

text, we hear it declaring that those who consent to the enticement of sinners do not find the promise realized of a vast amount of good; but bring upon themselves at last, ruin.

This has been proved in the experience of all who have listened to the enticements of sinners and consented to them. It is not necessary that we go to the cell in which the condemned criminal lies bewailing his fate, reviewing the folly of his life, and inwardly, at least, confessing that the tempter's specious promises are false, in order to see the truth of wisdom's declaration. His is an extreme case, and lays him under the just condemnation of human law, but there are cases which human law cannot reach, in which the truth of wisdom's statement is experienced by the breakers of God's law. Sin brings its own punishment in time, and those who continue to practice it, whose "feet run to evil," are treasuring up for themselves wrath against the day of wrath. Oh! then, my young friends, when sinners entice thee, consent thou not. You may easily know their enticements. What they require you to do, requires lying in wait, in lurking for the next opportunity. The deeds they require to do cannot be done in the clear, open light of heaven. They require the darkness. Fear has to be removed before you can do them, and uneasy feelings have to be overcome. You would blush and be ashamed in the presence of your friends and fellow-men should they be discovered. A vast advantage will be promised which will not be obtained; but instead, disappointment and ruin, if the course of sin be pursued.

Temptation is strong, some one may say, and how am I to meet and overcome it. Make the fear of God the very beginning of that wisdom by which you are to guide yourself through this world to the next. When enticed to do that which the love and reverential awe of your God would prevent, and when the assurance is held out of certain concealment for ever from the eye of man, say, "How can I do this great wickedness and sin against God." We are creatures of imitation, and as such are much influenced by example; let me, therefore, for your imitation, direct you to a sublime example, the example of the son of God. He felt temptation's power. Great promises were made to him if he would only give the tempter the reverence due to God. All the kingdoms of the world were promised to him. The promise could not have been fulfill-

ed, but had consent been given to the enticement, the world would have been lost, and lost forever. He resisted the temptation, and did so by means of that guide which has been given to all who make the fear of the Lord the beginning of their wisdom. "Get thee hence, Satan," he said to the tempter, and at once laid down his rule of guidance which is found in God's Word: "Thou shalt worship the Lord thy God, and Him only shalt thou serve." (Matt. iv. 10.)

Let love and the reverential fear of your God be the beginning of your wisdom, and in imitation of your Redeemer make the Word of God your guide, and through the aid of his spirit of grace you will be enabled to withstand the enticements of sinners, which promise always a vast amount of good which can never be realized, but which bring ruin only, and the blighting of worldly prospects, and what is of far greater moment, destroy eternal interests. Do this, my young friends, and if you be not favoured with much worldly prosperity, you will be walking with God, enjoying his favour, peace of conscience, and undergoing a preparation for a place in the Kingdom of your Redeemer.

DRAWN TWO WAYS.

AN ALLEGORY.

I found myself a prisoner, fettered and bound by a heavy chain, of which the ends were firmly held by invisible hands, behind a mass of cloud and darkness. From the opposite quarter to that whence the chain proceeded, a silken cord was cast round me. Its length and beauty I could not perceive, but I felt that it was firmly held in the direction to which my back was turned. The chain grieved me not, for I was chafing and struggling against the cord, while I gazed and strove to advance in the direction contrary to its gentle pressure. But I heard a voice: it said to me, "Turn and look." I replied, "Why should I turn, and whither look?" "Turn ye at my reproof. Why will ye die? Look unto me and live," were the words that met me in reply. I said, "I cannot turn, for I am tied and bound; I cannot look, for mine eyes are blinded, that I see not afar." The voice then cried, not from without, but as it were from the depths of mine own heart, "Turn thou me, and I shall be turned. Open thou mine eyes, that I may behold!" And a pressure which I neither would nor could resist gently led me round, until I saw that which riveted my gaze, even One who, being lifted up, shall draw all men unto him. He drew me forward, sustained, no longer chafed by the silken cord, step by step nearer to himself. And now the pressure of the chain became felt, and even intolerable, yet I could not altogether shake it off. It fell nevertheless from the region of my heart, and became entangled among my feet, a clog to retard, but not entirely to impede my progress.