

SOME TACTICS OF SATAN.

(By Rev. W. E. Smith.)

The artists have ever pictured satan as a most hideous person. Horns, tail and other abnormalities rob him of all attractiveness. Such a portrait is, however, a caricature of the real devil who today as never before, transforms himself into an "angel of light," thus becoming one of the most winsome personalities, able to deceive the very elect, were not their eyes enlightened to see the diabolical character hidden beneath the fair exterior.

Satan makes his conquests in the realm of evil, and his favorite method of capturing the unwary is to make sin as pleasing to the senses as possible. In fact to give it such beautiful adornments, that virtue and holiness look very tame beside it; thus those who are led by their atheistic sensibilities are easily captured. The reasoning of satan is very plausible, like this: "Has not God made everything in nature beautiful? Has he not intended you to be happy? Then surely all the pleasures and adornments that some extreme Christians condemn, are meant for your enjoyment. The evil lies only in their abuse and you have too much self-control, self-respect and good judgment to go to extremes."

The young man who begins with an occasional glass has swallowed this argument. He expects to be only a moderate drinker, self-controlled and respectable like some prominent society man he has met.

Thousands who have ended their days in the lowest whiskey dives began at the most respectable drinking place in town.

Here is a young man who has recently been converted. He soon finds he has a fight on hand to keep his experience. Where will he find his greatest danger? Not in the wild, reckless, profane and godless set he may have to meet in the shop, or on the railroad, but in a genial, polite but worldly atmosphere he may meet in an unspiritual church, that professes to serve Christ but lives like the world.

The world never suggests that he go into the saloon to play cards, but will send a little simpering, low-necked, short-sleeved, powdered faced dudess to ask him to have a social parlor game, and when he demures, she says, "What's the harm? I belong to the church and I am not condemned in doing it. And papa and mama both belong and they see no harm in it."

The young man listens, yields, feels condemned, and soon after he joins in the social dance with the respectable church members, only to find his joy has departed because he has swallowed the devil's pleasing bait. Probably in no place does the devil cast such a beautiful covering over sin as he does at our educational centres. Here is where worldliness is made so beautiful and refined that few young people, even from most devout homes, can go to the popular schools and retain a real Christian experience. Here they will find the amusements they had been taught by their parents and godly pastors to believe as unbecoming a Christian, are regarded as necessary for their physical and mental welfare. And while they may be expected of course to go to church and when they enter, with sanctimonious devotion, bow their heads and say a prayer, yet they find themselves in an atmosphere in which real Holy Ghost religion is smiled at or openly ridiculed. In many schools today were young men and women to live the holy life Wesley and his companions lived at Oxford, they would be regarded quite as peculiar, because they do not join in all the worldliness that abounds.

Of course the devil argues that the dance, cards and theatres are purified from all evil in such centres of intellectual refinement, and all you meet there are too cultured to think or do anything wrong. But the mother who entrusts her daughter to the care of a young man merely because he is going to college or has taken a degree is very unrespecting. For three years I lived near one of the biggest universities in the United States. I heard the president of a county W. C. T. U. say that girls in that city had an awful struggle to retain purity of life when surrounded by thousands of young men, many of whom seemed to take a delight in seducing virtue.

Refined worldliness is the most alluring; cultured villainy is the most deceitful; formal religion is the most paralyzing, and these things hold with deadly grip a multitude. One of the saddest things is to see a professor of holiness led away, thus losing the sweet simplicity that was once theirs, branding upon their bodies the marks, not of the Lord Jesus as did Paul, but the evidence of their vanity and pride. They may still gush a good deal about religion, but their worldliness they cannot hide. "They see things differently; they say, Yes, the devil has rubbed some of his eye salve on their eyes and they see things as he wants them to. They become insanely optimistic. They are too broad to condemn anything. They mistake their goody goody acquiescence for real charity, and all who cry out against worldliness and sin are fault finders. They still profess holiness but it is a holiness without the cross. They are not self-crucified, no matter how fair their exterior may be. They can go Sunday automobile riding because it is healthful; they can go to high grade movies (with a lot of low grade thrown in) because it is educating; they can go to a much advertised play for the same reason; they dress like the gayest of the world because they believe in being respectable.

Those who go thus soon find the devil leads them into bondage by getting them to abuse their liberty. The soul pays a dear price for the devil's veneered goods. He gives up pure gold for the tinsel; he loses the vision of eternity for the fleeting things of time; he regards the praise of men more highly than the praise of God; he takes the advice of "worldly wise-man" rather than the teachings of the thorn-crowned Christ.

But the truly sanctified Christian remembers John's counsel: "Love not the world, neither the things that are in the world. If any man love the world the love of the Father is not in him. For all that is in the world, the lust of the flesh, and the lust of the eyes, and the vainglory of life is not of the Father, but is of the world. And the world passeth away and the lust thereof; but he that doeth the will of God abideth for ever." The one who has had carnality destroyed within, no longer regards this as an unreasonable standard, but only God's method of giving us the highest joy here in time, and throughout eternity.

A small boy, attending school in the House of Refuge in New York, one day slowly spelled out "f-r-i-e-n-d." "What does that mean?" asked his teacher. "Oh, he's a fellow that knows all about ye, an' likes ye just the same." A knowledge of a person's character is a strong element in true friendship.—*Ida O. Moulton.*

"No error is harmless. It if does not other evil, we cannot reckon the injury it does by merely filling the place of truth."

A very enjoyable social function was held at the beautiful farm home of Mr. and Mrs. G. Burton Nixon at Somerville, Carlton Co., N. B., on the evening of the 2nd inst., the occasion being the fiftieth anniversary of the wedding of Deacon and Mrs. S. Hayden Shaw, of Hartland, N. B.

This anniversary was celebrated in the room where the marriage took place fifty years ago. It was also in this room where Sister Shaw's two sisters, Mrs. A. A. Tracy and Mrs. Adelia Tracy were married, and her father and mother, the late Mr. and Mrs. William Boyer, had celebrated their golden wedding.

There were four persons present who had witnessed the marriage of Brother and Sister Shaw, viz., Mr. B. N. Shaw, of Victoria, who was the groomsman on that occasion, Mrs. A. A. Tracy, sister, and Mr. H. N. Boyer, brother of the bride, and a nephew, Mr. Walter Shaw, of Woodstock, N. B., who said he could not remember the ceremony as he was but two years old when it took place.

The guests were principally relatives, among them being Mrs. Joseph Shaw and Mrs. James Jones, of Bath, N. B., Mr. and Mrs. Otis Shaw, of Wicklow, Mr. and Mrs. H. M. Stevens, of Somerville, N. B., Mr. and Mrs. B. N. Shaw, Mr. and Mrs. Frederick Boyer, Mr. and Mrs. J. B. Bowser, Mr. and Mrs. H. C. Cochrane, Mr. and Mrs. D. E. Nixon, of Victoria, Mr. and Mrs. Walter Shaw, Miss Anna Shaw, Mr. and Mrs. Frederick Sanburn, Rev. and Mrs. B. Colpitts, Rev. and Mrs. W. B. Wiggins, of Woodstock, N. B., Mr. and Mrs. S. M. Boyer, Mr. and Mrs. H. N. Boyer, Mr. and Mrs. D. H. Nixon, Rev. and Mrs. P. J. Trafton, Mrs. J. D. Shaw, and Mr. G. G. Gray, of Hartland, Mrs. A. A. Tracy, of North Tawando, N. Y., Rev. and Mrs. S. A. Baker, of Fredericton, N. B., and many others whose names we did not obtain.

The presents amounted to nearly one hundred dollars in cash, mostly gold, besides other valuable gifts.

Several selections were sung and a number of pleasant addresses and readings were given, and very excellent refreshments were served. There was a unanimous expression of appreciation of the deep, faithful Christian life and devotion to God, the church and the community, lived by our dear Brother and Sister Shaw.

A very hearty vote of thanks was unanimously given to Mr. and Mrs. G. B. Nixon, who invited the guests and gave them an exceedingly pleasant time, which was closed by an earnest prayer by Deacon S. M. Boyer.

RIVERSIDE CAMP GROUND FUND.

Bal. on hand from 1915	\$180.00
Rec'd Aug. 1916, Mrs. Christie W. Hill	5.00
Mrs. E. H. Boone	1.00
John Jamieson	3.75
Mrs. C. C. Clark	2.00
J. E. Valley	2.50
E. B. Lilly	1.00
F. T. Kimball	15.00
J. C. Smith	15.00
T. W. Whitten	25.00
Wm. Cogswell	12.00
Mrs. Z. M. Miller	2.00
Hotel Committee	75.00
Offerings	145.75
Pledges	160.00
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	\$645.00