

robber and murderer all the more easily. Giving men over to this strong delusion to believe this lie, they are led captive by him at his will. Lest Satan take advantage of us, let us not be ignorant of his devices. He is the same cunning devil as when, in the days of Job, he came into the presence of the Lord from wandering up and down through the earth in search of victims,—the same as when, in the days of David, he stood up and prevailed on the king to number the people,—the same as in the days of Joshua the high-priest, when he stood in the Lord's presence to resist him,—the same as when, in the days of Jesus, he filled the bodies and the souls of men, and led even the Holy One himself, who voluntarily submitted to the ordeal, to the top of the high mountain and the pinnacle of the temple. We do not see him, but that does not disprove his existence, any more than our not seeing God or the soul disproves the existence of either. "Be sober, be vigilant; because your adversary the devil, as a roaring lion, walketh about, seeking whom he may devour;" 1 Pet. v. 8. "Resist the devil, and he will flee from you." Let no man, however, when tempted to sin, lay the blame on the devil any more than on God. No man is compelled to sin. Our first parents might have resisted, and had every inducement to resist. And so with Judas—hence he takes guilt home to himself. "Every man is tempted when he is drawn aside of his own lust and enticed." And what a return does this stern, remorseless master, give to his slaves. What is that to us. "*See thou to that.*" Of what avail his paltry bribes. "The wages of sin is death." "What fruit had ye in those things whereof ye are now ashamed? for the end of those things is death;" Rom. vi. 21. He cares not for their pangs. He has got his own out of them. He rejoices over their ruin. "Art thou also become as one of us?"

#### IV. *Reality of a future state of punishment.*

Though the devils believe it and tremble this also there are men who doubt. Instead of listening to God, who hath said, "that the wicked shall be separated from among the just, and shall be cast into the furnace;—that they shall be turned into Hell;—that they shall be punished with everlasting destruction from the presence of the Lord, and be consigned to everlasting fire, prepared for the Devil and his angels,—where three times over, he in the same breath assures us, the worm dieth not, and the fire is not quenched: that sinners shall be cast into the lake of fire, and the smoke of their torment ascend for ever and ever." Many prefer opening their ears to him who says, "ye shall not surely die." Making God a liar, and believing in preference, the father of lies. But surely the fate of Judas is sufficient to set the momentous matter for ever at rest. Whatever doubts a spurious charity may entertain, respecting the fate of others, there can be none respecting his. He is pronounced the Son of Perdition. Christ, the faithful and true witness, says of him, "It would have been good for that man if he had never been born." And his miserable history terminates with the announcement that he "went to his own place." "Perdition," or the state of the lost had become his very element. It was assigned him as his final home. He was the very "child of hell," yea, by reason of his erroneous crime, he had become ten times more the child of hell than all besides. Hell then was "his own place," his proper quarters, the very antipodea of the place which Jesus promised to prepare for his companions, when he said, "I go to prepare a place for you." That it could not be *that* place, the peculiarity of the expression, and the moral character of the man, put beyond the faintest shadow of a doubt. Jesus both