

struggle. That he may the better accomplish his purposes, he assumes many titles. He is called—The Tempter, Beelzebub, Prince of Devils, The Evil One, Prince of this world, God of this world, Prince of the power of the air, Satan, The Adversary, Abaddon, Apollyon, The Dragon, the Serpent, and many other names. He dominates over a whole realm of demons, and marshals them for the execution of his wicked designs.

Let us more particularly notice two or three things about this enemy :—

1. *He is a Hateful Enemy.* He hates us with an inveterate hatred. He is our bitter and indefatigable adversary. Nothing less will satisfy him than our complete and eternal overthrow. He hates us as the creatures of God ; but as Christians, he hates us as those who have been rescued from his power, and who have taken up arms against him. In consequence, he will not rest till he has put forth his utmost power for our everlasting ruin. The contest, therefore, becomes a struggle of life for life. If we do not overcome him, he will overcome us. We cannot think of being neutral, or of making a truce with him. When a prisoner makes his escape from gaol, the gaoler does not allow him to go unmolested. He raises a cry, and organizes a pursuing party who scour the whole country side, and make diligent search until they seize the prisoner, and bring him back to his cell. So does the

devil deal with us. When by the grace of God, we have broken the prison house of our sins, and got free from Satan's clutches, and made good our escape, he does not leave us alone. He makes after us. He schemes and plans with all his skilfulness to secure our re-arrest ; and lays all the baits and gins possible if by any means he may entrap us, and at length carry us back to our former courses in the ways of darkness. Oh ! is he not hateful ? Moreover, he is

2. *A Mighty Enemy.* Yes, a good deal mightier than we are, and unless we get help from above, we will be no match for him. His power is vast and mysterious. In the physical world, he exercises that power over things animate and inanimate, over natural phenomena, over the bodies of men. How far and under what circumstances and limits, we cannot say—apart from the restrictions placed upon him by the Almighty ;—but it certainly is an acknowledged truth of Scripture that he is possessed of such power. Witness, for instance, the case of Job ; the case of the infirm woman whom Satan had bound for eighteen years ; also the words of Peter in his sermon to Cornelius when he spoke of the power of Jesus in healing all who were “oppressed of the devil ;” and of Paul, who spoke of the message of Satan sent to buffet him. In many other places in Scripture the same truth is asserted.

In the spiritual world his power is ex-