

not. Walk not in the way with them. Have no intercourse with them.

Suppose it possible to run a course of sin without discovery. Suppose it possible for your sins to remain always under the covering of that darkness which they would make you seek. Remember there is an eye to which the darkness and the light are both alike, and from the presence of which you can, at no time and by no change of place, escape. That s. m. Being will bring you into judgment for all your ways. The sinner who lies in wait, lurks, commits sin, and by his cunning must necessarily cover it up from the sight of men, is observed when no other eye sees him, by the Most High. The evil purposes of his heart are known to the Judge of all the earth, even before the favourable opportunity arrives for them to take the form of action. Remember, young readers, when enticed by sinners, that "the hour is coming, in the which all that are in the graves shall hear his voice, and shall come forth; they that have done good, unto the resurrection of life, and they that have done evil, unto the resurrection of damnation" (John v. 28, 29). The fear of God is the beginning of true wisdom. Always shun that which you know is offensive to the purity and holiness of his nature.

Besides that characteristic common to sin of every kind of loving the darkness and seeking the covering of concealment, we find that it belongs to the enticements of sinners to promise great advantages from complying with them. The banditti, in the passage before us, hold out as an inducement the finding of all precious substance and the filling of the house with spoil. All that great advantage is to be gained without the slightest risk or danger. It is to be of no advantage to them should the youth whom they entice consent. All that they desire is that they may only come and receive an equal share with them of the gain, and have as great a claim as themselves upon the contents of the acquired purse. They are no doubt glad that they have met with them and have the chance of telling them of a matter of so much advantage to them. This is very inviting and very disinterested on the part of those who hold it out. The simple, who are easily persuaded, would no doubt think that such another opportunity could never again present itself. But, my young friends, the world is full of such opportunities. It is a false allurements. It is a characteristic of every temptation to

promise a vast amount of good. The tempter knows how to suit his temptations and dress them in the most inviting form. Let us look at the first of his temptations which we have on record. He had found out that God had given to Adam and Eve a test of their obedience to himself. The tempter presented himself before Eve, not, however, in his own character or form, and at once, but cautiously, touched the test of her obedience to the God that made her. He said, "Yea, hath God said ye shall not eat of every tree of the garden?" Eve replied, "We may eat of the fruit of the garden, but of the fruit which is in the midst of the garden, God hath said, ye shall not eat of it, neither shall ye touch it, lest ye die." When he found that Eve not only listened to him but even talked with him, he became more bold. It is always dangerous to listen to temptation, and the danger increases by continuing to listen. Hence the value of the advice which wisdom gives in the passage before us, "My son, walk not thou in the way with them, refrain thy feet from their path." Had Eve not listened, she had not consented, and had she not consented, she had not fallen. She was a noble being that stood before the tempter then. She would not have been tempted by what is now called precious substance. The tempter knew that, but he knew also how to suit his insinuations and enticements. The being that stood before him bore the image of God. He perceived that and suited his temptation to the case he had in hand. As he looked upon her in all the native brightness and purity of character which her Creator had given her, and saw her reflecting the image of God, he promised her even a higher degree of that perfection. What is now called precious substance would have had no inviting or fascinating power over her, but the promise of a higher degree of likeness to her God had. The tempter, emboldened by Eve's attention, contradicted the statement of God and said "Ye shall not surely die," and continued: "for God doth know that in the day ye eat thereof, then your eyes shall be opened, and ye shall be as gods, or, as it may be translated, like God, "knowing good and evil."

It is a characteristic of every temptation to sin, to promise a vast amount of good, and to suit the promise to the circumstances of the party tempted. Let us hear what the voice of wisdom says in reference to the matter. As we listen to it in the case before us, given for the illustration of our