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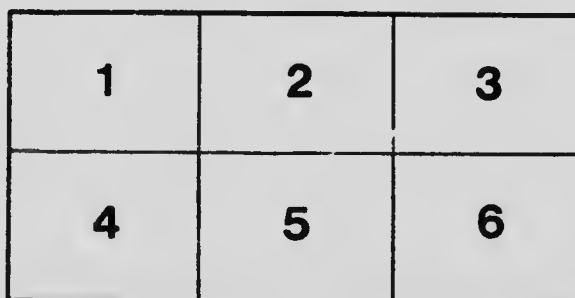
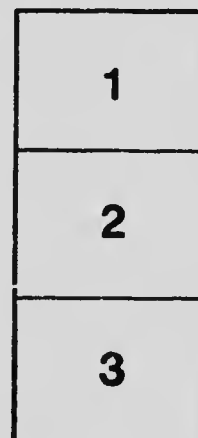
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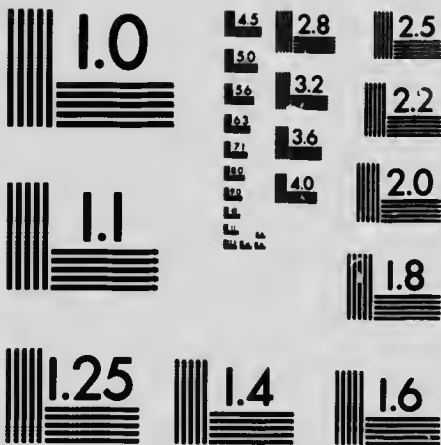
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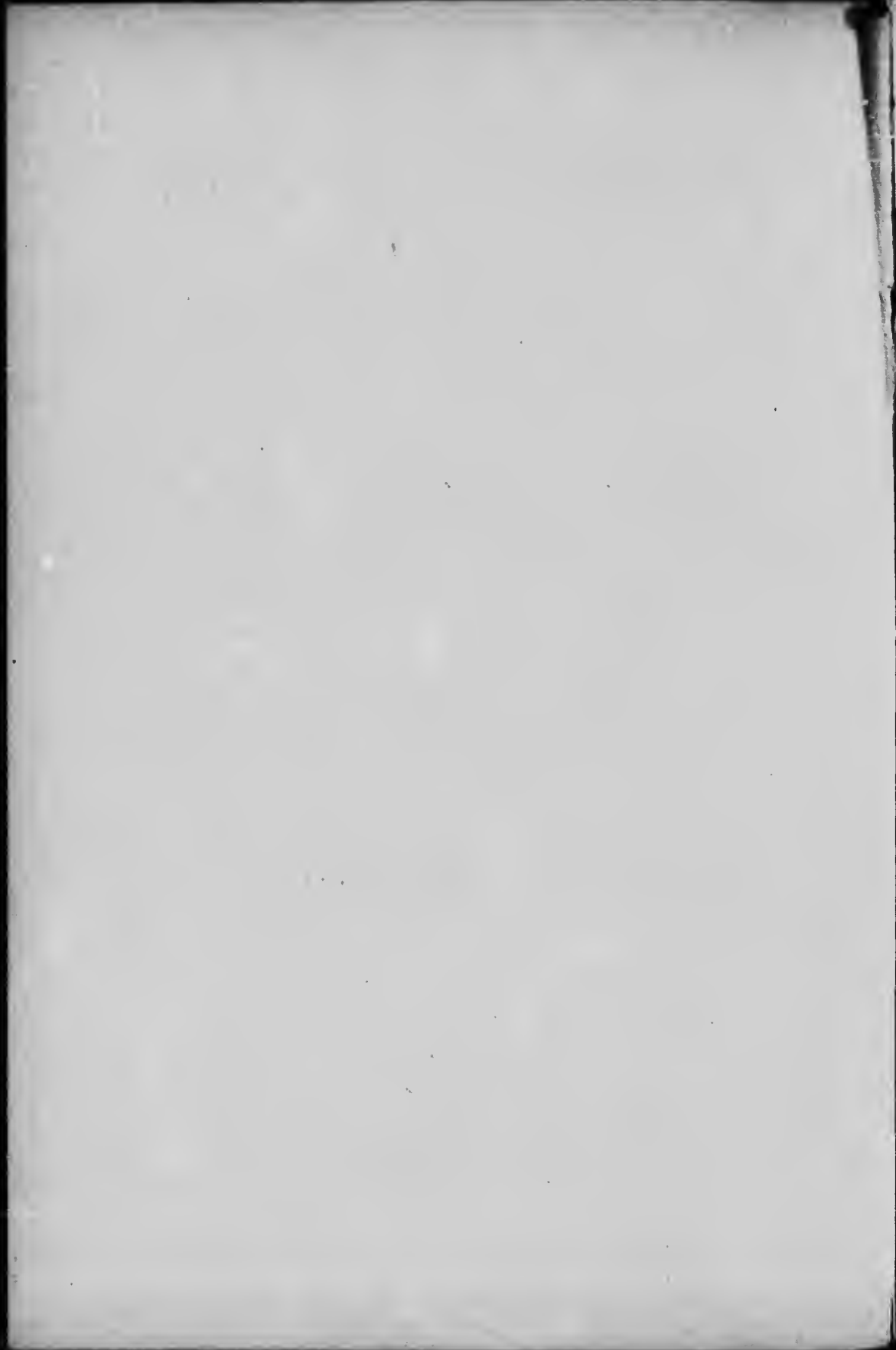
ANNEX
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Enoch Walked
with God



By C. B. KEENLEYSIDE

Author of "The Upper and the Nether Springs"



ENOCH WALKED WITH GOD

BY

C. B. KEENLEYSIDE, B.A., B.D.,

Author of "The Upper and the Nether Springs."

WITH INTRODUCTION BY

N. BURWASH, S.T.D., LL.D.,

Chancellor Victoria University.

"Enoch walked with God; and he was not; for God took him."
—*Gen. 5: 24.*

"Room for body and soul, but not for body and soul and sin."
—*Bunyan, in "Grace Abounding."*

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INTRODUCTION.

A book on the hidden life can only be written out of the heart. No theological dogma, no philosophical theory, can set forth that which to be known must be experienced. Hence the task before the writer of such a book is, of all others, the most difficult. His soul, rather than his reason, must speak, and often its utterances will far transcend that which to reason would seem possible. And yet they must not be the mere fancies or flights of imagination, but the things which, to the inner vision of faith, have proved themselves sure and certain in the sternest and often sorest experiences of life. The full assurance of faith alone can give the confidence of authority to this Divine truth. To declare this truth one must have been taught of God; and many times God's school tries the hearts and reins. The lessons are learned upon the rack of pain, under the shadow of night, or by the open grave. The words unfold not the speculations of a dream, but the tragedy of a soul's inmost

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life. The training for such a work is God's hand upon us. But there is another side to the production of such a work—the side not of the writer but of the reader. To him the book may seem fanciful, enthusiastic, extravagant, unless he is carried forward in the full sympathy of a common faith and experience with the writer. Hence the writer must speak not only out of the heart, but in such a way as to reach the heart. His words must be in demonstration of the spirit, otherwise they seem to be but foolishness to the natural understanding. Such a work as the one before us thus requires, above all other things, the child-like receptive spirit; not a spirit of credulity, but a spirit ready to receive the truth in the love of it.

The little book before us has another aspect not less important than this spiritual and experimental character. It sets before us not only an inward spiritual life, a high and holy communion with God, the joyous assurance of a lofty religious faith, but also an ideal of duty, a perfection of the practical Christian life on the same exalted plane. The place of the deeper spiritual life is the immediate presence chamber of God. In the light of that presence, faith has its clearest vision and its strongest assurance, and out of that faith love, joy and peace spring in

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their fulness of strength and perfection. But here also the vision of duty is equally clear and perfect. The genuineness of the faith and love which brought forth no fruit except that of inward satisfaction might very well be called in question. And the test of inward experience is to be found not solely in ability to endure sore afflictions and, like Job, possess our souls in patient faith. There must be, along with these, the call to duty. "Go sell whatsoever thou hast and give to the poor and thou shalt have treasure in heaven, and come follow me." High, clear, perfect conceptions of duty, a true spiritual understanding, as far from fanatical narrowness as from latitudinarian license, or worldly complaisance, is one of the most important elements of Christian perfection. And parallel with that view of duty is the moral strength, the courage and self-denial which takes up the consecrated Cross. The vision of the holy becomes the searchlight of condemnation to the soul which cannot respond, Here am I, Lord, send me.

To this moral side of our religious nature the little book before us makes a strong appeal. It has its message of strength to the weak, of rest to the weary, of comfort to the sorrowing, of faith and hope and peace to all; but it has,

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above all this, its call to work for God, its exhortation to the highest and most absolute consecration of life to *service*. This is, perhaps, the noblest note in the higher Christian life of to-day. Past ages have given us wonderful visions of faith and raptures of joy, but the noblest ambition of our present-day Christianity is to follow Christ in the life of service. "Even as the Son of Man came not to be ministered unto but to minister, and to give his life a ransom for many." To this life may these pages lead a noble army of the consecrated young life of to-day.

N. BURWASH.

VICTORIA COLLEGE,
June, 1902.

ENOCH WALKED WITH GOD

CHAPTER I.

ENOCH WALKED WITH GOD.

“What doth the Lord require of thee, O Man, but to do justly and to love mercy, and to walk humbly with thy God?” (Micah 6 : 8—R. V.).

WHAT a figure appears in the gloom! We peer back into the shadowy dawn of time, back of the middle ages, back of the Christian era, back of the prophets, back of the kings, back of the exodus, back of the patriarchs, back of the flood, back, back almost to Edenic days, and see looming out of the mists the gigantic outlines of this wondrous man, a model for all men in all ages, for he walked with God. His biography is one of the briefest and most pregnant ever penned, and while the earth re-

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volves no higher tribute can be paid to mortal man. Just twelve words. But such words!

Enoch walked with God :
And he was not ;
For God took him.

Think yourself back into his day. Divest yourself, if you can, of all you know of literature, art, science, languages, the amenities of life and of God. Cut down your comprehensive vocabulary to a few needful words, dropping out all abstract and spiritual conceptions, surround yourself with ignorance, vice, superstition and idolatry, and then think of the great soul of this lonely man, with its yearning for the divine, gaining, amid the prevailing darkness, so clear and vivid a view of God that it could be said of him, he walked with God. While the human race was still in the go-cart, this the highest aim, the gladdest hope, the most rapturous privilege of the sons of men, was attained by Enoch. Can as much be said of us who are the "heirs of all the ages in the foremost files of time"?

Walking with God is not the dream of a dreamer, who dreams he has been dreaming, nor is it a sublime privilege only, but a duty, as imperative and binding as the will and the commands of the eternal God can make it upon the souls and consciences of free and rational

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beings. God will not coerce us, for if He did our walking with Him would have no moral or spiritual quality. We are responsible for nothing that we cannot control, and if we walked with God perforce we would be automata, not men. The stars that sweep in their majestic course through the fathomless abyss of space never wander from their paths, because they cannot. Impelled by an irresistible force, they march in their God-directed way, never deviating a hair's breadth from the path intended ; hence their rectitude being compulsory has no moral or ethical value. But man is a free agent and responsible for his actions, therefore he must bring his will over to the side of God and *will* to walk with him.

“ He hath shewed thee, O man, what is good ; and what doth the Lord require of thee, but to do justly, and to love mercy, and to walk humbly with thy God ? ” (Micah 6 : 8—R.V.).

Walking with God has ever been the hope and the aim of His people. The records say that Noah walked with God ; and Abraham, in sending his servant on a mission, encouraged him thus : “ Jehovah, before whom I *walk*, will send his angel with thee, and prosper thy way.” And prior to this the Lord had appeared to Abraham and announced : “ I am the All-suffi-

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cient God ; *walk* before me, and be thou perfect." The men of Jeremiah's day besought the prophet that he would pray God to show them the way wherein they should *walk*, and the things that they should do (Jer. 42: 3.)

To the men of Hosea's day God said : " For I am God, . . . the Holy One in the midst of thee : . . . *walk* after Jehovah. The ways of Jehovah are right, and the just shall *walk* in them."

Isaiah's ringing appeal to his people found expression thus : " O house of Jacob, come ye, and let us *walk* in the light of Jehovah."

Moses, in his sublime valedictory, declares : " What doth Jehovah thy God require of thee, but to fear Jehovah thy God and to *walk* in all His ways."

Paul thus writes to the Colossians : " As therefore ye received Christ Jesus the Lord, so *walk* in Him." And to the Corinthians he wrote : " And God said, I will dwell in them and *walk* in them ; and I will be their God, and they shall be my people."

To those in Sardis who had not defiled their garments the spirit wrote : " They shall *walk* with me in white ; for they are worthy."

And through the mouth of the inspired Psalmist, Jehovah says : " Oh, that my people would

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hearken unto me, that Israel would *walk* in new ways."

God is looking for men and women to walk with Him ; men and women whom He can trust, whom He can fill with His spirit and endue with His power.

Would it not be glorious to be one of them ?

CHAPTER II.

GOD'S FELLOW-WORKERS.

"We are God's fellow-workers; . . . God's tilled land; God's building" (1 Cor. 3: 9—R.V. margin).

WALKING with God, first of all presupposes agreement. Can two walk together unless they are agreed? Now God's plans are for the redemption and salvation of the race, and so much is this upon God's heart that to accomplish it He gave up to death His only begotten son. We cannot walk with Him unless and until we accept for ourselves God's prodigal and wondrous provisions for our soul's salvation. This is the one great and prevailing heresy—lack of faith in God and in His Christ.

Further than this, God means to save more than our souls, He means to save our lives. In a city mission in an American college town, the writer once heard an aged man thank God for having saved his soul after a life of dissipation.

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His parents were sent in grief to their resting-place under the rain and the dew ; his wife, with weary frame and aching heart, toiled for years in poverty to support the family and maintain the home, and then followed his parents to the grave ; the children, in fear and trembling, hid in their rags and their squalor from his presence ; but at last he threw himself upon the infinite love and mercy of God, and his soul was saved through the efficacy of the blood of Jesus. But the life was gone. The years were wasted. He could not roll back the past, nor give life and happiness to the departed. His children had gone into the world with their taint and their memories, and his many evil deeds lived to reproduce and multiply in other lives throughout the coming years. No doubt it was a wonderful thing for him to be arrested in his evil course and be saved, and he had great cause to throw himself in gratitude and thanksgiving before his Father in heaven for His grace and mercy. But how much more glorious and more in accord with the divine ideal would it have been if his life, as well as his soul, had been saved ? What a different story his life would have told if, instead of following his own evil will and walking athwart God's path, he had in early life trustingly placed his hand in God's

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and walked with Him in the halcyon days of youth and in the strength and glory of his prime, as well as in the weary days of age and weakness. He would have been saved from threescore years of shame, from evil deeds with an eternal harvest, from a saddened life and a ruined home. Walking with God would not only have saved his soul, but, what is infinitely more glorious, it would have saved his life.

"Then had his peace been calm as a river, and his righteousness would have abounded as the waves of the sea."

Our Master said: "I am come that ye might have life, and that more abundantly."

The confidence of the inspired Psalmist broke forth in these words: Yea, the Lord shall give that which is good.

Righteousness shall go before him ;
And shall make his footsteps a way to walk in.

Yes, and even more than saved lives. God means us to be life-savers, for, wonderful to tell, He has put upon us the glory of being workers with Him for the advancement of His glory, in the spread of His kingdom and the salvation of men. Now, by this we do not mean that all are to be flaming evangels, proclaiming the good news *volens volens*, but rather that we should be

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willing to be this or anything else that would lead men to Jesus Christ—vessels of honor or of dishonor, if only Christ were glorified. And having gifts differing according to the grace that was given to us, whether prophesy according to the proportion of our faith, or ministry, let us give ourselves to our ministry, or he that teacheth to his teachings, or he that exhorteth to his exhortation. He that giveth, let him do it with liberality ; he that ruleth, with diligence ; he that showeth mercy, with cheerfulness.

We need not sit idly by with folded hands and refuse to work in the Master's vineyard because we have not the brains of a Paul, or the eloquence of a Barnabas. Had God wished us to be endowed with their gifts He would have so endowed us, for giving does not impoverish Him, neither withholding His hand enrich Him. We are not responsible for talents we do not possess, neither is it our work to "remake ourselves, but to make the absolute best of what God made." How sadly shorn of beauty and of fragrance this old world would be if the only flowers that bloomed were the roses, and how we would miss the other songsters of the woods and the meadows if the only birds that sang were the skylarks. To complete God's glorious world we need not only the roses and the sky-

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larks, but also "the meanest flower that blows"
and the humblest songsters of the glade, that

"Singing up to heaven's gates ascend,
Bear on their wings and in their notes
His praise."

Rev. Hugh Price Hughes recently said:
"Thank God for men who touch the skies, who
break the monotony of life, who inspire and
thrill; but what a dreadful world it would be if
we were all geniuses! The world needs more
commonplace people than great ones, and that
is why there are more of them. The little,
quiet, noiseless, unmarked life counts for much;
there is a sacredness in its song of the common-
place. There are compensations, too, in such a
life, for if you have less conflict, you have more
communion. Life is less fevered, less fierce. If
thou canst not fight the Master's battle, thou
canst sit at the Master's feet and listen to His
voice. Genius costs. Don't cry out, therefore,
if your life lies on the level. God bless the folks
that are never in the way—and never out of it;
for the gentle folks who make no ado, who bring
a hush into one's life; who belong to the com-
mon people."

Grand old Samuel Johnson used to say: "He

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who waits to do a great deal of good will never do any."

The ravens fed Elijah, the dove brought the message of hope at the deluge, the sparrows were used by Christ to illustrate the love of God. A small ark, a little girl, a wee baby's tears and the mother instinct were used by God to save Moses and thus to free Israel. The two loaves and five small fishes were not of much account in themselves, but passing through the hands of Christ they fed the multitudes. Ehud was left-handed and Gideon the least in his father's house. Be yourself—your highest, noblest self—that is all God wants. He made you. For behold your calling, brethren, that not many wise after the flesh, not many noble are called, but God chose the foolish things of the world that he might put to shame them that are wise; and God chose the weak things of the world that he might put to shame the things that are strong; and the base things of the world and the things that are despised, did God choose; yea, the things that are not that He might bring to nought the things that are; that no flesh should glory before God. He that glorieth let him glory in the Lord.

When a certain good friend of mine was con-

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verted, his pastor asked him if he wouldn't do some work for Christ.

"Oh," replied he, "I cannot do any work for the Lord, I have no ability that way."

On being further pressed, he said: "Well, I might, perhaps give a pail of water to a thirsty horse."

"All right," responded his pastor, "that would not be a bad place to begin." He did begin, it is needless to say where or how, but he began humbly, and this man who thought that the giving of a pail of water to some thirsty horse was the limit of his power, was so used by God that when he moved from the city in which he had lived for some years, there assembled at the depôt to wish him God-speed one of the strangest and most motley gatherings ever witnessed, including reclaimed gamblers, bartenders, blacklegs and backsliders, who had been brought into the light by his instrumentality.

Truly, the humbler the instrument the more glory to Him who wields it.

In the passage at the head of this chapter, Paul says that we are "God's tilled land" (R.V. margin). This is a figure of wondrous beauty and meaning. Not wild land of little or no value, bringing forth noxious weeds, the home of the coyotes and the haunt of the buzzards,

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but a tilled field, worked, cultivated and guarded by the divine husbandman himself, who knows the crop each soil is best adapted for and the kind of cultivation each soil needs to do its best producing. More than this, He knows the time to plow and harrow, and roll and plant, and water and reap. If a farmer should go to his wheat field in the time of harvest expecting to reap a bountiful crop of golden grain, and should find the land bare or covered only with weeds, how disgusted he would be after all his labor. He tills his land for one, and for only one, purpose—that he may receive the fruit of the soil. And we are God's tilled field; tilled in order that we may bring forth fruit. Let us see to it that, like the faithful soil, we yield our strength and fertility to the divine tilling, and we shall inevitably be richer, stronger, purer, yes, and diviner therefore.

“We live in deeds, not years; in thought, not breaths;
In feelings, not in figures on a dial;
We should count time by heart's throbs. He most
lives
Who thinks most, feels the noblest, acts the best.”

WHAT DOTTH JEHOVAH REQUIRE OF THEE,
O MAN, BUT TO DO JUSTLY, AND TO LOVE
KINDNESS, AND TO WALK HUMBLY WITH THY
GOD.

CHAPTER III.

GOING GOD'S WAY.

“Lead, Saviour, lead me home in childlike faith,
Home to my God !
To rest forever after earthly strife
In the calm light of everlasting life.”

—*Newman.*

WALKING with God means going God's way ; being in the sweep of His providence, in the great gulf-stream of His purpose, in the all-conquering march of His plans, for our God is marching on. It means giving up our plans for His, which are vastly better. My thoughts are not your thoughts, neither are my ways your ways ; for as the heavens are higher than the earth, so are my ways than your ways, and my thoughts than your thoughts. It means waiting for marching orders—“he that believeth shall not make haste”—opening each new day in the quiet expectation that He will reveal His ways, entering upon no engagement, going into no business, undertaking no tasks, making

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no change in our plans or our station in life without first laying it all before Him and waiting for guidance; discussing with Him each proposed plan, each new suggestion, each business proposal, each domestic detail, each hope for His kingdom, like Hezekiah spreading before Him the disturbing letter that demands a reply, talking with Him over all the detail of life, and waiting for Him to reveal His will. Don't be in a hurry. Give His gracious spirit time to reveal His ways. Don't make your plans and ask God to bless them, but look to Him in confident trust that He will Himself do the planning, for His plans are best and are never out of date.

“Choose for me, Lord, nor let my weak preferring,
Cheat me of good Thou hast for me designed;
Choose for me, Lord, Thy wisdom is unerring,
While I am a fool and blind.”

If you are honestly desirous of knowing and doing God's will, and are in doubt about the course to take, do not take any. If the road forks, and two or more ways appear equally wise and right and you are perplexed, ask God to block up all but the right road. Stand still. Throw upon God the burden of making His way known to you. Wait until He does; but wait in prayer and faith. He has undertaken

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to guide and He will do it. He will be no laggard. It was He who said :

“In all thy ways acknowledge Him and He will direct thy paths.”

“I will instruct thee and teach thee in the way that thou shalt go.”

“I will counsel thee with mine eye upon thee.”

“Thine ear shall hear a word behind thee saying, this is the way, walk thou in it, when thou turn to the right hand or to the left.”

If you cannot stand still, but must decide and act, then dare to believe that God will make clear to you His way before it is too late. He never yet deceived the trusting heart. He may keep you waiting, but He will not disappoint. The word may fail you until the last second of the last minute of the eleventh hour, but before that fatal second strikes, God's light-winged, white-robed messengers will whisper to your soul, this is the way, walk thou in it. Hold to this. Dare to believe it. Rest in the Lord and wait patiently for Him, for the Lord is not slack concerning His promises as some count slackness.

God never is before His time,
And never is behind.

The day these words were written, and soon after they were put on paper there came to the

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writer's notice the case of a man in Montreal whose experience beautifully illustrates this principle. He had been asked to join another man in a business. It was legitimate and looked promising and profitable. He had trouble in deciding. As was his wont he had talked it all over with the Master, but still had no light. The day came when he was to meet his friend and give a decided answer. The hour was approaching and he put on his hat and street coat and started to keep the appointment, still in the dark as to what he ought to do. He walked almost to the office of the other, and as he was about to turn at his door the impression was flashed into his soul that he ought not to go on with the arrangement. He declined the offer for no convincing reason that he could see. In a short time, however, the venture which had promised so well went down in failure. Yes! God meant it when He said, "In all thy ways acknowledge him, and he will direct thy paths." Do not be impatient if the way does not open up at your first request. Wait; for God's couriers may even now be on their way. "He that believeth shall not make haste."

When Israel started from Sinai to Canaan, Moses, fearing the untried way over the trackless wilderness, said to his brother-in-law, "Come

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thou with us, and thou shalt be to us instead of eyes." The young prince of the desert who, no doubt, knew every foot of the untracked waste and could have led the hosts by the smoothest way, the sweetest water-springs, the greenest herbage, and to the safest and most winsome camping places, bluntly answered, "I will not go." How human and natural the request was! How men in all ages have preferred the visible and tangible to the spiritual and the unseen, and to-day thousands of God's children seek for human guides and ask counsel of human wisdom, when the Divine Guide waits at their door, and divine wisdom is an infallible and exhaustless store-house ready to be drawn upon. Natural and human as the request was, God had a better plan for their guidance. The ark of the covenant went before them to find a resting place, and above them as they journeyed was spread the protecting cloud, tempering the mid-day sun and giving cool and refreshing shelter to the tired and footsore hosts. The pilgrims were ever behind the ark a full three days. Is there no lesson here for those who wish to walk with God? He Himself will seek out the resting places for those who follow the ark of the covenant, and above will be spread the protecting cloud of His presence. Our place is to

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patiently follow the ark, and not to lead it. It may go slower than we wish. We may be in a hurry to reach a camping place, or to have done with the wilderness journey, but the only place of safety is behind the ark. On the other hand, the children of Israel had to follow in order to be guided. Had they failed to follow, then their guiding light would have faded and the cloud would have dissolved into thin air and the presence of Jehovah would have been withdrawn. And the same is true of us. We must follow the light we have, and do it promptly and unhesitatingly, lead it never so strangely, then

Launch your vessel
And crowd your canvas,
And, ere it vanishes
Over the margin,
After it! follow it!
Follow the gleam.

Having once been convinced of God's will in a given matter we should resolutely go forward. Never question and never doubt. God will not make a mistake, nor will He allow us to. Difficulties in the way prove nothing, least of all do they prove that we are wrong. Any other course would have had more and greater ones, and the difficulties we meet are just the ones needful to strengthen our faith and develop our

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characters. God was undoubtedly leading the Children of Israel in their march from the Red Sea to Mount Sinai. The records say, "Thou leddest thy people like a flock by the hand of Moses and Aaron," and still their way fairly bristled with dangers and was studded with difficulties. Three days they journeyed on the blistering sand without water, only to find, at the end of their dreary march, the bitter springs of Marah and at Rephidim they had to fight their way through the ranks of Amalek. Be sure of it, O distressed heart, if God brings you famishing with thirst to the bitter waters of Marah, it is to teach you that nothing in this world is too bitter to be sweetened by the Cross of Christ, and that beside each event in life it stands with its immortal hope.

Bane and blessing, pain and pleasure,
By the Cross are sanctified !
Peace is there which knows no measure,
Joys which ever more abide.

While Moses prayed, the army of the Lord drove back the foe ; but when his arms of prayer hung limp, the enemy triumphed. And faithful hearts from that day to this have learned the truth that the weakest is invincible with God, therefore if the hosts of Amalek face you in

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battle array, learn the power of prevailing prayer.

Difficulties! What are difficulties to the man who is going God's way? The mountains shall be removed and be cast into the sea, crooked things shall be made straight and rough places smooth before the all-conquering march of our God, who is infinitely mightier than our difficulties, and His kingdom ruleth over all. Let us not be as the Chinese, who have a proverb that had the eternal gods intended the Yangsti Kiang River to be navigated they would not have put great boulders in its course, but rather, like Paul, who in humble and triumphant assurance exclaimed, "I can do all things in Him that strengtheneth me."

Omnipotence is on your side,
And Wisdom watches o'er your heads,
And God Himself will be your guide,
So ye but follow where He leads :
How many guided by His hand,
Have reached ere now their fatherland !
Press on ! Press on !

Now, this going God's way does not mean that we shall always be able to see far into the distance. It may only be one step at a time, but it will be one step. Some years ago the writer had occasion to drive in winter through

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Assiniboia, from Yorkton to Broadview, and for nearly fifty miles of the way there was at that time not a settled inhabitant. In the fall the surveyors had been over the trail and staked it out. These stakes, seen above the snow, were the only marks pointing out the way. In some places where the prairie was open and level, a line of them could be seen stretching far away into the distance, but when the poplar bluffs or the rolling prairies were reached a different story was told. Then it was often impossible to see more than one stake at a time, and it was frequently necessary to reach the one in sight before the next one ahead came into view. Sometimes, indeed, one stake had to be left behind and a start made in the direction in which the next one ought to be, and some of the way travelled before it came into view. But by following the line of the surveyors' stakes, sometimes a dozen and sometimes only one being in sight, he reached in safety the end of the journey. The great Surveyor Himself, Jesus, the Son of the Living God, has been over the way we are going and staked it out for us. We may only see one stake, but we will always see one, or know where to find it, and, unlike the driver on the Assiniboia plains, we have our guide with us, the guide who Himself staked

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out the way and knows every foot of the road from start to finish. In order to see the stakes God plants we must go in the line of the stakes. If we go off at an angle, however slight, the stakes soon fade from sight and we are in danger of being lost on the trackless waste. We cannot expect to be guided unless we do all we can to know and in the power of God's Spirit determine to keep to the right path as revealed by Him. The Roman pilot of ancient days had the true pilgrim spirit, who, in the midst of a terrific gale on the Mediterranean, was heard to say: "O Father Neptune, you may sink me if you can, or you may save me if you will, but whether you sink or save, I'll keep my tiller true."

Our great care should be to find God's way, to discover His ideal, to locate His stakes, and then forward, always forward, our hand in His hand, our eyes upon His, keeping step with the march of His providence, never lagging behind and never running before, marching when the cloud moves, camping when it rests. And the only way to know God's will is to do it. Do it so far as we know it, and when we have exhausted what we know, more will be revealed. Unless we are willing to drive to the stake we see, the next one cannot come in sight. Sometimes God reveals His will by a passage of

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Scripture, the verse of a hymn, a sermon, a poem, an impression flashed into the soul ; but however he does it we shall know it, if we will to do it. If ye will to do His will, ye shall know of the doctrine.

There was a little girl, nay, there is a little girl, who is more than all this world to me, but God took her, and now her wee body sleeps on the hillcrest under the evergreens. In the bright days of spring, when the flowers are blooming and the birds sing their matins and their vespers to Jehovah, I often go out to her little grave, for 'tis my trysting place with the Divine. Not very long ago I was sorely perplexed. Earth and hell seemed to be arrayed against me. Radical steps had to be taken, but the future was dark and the pathway was hidden. One glorious spring day as I neared God's acre, praying for light and guidance, there came into my mind with almost bewildering force that inspiring passage from the 37th Psalm : "The steps of a good man are ordered by the Lord : and he delighteth in his way. Though he fall, he shall not be utterly cast down : for the Lord upholdeth him with his hand." Following the words a great wave of peace flowed over my soul and soon the way cleared up. The next step became plain ; the darkness gave place to

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light ; the dreary outlook was illuminated ; the harp was taken from the willows and a new song put into my mouth, even praise to our God who sitteth king forever and ever.

WHAT DOTH THE LORD REQUIRE OF THEE,
O MAN, BUT TO DO JUSTLY, AND TO LOVE,
KINDNESS, AND TO WALK HUMBLY WITH THY
GOD.

CHAPTER IV.

WALK HUMBLY WITH THY GOD.

A broken and a contrite heart thou wilt not despise,
For though the Lord be high, yet hath he respect to the
lowly.

But the proud he knoweth afar off.

WALKING with God means humility. Thus saith the high and lofty One that inhabiteth eternity, whose name is Holy; I dwell in the high and the holy place, with him also that is of a contrite and humble spirit. We know little of the details of Enoch's life, but of this we are sure he was not a heady, self-reliant, opinionated man, whose own ways were always best, but a humble and a teachable soul who looked up, and not in, for guidance. How this self-confident spirit hurts us, and gets us out of touch with God. We are too strong for God, too self-satisfied, too self-reliant, and while busy admiring our graces and our wisdom, satan, with a chuckle of fiendish joy, trips us and leaves us

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lying wounded and discouraged facing the wrong way.

Many men who have been like flaming tongues of fire, whose words have rung like trumpet blasts in the valley of dry bones, calling the dead to life and stirring men to the profoundest depths of their souls, have come to look upon the work that God has done with them as the result of their own brains, or skill, or wisdom. The boat was overloaded with fish, because, forsooth, they were great fishermen. The result is inevitable. They preach the same sermons as of old, but the fire and the power are gone. The voice that once thrilled the heart's core, now only tickles the fancy or pleases the ear. This will account for the dreary failure of so many men who start with brilliant promises and are used by the Spirit of God to do great things for the Master, and yet, in mid-career, when the future is rich in promise and opportunity, they are arrested in their development and their usefulness. God will not give His glory to another.

For great is the glory of the Lord :

And though the Lord be high, yet hath he respect unto the lowly.

But the proud he knoweth afar off.

D. L. Moody's daily prayer was for humility, and his unfailing request to his friends was that

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they would pray the good Lord to keep him humble. How much of his marvellous success was due to this attitude of the soul only the Master knows, but we can well believe that without it he could not have been so wonderfully used by God. It was out of Jacob the *worm* that the Lord promised to make a new, sharp, threshing instrument with which to thresh the mountains. It is only the humble soul that is willing to walk with God whithersoever He leads. The conceited and the self-contented always know a better way than God's; a shorter cut, an easier path, pleasanter to the eye and desirable to make one wise; but the end thereof is death. The Lord Himself said:

Whoever exalteth himself shall be abased; and he that humbleth himself shall be exalted.

Learn of me, for I am meek and lowly of heart.

Blessed are the poor in spirit, for theirs is the kingdom of heaven.

He that is least among you, the same shall be great.

The sure and certain road to humility is through the infilling of the Holy Spirit. The soul that is conscious of the abiding presence of the Master is the one which will most keenly realize its weakness, and will know of a certainty

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that it is being kept by the grace of God and not by its own inherent strength or goodness. And it is this consciousness of being kept from sin and evil by a power other than its own, that causes the human soul to bow in humble adoration at the feet of God. The soul filled with the spirit of the Master has no room for self, and when self is exorcised, pride goes too, and that sweet and gentle humility takes its place, which is the desire and prayer of every true follower of Jesus Christ. The law may terrify, but it is grace that humbles. The memory of our sin and folly may fill us with shame and chagrin, but cannot bring our souls into the true attitude of humility without the other thought, that we are saved from this shame and degradation by the indwelling of the Holy Spirit and kept by the power of God. The sweet, the humbling, the glorious thought is this, "by the Grace of God I am that I am." This it is that causes the soul to prostrate itself before its almighty and all-loving Saviour in humble adoration, and this power can only come into the heart when the will is surrendered utterly to the Master. We must do our part.

The Master said: "How can ye believe that ye receive glory from one another, and the glory that cometh from the only God ye seek not?"

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By this we see that pride is a bar to faith, and without faith no man can see God, walking with God is impossible, and all the glorious promises fail because faith is the golden key which unlocks the whole treasure house of God. This is the victory that overcomes the world, even our faith, and faith cannot live where pride and selfishness lurk. They are inimical and mutually destructive.

How can the proud and selfish soul have fellowship with Jesus? the One of whom it was said : He emptied Himself taking the form of a servant ; He humbled Himself, becoming obedient unto death. From a position of equality with God He voluntarily made Himself of no repute and took the form of a man, that man might be blessed and lifted by His power and grace to a place at the right hand of God ! And we, poor helpless creatures of a day, grow vain and proud over some poor possessions, or some entrusted talent, and reverse the entire order of things, as shown by our immortal Lord, and use our possessions, or our talents, for our own small selfish ends, and look complacently upon the work the Lord does with or through us as the outcome of our own greatness. The result is dire and dreary. That day when Nebuchadnezzar, walking on the roof of his palace, exclaimed with

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swelling breast and haughty mien: "Is not this great Babylon which I have built?" was the same day in which the voice came from heaven, saying: "O King Nebuchadnezzar, the kingdom is departed from thee." Indeed, the boastful words were still in his mouth when his sentence fell. And so it has ever been and always shall be. Pride caused the ruin of the angels and the fall of man, and humility is man's only salvation. Pride begets on itself, and evil can have no end but through humility. Pride never yet led right, neither did humility ever lead wrong. Pride will always lead us astray, while humility leads us to the heavenly places. Pride is death and hell, humility is life and heaven. Profound words were never uttered even by the great teacher Himself than those in His last public discourses, when He said: "He that loveth his life loseth it; and he that hateth his life in this world shall keep it unto life eternal."

Amongst the six things Jehovah hateth, according to the writer of the Proverbs, the first is the haughty eye. A high look and a proud heart, he says, is sin. The Psalmist adds: The haughty eye thou wilt bring low, for him that hath a high look and a proud heart will I not suffer.

One has said: Humility is the only soil in

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which the graces root, the lack of humility is the sufficient explanation of every defeat and failure. Humility is not so much a grace or virtue along with others; it is the root of all, because it alone takes the right attitude before God, and allows Him as God to do all.

Trace to its source every sin of the individual soul or the nation and it will be found that nine-tenths, if not the round ten-tenths, of all the evil which has cursed the race, broken hearts, embittered lives, and damned souls, has had its root in this same cursed pride, which made redemption necessary. It has ruined homes, separated loved ones, driven souls to despair and spread disaster and misery broadcast in the world. This is pride, and this the crop it bears. Oh, be not deceived, God is not mocked, for "whatsoever a man soweth, that shall he also reap." Pride and selfishness, twins of the pit, are Satan's most powerful weapons, with which to combat the march of the hosts of light and to turn souls from the hope and the glory of life eternal into the death which knows no ending.

While this booklet was under preparation the writer received a letter from an old friend, who had once known the peace and victory of walking with God, but whose eyes the evil one had succeeded in blinding. The letter was written

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after reading the writer's little booklet, "The Upper and the Nether Springs;" and, amongst other things, contained the following: "You say the thing to do is to give up self. There's the rub. I cannot do that although you pass it by as being as simple a matter as putting on one's hat and coat and walking down town. I burnt my Bible last week as I do not need it. I cannot do according to its requirement, even though doing means only submission, as though that were a little thing. I am sick, tired, discouraged and disgusted with everything. It is useless to say I have only to submit; love and faith are necessary; but the Kingdom of Heaven is not nearly as attractive to me as other things I do desire and need; and being denied these things it would be poor compliment, even though it were possible, to seek happiness in a state that I cannot appreciate."

Almost before the letter could be answered the morning newspapers told the dismal tale, that this man had dared to go into the presence of the Judge by his own hand.

I *cannot* give up self, means that I *will* not, and this is the dreary, well-beaten road, travelled by the weary feet of so many, many men, who are sick, tired, discouraged and disgusted with everything, because they forget our Saviour's

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words: "He that loveth his life loseth it, and he that hateth his life in this world shall keep it unto life eternal." Oh, that the children of the King could but learn this lesson, the crowning, all-embracing, life-giving lesson of lessons, that the royal road to self-realization is by the way of self-surrender. There is no other way to walk with God.

WHAT DOTTH THE LORD REQUIRE OF THEE,
O MAN, BUT TO DO JUSTLY, AND TO LOVE
KINDNESS, AND TO WALK HUMBLY WITH THY
GOD.

CHAPTER V

VICTORY.

“For he is Lord of lords, and King of kings ; and they also shall overcome that are with him ” (Rev. 17 : 14).

WALKING with God means victory. We cannot imagine a walk with God resulting in defeat, “for he is Lord of lords, and King of kings ; and they shall also overcome that are with him.” In the grey dawn of an October morning the Federal forces, defeated and in full retreat before the enemy, at the battle of Cedar Creek, were met, as they fled, by General Sheridan, who had ridden at a gallop from Winchester at the first sound of the guns. The defeated and panic stricken troops, as they caught sight of their intrepid and ever victorious leader, set up a cheer which struck dismay into the hearts of their pursuers, and as the name of “Sheridan” was passed from rank to rank, the dispersed and fleeing soldiers took new heart ;

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and, facing about at his command, turned shameful defeat into glorious victory. If the name and the presence of mortal man can transform a rout into victory, cannot we expect as much from the name and the presence of the Lord of lords, and King of kings, the one true and wise God, eternal, immortal, invisible? Well might Paul say:

If God be for us who can be against us?

The Lord our God, the Almighty reigneth.

For I am persuaded that neither death nor life, nor angels nor principalities, nor powers, nor things present nor things to come, nor heights nor depths, nor any other creature, shall be able to separate us from the love of God, which is Jesus Christ.

And this is the victory that overcometh the world, even our faith.

As Moses sang on the Canaan side of the Red sea, so shall we sing:

“Jehovah is my strength and my song,
And He is become my salvation.
Thy shoes shall be iron and brass;
And as thy days, so shall thy strength be.”

What was true of Joseph will be true of every leal and honest heart whose inmost core is the shrine of the Almighty:

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“ His bow abode in strength,
And the arms of his hands were made strong
By the hands of the mighty God of Jacob,
Even by the God of thy father who will help thee,
And by the Almighty who will bless thee.”

David, in the midst of his stormy and checkered life, could sing :

“ Jehovah made the heavens,
Honor and majesty are before him ;
Strength and gladness are in his place.
Let the heavens be glad, and let the earth rejoice ;
And let them say among the nations, Jehovah reigneth.
Jehovah will give strength unto his people,
Jehovah is the strength of my life
Of whom shall I be afraid ?
God is our refuge and strength.”

Isaiah, the prophet of hope and of victory, says :

In that day will Jehovah of Hosts become strength to them that turn back the battle at the gate.

He giveth power to the faint ; and to Him that hath no might He increaseth strength.

They that wait for Jehovah shall renew their strength, they shall mount up on wings as eagles, they shall run and not be weary, they shall walk and not faint.

Jehovah, through the mouth of Isaiah, says to us, as to the men of the prophet's day :

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"Fear not, for I am with thee; be not dismayed, for I am thy God; I will strengthen thee; yea, I will help thee; yea, I will uphold thee with the right hand of my righteousness."

Yes, walking with God means victory. Not only a victory sometimes, but always; not only in some things, but in all things; not only over some enemies, but over all enemies. We read God's wonderful promises so absolute and unqualified, and begin immediately to cut them down to what seems according to our narrow outlook, safe and reasonable. We desire, above all things, to be moderate and avoid eccentricities and fanaticism, and so we qualify God's promises to make them reasonable to our sin-blinded vision, and we find as a result the truth of Christ's words: "According to your faith be it unto you." Expecting little we receive little. Having but small faith, small things result. Looking for defeats, defeats come. Relying upon Jesus as a limited Saviour, we have but a limited salvation. Being saved out of six troubles, we do not look for salvation in the seventh. Redeemed from Egypt and led by way of the Red Sea, we doubt God's power to supply our needs in the wilderness. Although believing in the glories of the Canaan life, the life dead to self and hid with Christ in God, we

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have heard of the giants that live in the land, and of their walled cities, and instead of going up to take possession in the name of Christ, and in the power of His Spirit, we turn back from our Kadesh-Barnea to wander in the wilderness. Saved from the life of sin, we do not dare to trust Jesus to save us from all sin and to subdue all our enemies ; and so falling and rising, sinning and repenting, we live the wilderness life.

This is wrong, and should not be. Instead of paring down the promises we should pray that God would lift us up to where we can take them as they stand in all their simplicity and fulness. Christ's great sacrifice can have no other meaning than this, for surely the salvation purchased at such a cost cannot be the poor partial affair that we have known, while we have been looking for the hidden reserve in all the promises. Let us dare to take the promises as they stand, and believe them in their plain and simple meaning. Let us read them as though made by an earthly father to his children, and see what strength and beauty they will give to life.

An old Scotch woman was once reprov'd for being over-confident concerning the fulfilment of one of God's promises. To the reproof she replied : " If I am lost God will lose more than I shall. He says, ' that whosoever believeth on

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Him shall never die.' If I'm lost believing on Him, I'm only one poor soul, but if His word fail that is a great deal more of a loss." Let us take the promises in this spirit and see how they will transform our lives.

The Bible is filled with assurances of victory. And the victory promised by the Lord of lords, and King of kings, is no partial one.

When Zachariah was prophesying concerning Jesus Christ, he said :

Blessed be the Lord, the God of Israel,
For he hath visited and wrought redemption for his
people ;
To grant us that we, being delivered out of the hand
of our enemies,
Should serve him without fear,
In holiness and righteousness before him all our days.

Nothing partial, imperfect, intermittant or temporary about this salvation. The redemption is complete, the enemies are defeated, fear is banished, holiness and righteousness are assured, and that not for to-day only, when it may be that the sun is shining and we are strong and happy, but also for to-morrow, when the sky is cloudy and troubles overwhelm us ; yes, even to the end of our days.

The angel of the Lord said to Joseph : " Thou

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shalt call his name Jesus, for it is he that shall save his people from their sins."

Jesus said to His followers: Have faith in God, all things whatsoever you pray and ask for, believe that ye receive them and ye shall have them. Do you think that the soul that goes in humility to God with this promise, and asks for triumph and victory in the name of Jesus Christ, will be put to shame? God is not the God we have taken Him to be if He fails us here.

Paul, in sending his greetings to the Christians at Rome, said: But now being made free from sin and become servants to God, ye have your faith unto sanctification, and the end eternal life.

And to the Ephesians he wrote: Blessed be the God and Father of our Lord Jesus Christ, who hath blessed us with all spiritual blessings in the heavenly places in Christ, that we should be holy and without blemish before him in love. Put on the new man, that after God hath been created in righteousness and holiness of truth.

To the Philippians he wrote: It is God that worketh in you both to will and to work, for his good pleasure. Now, what do you think it is God's good pleasure to will and to work in your soul? Failure and stumbling and sinning?

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God forbid ; but surely righteousness and victory over Satan, sin and self. Paul in finishing his sentence gives God's purpose thus : That ye may become blameless and harmless children of God in the midst of a crooked and perverse generation.

His prayer for the Colossians is : That ye may be filled with the knowledge of His will in all spiritual wisdom and understanding, to walk worthily of the Lord unto all pleasing, bearing fruit in every good work, and increasing in the knowledge of God ; strengthened with all power, according to the might of His glory, unto all patience and long-suffering with joy ; giving thanks unto the Father who made us meet to be partakers of the inheritance of the saints of light ; who delivered us out of the power of darkness, and translated us into the kingdom of the Son of His love ; in whom we have our redemption, the forgiveness of our sins ; who is the image of the invisible God, the first-born of all creation.

Writing to the Thessalonians, he says : The Lord establish your hearts unblamable in holiness before our God and Father, faithful is He that calleth you, who will also do it. The Lord is faithful who will establish you and guard you from the evil one.

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To Titus he says: For the grace of God hath appeared, bringing salvation to all men, instructing us, to the intent that, denying ungodliness and worldly lusts, we should live soberly and righteously and godly in this present world, looking for the blessed hope and appearing of the glory of the great God and Saviour Jesus Christ; who gave Himself for us that He might redeem us from *all iniquity*, and *purify* unto Himself a people for his own possession, zealous of good works.

The writer to the Hebrews says: He is able to save to the uttermost them that draw near unto God through Him.

Peter writes: But, like as He who called you is holy, be ye yourselves also holy in all manner of living; because it is written, Ye shall be holy; for I am holy.

John continues in like strain: Beloved, now are we children of God, and it is not yet made manifest what we shall be. We know that if He shall be manifested, we shall be like Him; for we shall see Him even as he is. And every one that hath this hope set on him purifieth himself even as He is pure. Whosoever abideth in Him sinneth not; whosoever sinneth hath not seen Him, neither knoweth Him.

Jude writes: Now unto Him that is able to

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guard you from stumbling, and to set you before the presence of His glory without blemish in exceeding joy, to the only God our Saviour, through Jesus Christ our Lord, be glory, majesty, dominion and power, before all time, and now, and forever.

And many more like passages too numerous to quote in so brief a work.

The men who have turned the world upside down have been the ones who, in a simple and childlike faith, have taken these glorious promises to mean just what they say, and have gone forth to work out their own salvation, conscious that it was God that worked in them to will and to do of His good pleasure. Bernard, Melancthon, Luther, Knox, the Wesleys, Finney, Moody, and Muller, have all been men of this stamp—men whom nothing daunted, because they walked with God, and knew that around them and beneath were the everlasting arms, and that little and weak as they might be, nevertheless their refuge and help was still the eternal God. From Him they drew their strength, and to Him they ascribed their victory. They were holy men, and because holy they were humble. They knew that their holiness was not due to any innate goodness or purity, nor indeed to any developed or cultivated goodness,

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but to the indwelling of the Holy Spirit of God. The ground was holy about the burning bush, and so was that outside of Jericho upon which Joshua stood when he talked with the Captain of the Lord's host—holy because God was there ; and so God's temple, the human heart, is holy when the Master is there. There is, however, this difference, God does not come perforce into the human heart, but the human will must bring the heart into the right attitude toward God, before it can be made holy by the indwelling of the Divine Spirit. God can do nothing with the heart controlled by a defiant will. Paradox though it is : the finite will can set at nought the Almighty, and still it is true to-day as ever : "Behold I stand at the door and knock," and the soul that would reach its highest destiny and attain to its best development must open the door to the Master, and take upon itself His yoke, for this is the bondage that confers the truest liberty—this is the self-abandonment that brings the highest self-realization. Only thus can our souls become what God intended they should be, and only thus can the divine image, almost effaced by sin, be restored to its true place in our lives.

The true self is not the baser self. The noblest act you ever did, the loftiest and purest

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thought or emotion of your soul, the deepest, sweetest, tenderest, most self-forgetting deed of your life, the time you seemed carried out of yourself and did what you never dreamed you were unselfish enough to do; that, and that alone, is your true self—the self that was created in the image of God. Our souls are God's and not satan's. Our redemption is not an effort to wrest from satan something which is his by right. God is not the intruder and the usurper; but it is as though the black tents of evil had been pitched on the white fields of light, and satan's trenches had been found day after day, farther and still farther encroaching upon God's ground. Satan is the invader, evil is the foreign thing. Satan has enslaved us, and when we have broken the chains of slavery we too often allow him to deceive and cheat us of our heritage. If we will but believe it, and act as if we did, we shall, like the Children of Israel, see our Egyptians dead upon the seashore, for in the moral and spiritual realm nothing need be that ought not to be. As the Israelites marched off from slavery the records say they "saw the Egyptians dead upon the seashore." Imagine their thoughts as they saw the dead bodies of their cruel and implacable foes lining the shores of the sea, and their humid faces upturned to

Victory

the merciless skies. There lay the tyrants who had scourged and beaten them, and had made their lives bitter with hard bondage, powerless, dead. No more tyranny or slavery, for their tyrants were cold and helpless in death. The same power that freed them from their taskmasters can free us from ours. "Not by might, nor by power, but by my Spirit," saith the Lord. "I live, yet not I, but Christ liveth in me." "Jesus Christ the same yesterday, to-day and forever."

What is your tyrant? It matters not what nor how powerful it is, God is mightier; and, if you wish, you may see it dead as they saw theirs.

Phillip Brooks used to say: "There is but one real and true strength in the universe, and that is God's strength, and no man ever did any strong thing yet, that God did not do that strong thing in him."

Pharoah was the greatest and proudest monarch of his day, but he was overwhelmed by a look from God. Pharoah's ruin may be traced to his pride and selfishness, as revealed in his insolent question: "Who is Jehovah, that I should serve Him?" and all the tyrants in human life, through all the ages, have their root and life in this same pride and selfishness. There is a wonderful power to exorcise evil in those beautiful words

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sent by Paul to the Christians at Colossae : "Ye are dead, and your life is hid with Christ in God." Repeat them again and again, whisper them a thousand times a day, if need be, wrap them about you as a mantle, hurl them at temptation, rest in them, believe in them, and triumph is yours. They are an all-sufficient answer to the worst that satan can do or suggest.

This victory, which results from walking with God, is a persistent one, lasting clear down to the swelling of the Jordan, "even unto old age I am he, and even to hoar hairs will I carry you." "Yea, though I walk through the valley of the shadow of death I will fear no evil ; for thou art with me." Walking with God through the valley of the shadow of death is the certain outcome of a life that is hid with Christ in God.

At the close of a hard fought day on a distant battlefield a soldier lay dying. The Red Cross nurse as she passed heard him shout, "Here!" Thinking she was called, she stopped, and stooping down asked what she could do. Lifting his feeble hand with all his remaining strength, he whispered, "Hush, they are calling the roll in heaven, and I am answering to my name." Bending still lower, she again heard him whisper, "Here!" and his soul went out to meet its God.

Victory

The world recedes ; it disappears !
Heaven opens on my eyes ! My ears
With sounds seraphic ring ;
Lend, lend your wings ! I mount ! I fly !
O grave ! where is thy victory ?
O death ! where is thy sting ?

The writer of the 23rd Psalm speaks in the third person, when declaring that the Lord is his shepherd, and is leading him beside the still waters, and supplying all his wants in this life ; but as he comes to talk of the valley of the shadow of death he instinctively changes and uses the second person. He no longer talks *about* the Lord, but *to* Him. It is as though conscious of a growing need as the shadows deepen in the valley, he creeps to the side of the Master, and looking up trustfully into His face, he whispers : "Thou art with me." No valley can be dark, and no road rough to the soul that utters that most lifeful, inspiring word : "Thou art with me." "Jesus with us," is the balm that brightens all. Some years ago the writer said to an old saint, who had sat in an invalid chair for years : "You must sometimes find it tiresome and dreary here." "No," quickly responded the old lady, "for Jesus is always with me." Sometime during that night, no one knows when, God's messengers came for her to go home, and

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they found her ready, with her lamp trimmed and burning. In the morning her friends found the poor, worn body in its wonted place, but the soul had passed through the valley of the shadow to the home of the undefiled.

God is looking for men and women to walk with Him ; men and women whom He can trust, whom He can fill with His spirit, and endue with His power. Would it not be glorious to be one of them ?

WHAT DOTTH THE LORD REQUIRE OF THEE,
O MAN, BUT TO DO JUSTLY AND TO LOVE
KINDNESS, AND TO WALK HUMBLY WITH THY
GOD.

SURSUM CORDA.

Weary hearts ! weary hearts ! by the cares of life
oppressed,
Ye are wandering in the shadows—ye are sighing for a
rest.
There is darkness in the heavens and the earth is bleak
below,
And the joys ye taste to-day may to-morrow turn to woe.
Weary hearts ! God is rest.

Lonely hearts ! lonely hearts ! this is but a land of grief ;
Ye are pining for repose—ye are longing for relief ;
What the world hath never given, kneel and ask of God
above,
And your grief shall turn to gladness, if you lean upon
His love.
Lonely hearts ! God is love.

Restless hearts ! restless hearts ! ye are toiling night and
day,
And the flowers of life, all withered, leave but thorns
along your way ;
Ye are waiting, ye are waiting till your toiling all shall
cease,
And your ev'ry restless beating is a sad, sad prayer for
peace.
Restless hearts ! God is peace.

Enoch Walked with God

**Breaking hearts ! broken hearts ! ye are desolate and
lone.**

**And low voices from the past o'er your 'present ruin
moan ;**

**In the sweetest of your pleasures there was bitterest
alloy,**

**And a starless night hath followed on the sunset of your
joy.**

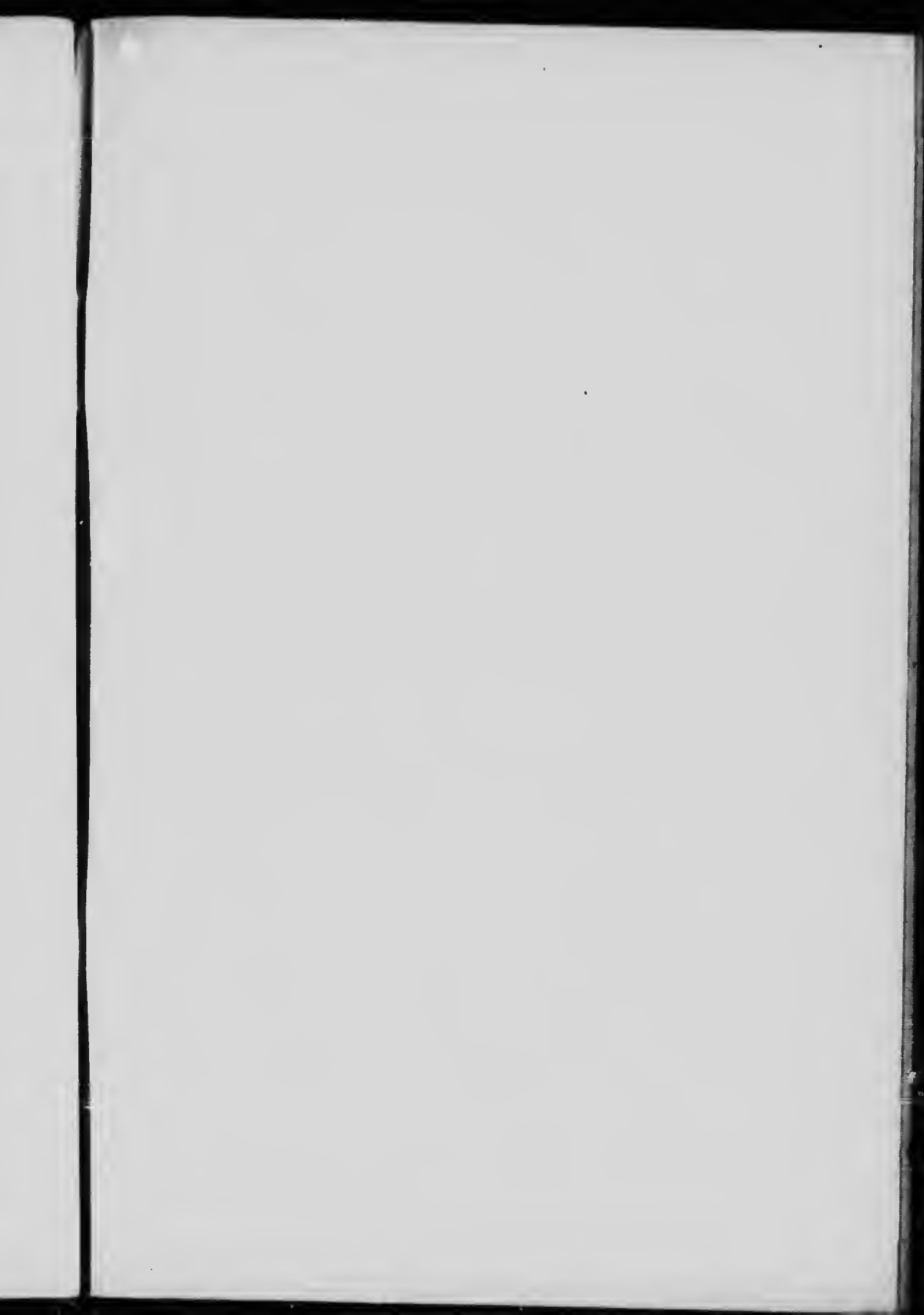
Broken hearts ! God is joy.

**Homeless hearts ! homeless hearts ! through the dreary,
dreary years,**

**Ye are lonely, lonely wanderers, and your way is wet
with tears ;**

**In bright or blighted places, wheresoever you may roam,
Ye look away from earthland and murmur, "Where is
home ?"**

Homeless hearts ! God is home.





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