

A FATAL FASCINATION

When once a young man has done a wrong thing it has an awful power of attracting him and making him hunger to do it again. Every evil that I may do may, indeed, for a moment create in me a revulsion of conscience, but stronger than that revulsion of conscience it exercises a fascination over me which it is hard to resist. It is a great deal easier to find a man that has never done a particular wrong thing than to find a man that has only done it once!

If the wall of a dyke is sound it will keep the water out, but if there is the tiniest hole in it the water will pour in. So the evil you do asserts its power over you; it has a fierce longing desire after you; and it gets you into its clutches. Beware of the first evils, for as sure as you are living, the first step taken will make the second seem to be necessary. The first drop will be followed by a bigger second, and the second at a short interval by a more copious third, until the drop becomes a shower, and the shower becomes a deluge. The course of evil is ever wider and deeper, and more tumultuous. The little sins get in at the windows and open the door to the big house-breakers. One smooths the path for the other.

All sin has an awful power of perpetuating and increasing itself. As the prophet says in his awful vision of the doleful creatures that make their sport in the desolate city, "None of them shall want her mate. The wild beasts of the desert shall meet with the wild beasts of the islands."

Everything tells upon the character, and makes the repetition of itself more and more easy. "None is barren among them." And all sin is linked together in slimy tangle, like a seaweed, so that the man once caught in its oozy fingers is almost sure to drown.

"When wisdom entereth into thine heart, and knowledge is pleasant unto thy soul, discretion shall preserve thee, understanding shall keep thee; to keep thee from the way of the evil man, from the man that speaketh froward things, who leave the paths of uprightness to walk in the ways of darkness; who rejoice to do evil, and delight in the frowardness of the wicked; whose paths are crooked, and they froward in their paths; to deliver thee from the strange woman, even from the stranger which flattereth with her words, which forsaketh the guide of her youth, and forgetteth the covenant of her God; (for her house inclineth unto death, and her paths unto the dead; none that go unto her return again, neither take they hold of the paths of life); that thou mayest walk in the way of good men, and keep the paths of the righteous. For the upright shall dwell in the land, and the perfect (innocent) shall remain in it. But the wicked shall be cut off from the earth, and the transgressors shall be rooted out of it." Prov. 2:10-22.

It is a poor policy to disregard warning, because trouble will have to be taken to avoid the danger.

Carelessness is a poor substitute for peacefulness.

Successive small sacrifices may work more good in the world than one large one.

God will not look you over for medals, degrees and diplomas, but for scars.

Turning the Other Cheek

There was a man who was very angry because his wife got converted. She was a little quiet woman, who, as the neighbors

said, "Could not call her soul her own." He determined at once to put an end to her conversion. At breakfast next morning he said, "Children, your mother says she's converted, so she won't want to eat without asking a blessing. Keep still while she does it." This was a great trial to the poor little woman; nevertheless she did it. After breakfast the husband called the servants and said, "My wife says she's converted, so she'll want to read and pray. Sit down." Casting herself upon God the poor woman read a chapter and prayed for all present. All nervousness left her as soon as she began. That night her husband told her he was going to take her to a neighboring town for dinner. They drove some miles and entered into a restaurant where they were well known. As soon as their dinner was served the man rapped on the table, and when all was quiet, said: "My wife says she's converted, and she won't eat without saying grace. Keep quiet, please, till she asks a blessing." Although faced by a room full of strangers she bowed her head and prayed. All listened in respectful silence. After dinner her husband handed her into the wagon and they drove off in silence. "This is not the way," the woman said at last. Her husband turned towards her and burst into tears. "I know," he said. "Wife, I've treated you meanly. You've got the real thing, and now I'm going to the church to get saved myself!" He got saved, and in a few days the whole household, including the servants, were saved too. All because that little woman was meek enough to realize her weakness and cast herself on the strength of God. Had she shown resentment at her husband's ill-treatment, he would never have found salvation.—Sel.

Some one has defined prayer as "the going forth of the Spirit of Life to the Fountain of Life for fulness and satisfaction." The Psalmist puts it more simply, "My soul thirsteth for the living God." Because this is what prayer meant to Daniel, he would rather have ceased living than ceased praying. This seen in his stated times of prayer; in his God-glorifying life at court; in his fearless refusal to wrong his conscience at any cost (Dan. 6:10-28). Such practical, obedient, courageous faith, God never fails to honour. Is prayer thus the breath of life to your soul?—Sel.

Rev. A. B. Simpson once said: "There are some spiritual conditions that cannot be accomplished in a moment. The breaking up of the fallow ground takes time; the frosts of winter are as necessary as the rains of spring to prepare the soil for fertility; and God has to break our hearts to pieces by the slow process of His discipline, and grind every particle to powder; and then mellow us, and saturate us with His blessed Spirit, until we are open for the blessing He has to give us. Oh, let us wait upon the Lord with brokenness of heart, with openness of soul, with willingness of spirit, to hear what the Lord will say."—Sel.

The reason why there is so little self-condemnation is because there is so little self-examination. For want of this many persons are like travellers, skilled in other countries, but ignorant of their own.—Sel.

"Jesus, who passed the angels by, And still He makes it His abode; Assumed our flesh to bleed and die; As man, He fills the throne of God."

BE RIGHT WITH GOD!

Some years ago I was staying for two months in the home of a godly minister. One day his wife said, "I want to ask your help."

Her husband did something that worried her very much. He took a ride before breakfast, and didn't return in time for prayers; sometimes returned in the middle of prayers, at other times when they were near an end. She thought, What a bad example to the boys! She talked with him, but he would not listen, saying, "It is for my health. You can have prayers just as well as I can."

He was a loving husband; yet we unfortunate husbands are sometimes not as kind or considerate as we should be. He thought he was quite right, and she felt worried.

She said, "I do so pray that the Lord would put him right. What should I do? Will you speak to him?"

I said, "No, I will not speak to him. I think you should ask the Lord to put you right first."

"Me hight? Is it not indispensable that he should be at family prayers? Isn't it right lovingly to talk to him about it, and to pray about it?"

"Yes."

"Then why ask the Lord to put me right?"

I said, "Every time don't you feel worried?"

"Yes, but I have reason."

"That," I said, "is just the evil. God wants you to bear patiently what your husband does, even when it is not perfectly right. Unless you learn to bear it as the will of God, He will have to put you right, and will not till then put your husband right."

Here is one of the secrets of the Christian life. A bad servant, a naughty child, a worrying husband—these things are the will of God to you. It is not the will of God that they should do the naughtiness, but it is the will of God that you should be in that trial. Only when a Christian has learned to accept all as the will of God, dear mothers, can he get a peace which nothing can take away.

Look at Joseph, sold by his brethren. In that he saw the will of God. Look what Jesus endured from Judas, Pilate and Peter. Each was doing something very wicked, but Jesus accepted the will of God in all; that was how He could hear it.

Any trouble in housekeeping, any trouble with husband or friends, you must learn to accept as the will of God. If your heart only opens up to see that! If not, with every trouble that comes you get worried, and say a word not full of the love of God, that breaks your power, and the children get influenced in a way you never knew.

Half the trouble in the Christian life comes not from sin and temptations outside, but from the way in which we treat the sins and wrongs of others. We cannot live the true Christian life until we learn in everything to welcome God.

Is God in everything? Can anything come for a moment between God and me? No, not if I recognize Him in everything. That person who breaks a valuable piece of china, that child who has spoiled a lovely table-cover, how often it brings up a momentary worry! But that was God's will for me. And that is the blessing we want to leave you—to get God so around you, to get your eyes so opened to see God all around you, to get your will so into the will of God, that nothing can separate you from the will of God.

I would ask the question, "Is this not part

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