in heaven as our advocate, there is no longer any room there for our adversary: "his place is no more found in heaven; the accuser of our brethren is cast down, which accused them before our God day and night."



But on earth he still sustains his old character of "devil:" being no longer able to accuse the saints before God, he now slanders God to us; tries to persuade us that God is unreasonable in his demands, or that he is unjust in his chastisements, or that he is guilty of criminal partiality in the distribution of his bounties. Thus the tempter provokes us to repine, to murmur, to rebel against our loving Father and gracious King. Sometimes we can almost hear his voice whispering his blasphemies in our ears. Our Saviour's pure soul quivered with disgust and indignation at his foul suggestions: "he suffered, being tempted." "I am jealous over you," wrote Paul to the saints at Corinth, "with a godly jealousy. I fear, lest by any means, as the serpent beguiled Eve through his subtlety, so your minds should be corrupted from the simplicity that is in Christ."

We can now see that he whom we have just described is no adversary to be disregarded or despised. He is powerful, subtle and malicious. To contend with any hope of success, we need to be "strong in the Lord and in the power of his might. Put on the whole armor of God, that ye may be able to stand against the wiles of the devil. For we wrestle not against flesh and blood, but against principalities, against powers, against the rulers of the darkness of this world, against wicked spirits in high places." "Be sober, be vigilant; because your adversary the devil, as a roaring lion, walketh about, seeking whom he may devour; whom resist steadfast in the faith." "Give no place to the devil," but at his very first approach cry out, "Get thee behind me, Satan." "Resist the devil, and he will flee from you."

The issue of the struggle is not doubtful; "we are more than conquerors through him that loved us." Our Saviour has himself engaged personally in the same conflict, and come off victorious: "he hath led captivity captive;" hath "spoiled principalities and powers, and made a show of them openly, triumphing over them." "Through death he hath overcome him that hath the power of death, that is, the devil; and delivered them, who through fear of death were all their life-time subject to bondage." And now, as the mighty captain of our salvation, he leads us on to victory. He intercedes in our behalf: "Simon, Simon Satan hath desired to have

you, that he may sift you as wheat, but I have prayed for you that thy faith fail not." He sends his angels, "ministering spirits, sent forth to minister for them who shall be heirs of salvation." And he imparts to us the Paraclete, who "helpeth our infirmities." "If God be for us, who can be against us?" Surely "the God of peace shall bruise Satan under our feet shortly."

It is the duty of the ministers of the gospel to reveal to the ungodly the true character of the prince they serve, the god they worship; to show them that they are practically no wiser or better than the heathen; that they are all equally "in the snare of the devil, taken captive by him at his will;" that they are not only Satan's servants, but his sons also, "of their father the devil"; and that they may look upon him as their spiritual type to whom their characters are becoming more and more conformed, whose image they will exactly resemble, and whose eternal misery they will share, in hell. Thus may we "open their blind eyes, and turn them from darkness to light, and from the power of Satan unto God."

E. C. MURRAY.