

Living Water

Call unto me, and I will answer thee, and shew thee great and mighty things, which thou knowest not."—Jer. 33:3.

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Walking With God

FROM A SERMON BY R. A. TORREY*

Enoch walked with God—Genesis 5:24

HERE we have, stated very briefly, plainly and simply, the secret of abiding peace and abounding joy and abundant victory, in war times—and all times. To me this is one of the most fascinating and thrilling verses in the Bible. From the first time of reading it, it has lingered with me. It seems like a strain of music from some heavenly world, rather than a plain historical record of a human life on this commonplace earth.

The position in which we find this verse in the Bible is very significant. The chapter belongs to a very olden time—about a thousand years before the flood. There is a very monotonous statement of how one man after another was born, lived so many years, begat a son, lived so many more years and died. Then Enoch is brought into the story, and the record begins in the same way and goes on and seems about to end the same way as the others, when suddenly there comes this fresh breath from heaven. After that, the story goes right on again. Isn't there something for us to learn today from this story from that old, old time?

Remember, it was not on a few rare occasions of spiritual exaltation, but for three hundred years, in this humdrum world, living a family life as we do, that Enoch walked with God. And then one day he was not, for God took him.

Now three things I want to make plain. First, what it is to walk with God; second, some results of walking with God; and third, what we must do to get into just such a walk today; for it is possible for us to so live that what was written about Enoch may be written about us.

What does it mean to walk with God? To walk with God is to live your life in the consciousness of God's presence; in conscious companionship with God. To have with you every day, as you go about your daily affairs, the realization that God is with you, so that you talk to Him and have Him talk to you, and sometimes be silent with Him in a silence that is far more meaningful than talk. To walk with God is to have the constant consciousness of companionship with God.

What are the results? First, great abounding joy. The Psalmist says, "In Thy presence is fullness of joy." Do you think he was speaking entirely about the future? I am sure he was not. Right here, to-day, and as you go about your work, in His presence is fullness of joy.

One of the sweetest joys of earth is congenial companionship. Who would not rather live in a hut with congenial companions than in a palace with disagreeable ones? Who would not rather live on a bleak and barren isle with real Christians, than in the fairest land the sun ever shown upon with infidels and blasphemers and libertines and drunkards and robbers? Is not one of the brightest hopes and gladdest joys of heaven the *society* of heaven, especially the society of God the Father and Jesus Christ the

Son? Rutherford exclaimed, "I would rather dwell in hell with Thee than in heaven without Thee, for if I were in hell with Thee it would be heaven to me, and heaven without Thee would be hell." If we have this conscious companionship with God in our present life we have two heavens; the future eternal heaven to which we are hastening, and the present one. Oh, the joy of the sweet, glad, wondrous consciousness of the companionship of God every day of our life!

Most of us who are old enough to know—all, I hope, will know—the joy of walking and talking and sometimes keeping still with the dearest loved one we know on earth. But this is nothing to the joy of walking with God and talking to Him and having Him talk to us. The companionship of God is infinitely better and dearer and more glorious than any earthly companionship. Remember I said it was not in a few exalted moments and experiences only that Enoch walked with God, but in his daily life, for three hundred years, day by day—and we may walk with God as we go about our daily work.

Away back in the middle ages there was a country lad, a very raw and awkward youth, who seemed to break everything he touched, but one day the thought came to him that God was everywhere, that he might have conscious fellowship with God every day and hour of his life and live in all things to the glory of God; and that thought transformed his life. He went to live in a monastery where he had very humble work, for they sent him to the kitchen to wash the pots and kettles, but in the midst of his menial toil Brother Lawrence "practiced the presence of God" and that kitchen became such a wonderfully glorious place that noblemen and kings traveled hundreds of miles just to meet Nicholas Herman and hear him talk as he practiced the presence of God in the kitchen as he worked. How the plainest things are sanctified and glorified if we practice the presence of God! That is the secret of abounding joy.

The second result is a great sense of security, abiding peace. The same Psalm says, "I have set the Lord always before me: because He is at my right hand I shall not be moved." Of course not! How could He? War may come, pestilence, famine—what matter. If God be for us—not only for us but with us—who can be against us? Oh friends, if we live in the power of that thought we shall have unruffled calm, undisturbed peace, no matter how war increases, no matter how near it comes to our doors, no matter if its thunderbolts strike in our own homes, we shall hear God saying, "Fear thou 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 righteousness." You may be surrounded by evil men, there may be thugs on the street, there may be burglars in the house—yes, our wrestling may not be against the material but against the principalities and powers of darkness—but we can say, "The Lord is my light and my salvation; whom shall I fear? When the wicked, even mine enemies and my

*This sermon, printed by permission of Dr. Torrey, may be found complete in his volume of sermons entitled "The Voice of God in the Present Hour."

foes came upon me to eat up my flesh, they stumbled and fell. Though an host should encamp against me, my heart shall not fear: *though war* should rise against me, in this will I be confident." Is it any wonder the Psalmist went on to say, "One thing have I desired of the Lord, that will I seek after; that I may dwell in the house of the Lord all the days of my life, to behold the beauty of the Lord." The secret of abiding peace is conscious companionship with God.

The third result is spiritual enlightenment. The secret of having an open eye to the profoundest truth is companionship with God Himself. Take this man Enoch, there is no record that he was a great scholar—I am sure he was not a "higher critic"—Yet we are told in Jude that far away in that olden time, thousands of years before Christ, Enoch saw the truth of the second coming; the only man of his day, I presume, that did. Why? Because he walked with God. He had the spiritual enlightenment that comes of walking with God.

In questions of the spiritual domain, the important thing is not what do the great scholars say, but what do the men and women who walk with God say? I would rather have the opinion of some humble washerwoman or some ignorant laborer than the opinion of a theological professor, if the former walked with God and the theological professor did not. If I went to anyone to learn something about the Word of God I would not inquire how much knowledge he had of philosophy or psychology. I would ask, does he walk with God? In the things of God, in the things that are eternal, in the knowledge that really counts, the condition of wisdom and understanding is fellowship with God.

The next result of walking with God is purity of heart and life. So many things that we have tolerated become unthinkable when we see them in the white light of God's presence—so many things that we do under cover of night, or that we do in the day time, we would never dream of doing if the thought that God is with us possessed us.

I had a friend who was converted when he was thirteen or fourteen and joined the church, but he was very profane. He could not overcome his propensity to profanity. Even some of the ungodly men he worked with rebuked him. Often when the covenant meeting came he would think he would ask them to take his name off the church roll. Once, when a man, well instructed in the Word of God, was supplying the pulpit, this man went to the preacher and asked his advice. "Charlie," he replied, "would you swear down there in the foundry if your father was around?"

"No. I could not swear if my father was about."

"Well, tomorrow when you go to work, remember all the time that God is there."

All next day, as he went about his work, that thought of God's presence was with him and to his amazement, as he went home at night, he realized that he had never sworn once. How many things that we do—say—think—we would not do if we lived in the consciousness of God's presence with us.

The next result is closely akin to this—great beauty of character. We become like the people we associate with. How like their fathers and mothers children become. I think if I had met a number of men and knew them well, but had never met their wives, and their wives were gathered together in a room by themselves, I could pick the wives of those men; husbands and wives grow so strangely alike. So if we associate with God we become like Him. When Moses came down from the mountain where he had been for forty days alone with God, his face shone. So if we spend time with God, the beauty of His life will illumine and glorify our lives. If we spend our time with Him, right in the midst of our ordinary labor, our characters will shine with a heavenly glow and glory. We reflect as in a mirror

the glory of God; we will be changed into the same image.

The next result is eminent usefulness. It is the quiet, unnoticed, potent influence of a holy life that counts. Enoch wrought more for God, by just walking with God, than Nebuchadnezzar who built the marvellous structures of Babylon or the Egyptian monarch who built the pyramids and the sphinx to amaze and mystify coming generations. So today, the men and women who walk with God do more than Fulton, Morse, Stevenson, Tesla, Edison, or any of the political reformers with all their fair-appearing schemes for transforming this world into an earthly paradise.

Yet there is another result of walking with God that is far better than all these; that is that you *please God*. We read in Hebrews 11, that Enoch had this testimony, that he was "well-pleasing" to God. God wants our service, but He wants our companionship more. You remember Martha and Mary. Martha was occupied with service for the Lord Jesus, but Mary was occupied with the Lord Jesus Himself, and He said Mary had chosen the better part. I think we are not as much concerned as we ought to be with pleasing God; we look at things from the human standpoint. I do not think we can get much beyond the catechism, "The chief end of man is to glorify God." He wants your society.

And, what is more, the eighth result is we shall spend eternity with Him. "Enoch walked with God and he was not, for God took him." If we walk with God here, we will spend eternity with Him yonder. If we do not cultivate the society of God here, how can we be fit for His society hereafter?

What must we do if we are going to walk with God? First, put our trust in the atoning death of Christ on the cross of Calvary. In the passage about Enoch in the New Testament, it says, "By faith Enoch walked with God," and if you look at the verses immediately preceding you will see that faith means faith in the atoning blood. God is holy, you and I are sinners, there is that great chasm of sin between us, so there is no getting to Him, and so of course no walking with Him until that chasm is bridged—and that chasm can be bridged in no way except by the atoning blood of Christ: "Without shedding of blood there is no remission."

If you have companionship with God without having come under the atonement, the companionship would not be joy, but agony beyond all description. Even the seraphim (the word means burning ones, burning in their intense holiness) in the presence of God, with twain of their six wings cover their faces, and with twain their feet, and cry, "Holy, Holy, Holy, is the Lord God Almighty!" But if we take the testimony of this Book about the blood of Jesus Christ, every sin of ours, past, present and future, was laid on Christ on Calvary and blotted out. He became sin on our behalf in order that we might become the righteousness of God in Him. We do not even have to veil our faces as the seraphim do. We can come into His presence and say, "Abba, Father." Some people are afraid of God. But the one being in the universe I am not afraid of, the one being I would tell everything to (of course He knows it anyway), the one I could go over every detail with, is GOD. The child of God need have no fear. But if it were not for the atoning blood of Christ this could not be so.

Yet to have fellowship we must obey Him (John 14:23). There must be absolute surrender. We must cultivate the Father's presence; that is we must "practice the presence of God."

Don't you want to walk with God? God is asking us to walk with Him. If we accept the invitation, He will go on walking with you, until as someone said about Enoch, one day he walked with God so far he did not come back; and so you will ever be with the Lord.—*China's Millions*.

WARNING AGAINST SELF-DECEPTION CONCERNING SIN

A. M. HILLIS

"Be sure your sin will find you out." (Numbers 32:23.)
 "Though they dig into hell, thence shall mine hand take them; though they climb to heaven, thence will I bring them down; though they hid themselves in the top of Carmel, I will search and take them out thence; and though they be hid from my sight in the bottom of the sea, thence will I command the serpent, and he shall bite them." (Amos 9: 2-5.)

THE argument from analogy in one of the most convincing for the truth of revelation. A thoughtful scholar has declared that nature has all the appearance of having been designed for the illustration of Divine truth. There is certainly a marvelous likeness between the natural and the spiritual realm.

I. Our text brings us face to face with natural law.

Philip Brooks declared, "Natural laws are the hands of God executing His will." Now here is a truism stated with all the solemnity of death. Why? Because men do deceive themselves about the results of a life of sin. They deliberately shut out from their vision of the future the natural results of their own sins.

"Be not deceived." Law is law, stern, unbending, inexorable! Fire will burn whether we believe it or not; water will drown; cold will freeze; heat will melt. They ask nobody's permission. Contrary opinions will not change the facts. Sowing will produce a harvest like the seed. If men believed this as a spiritual fact, they would probably not live as they do.

II. God is not mocked.

You may persuade yourself that you can "walk on hot coals and not be burned," that you may practice sin and not suffer from it; but you cannot make a fool of God. His laws will never be revoked to accommodate our foolishness. All our brave pretences do not deceive Him.

A sowing of wild oats does not and cannot bring a good harvest, no matter how much one wishes that it would. A reckless and dissolute youth is followed by a miserable and premature old age. Indolence, extravagance, and prodigality bring poverty, ruin and disgrace.

Men have always been saying, "How doth God know, and is there any knowledge in the Most High?" Or with impudent Pharaoh, they exclaim, "Who is Jehovah that I should hearken unto His voice?" Before Pharaoh was done with his little enterprise, Jehovah let him know who He was. And before any of us have gone very far in our eternal career we shall find out, that God knows and that He hates sin, and that "Justice and judgment are the habitation of His throne." Men cannot mock Him, or cheat Him, or elude His judgments.

III. Consider the spiritual law.

"Whatsoever a man soweth that shall he also reap. He that soweth to his own flesh, shall of the flesh reap corruption." The word "flesh" here means depravity, the desires and promptings of the carnal nature. Sowing to the flesh means giving one's self up to the gratification of his depraved desires. He who does it inevitably reaps a harvest of damnation.

Take Pharaoh for an illustrative character. While God was acting on the wicked king and nation by the awful apparatus of plague and prodigy, it is said, that Pharaoh hardened his heart; but it is also often said that God hardened his heart. Now did God actually act to strengthen and confirm the obstinacy of Pharaoh—or did He simply leave him to the workings of his own heart? The latter seems to be more in harmony with the revealed character

of God. It is at variance with His love and mercy to suppose Him urging on the wicked in his wickedness, or bringing any force to bear on the ungodly, which shall make them more desperate in rebellion. God willeth not the death of any sinner. Pharaoh sowed obstinacy, willfully and persistently. God simply withdrew the restraint of His grace and left him to his own way and the natural consequences thereof. He let him reap the harvest he has so diligently sowed—obstinacy and infidelity and hardness of heart. Pharaoh pursued his mad course to ruin across a devastated country, and the corpses of the first-born, over the warnings and commands of God and against the protests of the two best preachers in the world.

We may conclude that God destroys no man. Every man, who is destroyed, must destroy himself. The Holy Spirit strives with every man. Conscience is but the voice of Deity heard above the din of human passions. But let a man purposely sow resisting and stifling of conscience and willingly grieve the Spirit. Soon the voice of conscience will be feeble, and there will be less difficulty in resistance. Temptation will have renewed force, while the power to withstand it will be less. And this goes on to the fullness of harvest—an awful Satanic ability to resist God, so that, though there must be a mighty interference of God for the salvation of a man, there need be none at all for his damnation.

Man sows for himself the seed of impenitence, and reaps an utterly impenitent heart. He grows confirmed in wickedness. Warnings have less power to arouse. The solemnities of judgment lose their might to alarm. Hell no longer affrights. His dead sensibilities are only the thickening harvest of which he himself sowed the seed. Men sow neglect of God and omission of prayer. The resulting harvest is that "God is not in all their thoughts." They travel on toward the Judgment, "having no hope and without God in the world."

Now if through the working of natural laws, men proceed naturally from bad to worse: if resistance produces more resistance, and obstinacy more obstinacy, and indulgence more indulgence, and stifling of conscience more deadening of conscience, are sinners, marching across the wide waste of worldliness and obduracy and impatience and hardness of heart, and forgetfulness of God, and foolhardiness, and recklessness of judgment and ultimate damnation, anything more than sowers reaping the bitter fruit of their own husbandry? They are all living witnesses of the truth of the text.

But there is also the bright side of this solemn truth. "He that soweth to the Spirit shall of the Spirit reap life everlasting." "Sowing to the Spirit" means opening the whole moral being to the Spirit's incoming in sanctifying and keeping power. If a man responds to his conscience, and walks in the light of truth, and yields to the promptings of the Spirit, he comes into the blessed habit of being Spirit-led, Spirit-filled, and Spirit-guided. He will come to live in the atmosphere of prayer. The unseen world will be a reality to him, and God will seem to be in talking distance of his soul.

So God's blessed law works both ways—against us, if we yield to depravity, to our eternal undoing; but for us, if we accept and live sanctification, to our eternal life.—*The Revivalist.*

Not one ounce, not one grain-weight more is laid on me than He hath enabled me to bear; and I am not so much wearied to suffer as Zion's haters are to persecute.—*Rutherford.*

Remember that the club offer is still on for *Living Water.*

LIVING WATER

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EDITORIAL

WEEKLY TEXT

"We which have believed do enter into rest."
Heb. 4:3.

THE DOOR OF HOPE—NASHVILLE

We want to commend this institution to the sympathy, the prayers, and the support of our readers. It is a rescue home for fallen girls of all classes. Through the past years the Lord has greatly blessed in the work of this home; especially in the salvation of the girls and the transformation of their lives. Within the past four years two hundred sixteen girls have been cared for, and one hundred two small children. The managers, Mr. and Mrs. J. L. Roby, are earnest, devout Christians, and have a special interest in every girl and from every viewpoint. They are intensely interested in the salvation of their souls, and this is of vital and supreme importance; for without this inner transformation there will be but little change in the life. When God works in the heart and applies the cleansing Blood He changes the nature, and the individual is possessed by new desires and ambitions. There is the desire to be pure and to live a clean, upright life.

One thing especially impressive in the Door of Hope is the spirit of harmony and love that prevails among all in the home. There is a beautiful love and sense of respect for the managers and all in authority. The girls all seem to love one another and to be happy and contented. This is not true of many institutions of this kind, and cannot be true of any unless the spirit of Christ permeates the lives.

Will you not take this home upon your hearts and into your prayer life? It is another opportunity to be a blessing to those with whom you may never come into personal contact, but whom you will meet in the glory world.

At this time the home is in need of financial help. We are sure you will make no mistake in sending a contribution. It will be wisely and economically used in a way that will prove a blessing to a goodly number. Those who have this work in charge have borne a heavy burden; but have done it as unto the Lord, and as a privilege of service. They have done it cheerfully for the sake of sin-stricken, helpless ones for whom Christ died. Ask the Lord if He would have you help in this good work.

Perhaps you can send a barrel of vegetables, a box of fruit, some clothes, or something else useful. You can write, send check, or supplies to Mrs. J. L. Roby, 613 Fourth Ave., S., Nashville, Tenn.

THE NEEDS OF THE TIMES IN WORLD EVANGELIZATION

From a field so broad and far-reaching doubtless some are wondering what is the paramount need at the present time. In the great war now going on the demand is for men and money; but in this issue it is neither, primarily, but it is something that every child of God can give. The pleading cry, and the studied decision from everywhere is that the most important need of the moment is *more prayer*. There is a most urgent appeal for every church member to enter into regular, systematic intercession for definite workers, for definite work with which they are familiar or about which they know something; then for the work at large and for all missionaries. Think what such united effort would mean. It would put behind every missionary and every worker on the foreign field a praying band of hundreds of people. It would give to every school, every orphanage, every medical dispensary and every other institution of mercy and helpfulness a force of intercessors whose united petitions would enlarge the work and the sphere of the institution in a marvelous manner. Backed by this volume of prayer the gospel messages would have a new force, an enlivened vigor, and would appeal to heathen hearts as they never have before. Souls would turn from darkness—this appalling darkness—and be born into the kingdom of God in numbers never realized before. The results of such united prayer can not be estimated. Never until the home land of the soul is gained could there be known the results of such intercession; but over there the records are kept by One who is infinite in comprehension and who calculates values by methods unknown to the mercenary calculator.

But this blessed achievement will never be attained till all Christians make sufficient sacrifice to lead this *not easy, yet glorious* life of intercession. Think of what this would mean in the life and the experience of the individual child of God. How blessedly it would react upon his own life, how it would bring him into a richness of fellowship with Jesus, how it would enlarge his vision and broaden the sphere of his living. He would be world-wide in his influence upon the lives of men and women, he would no longer just live in his own little domain, but he would be "a part of the forces that God is using for the uplifting of the nations." Wonderful thought, and marvelous privilege thus given by our loving Father who permits us to be co-workers with Himself.

But is the thought of privilege, however hallowed this may be, the only thought? No, there is that other and highly important matter of opportunity—the opportunity of the ages presents itself to the Church of today. This very matter of prayer is an opportunity unparalleled in greatness; and this gives rise to the construction put upon the word *opportunity* by those who are interpreters of the terms relating to Christian life and activity. They unhesitatingly say that opportunity means responsibility. Then we are face to face with the fact that the world is our own responsibility—it is on our hands. It is then not a question of mere choice, but it is incumbent upon us to assume the responsibility that is ours by virtue of our relationship to Jesus Christ. If we are his children we will desire to be obedient children serving Him unto *all pleasing*. If we are obedient to Him the world will become our responsibility. We can truly voice the thrilling expression of John Wesley, "The world is my parish."

There is at this time a special demand upon the Church for prayer in view of conditions brought about by the terrible war. This war is so widespread in its effects upon world evangelism, and its ravages have indeed been destructive and continue to be appalling.

The missionaries who have been sent out by the countries now engaged in war are in so many instances without proper support. So many native preachers and workers are enlisted in the war; there has been so much destruction of mission property, and so many things have arisen to discourage; but God is on the throne still, and it is ours to look to Him, trust Him to vindicate his own cause, and be faithful in the work committed to us. How terrible if we prove false to the trust left to us as His disciples. Suppose He were to come today would He find us faithful to our privilege and our responsibility? He is ever and always a faithful, covenant-keeping God.

THE SOUL'S TRUE HOME

BY J. H. JOWETT, D.D.

"God is my witness, how greatly I long after you in all the heart of Jesus Christ."—Phil. 1:8.

THE apostle lived in the heart of Jesus Christ, and from that wonderful home of the Lord's love he longed for the salvation of others. From the heart of Christ he sought the hearts of others. He first of all sat down at the table of his Savior's love, and feasting on the incomparable bounties of grace, he longed that all men should be his fellow-guests and share the wonderful privileges of the feast. Yes, it was a guest calling for other guests, and it was a call from the very heart of the Lord. Everything the apostle said and did carried the fragrance of his eternal home. Everything was a home-call from the heart of Jesus Christ.

If we alter the apostle's words, inserting words which give him another centre and another standing, we shall see how deadly is the impoverishment. Let us make this alteration: "God is my witness, how greatly I long after you all in the example of Jesus Christ." We have made another world! In the first place, I do not think that an example would ever have created such an impetuous current of influence as would have filled the apostle with ardent longing, and driven him in sacrificial ministry to the ends of the world. He had not been saved by an example. He had been saved by something which could never be imitated, even by the atoning death of the Son of God. And an example is not the fundamental need of any of us. What is the good of bringing in a ruddy athlete to one whose bones are broken and who is lying in physical ruin? What use is it to bring in a Paderewski to one whose hands are withered? What do we accomplish by bringing a sweet little child into the presence of a leper? No, it is not a fine example we need, but a Savior's heart, a Saviour who will give his life for us that we may share the power of his resurrection. Paul longed after others in the heart of Jesus Christ.

Or alter the apostle's words in this way: "God is my witness, how greatly I long after you all in the ethical teaching of Jesus Christ." No one exalted the moral ideals of Jesus more than the apostle Paul. But to him they were not "the heart of Jesus Christ," and Paul did not dwell there. Paul did not make his home on the Galilean hill where Jesus taught his disciples. He made his home on that other hill, "outside the city wall." He visited Galilee; he lived on Calvary. He sat on the Galilean hill, and he listened and revered, and then he hastened back to Calvary. His longings for others were not born in Galilee, but on Calvary. In Galilee he found light; at Calvary he found life. All Paul's "beginnings" were "at Jerusalem." Yes, his heart was at the Cross; it was there he found the heart of the Lord, and there was born the passion to carry the good news throughout the world.—*World's Crisis*.

"Men say I ramble," said Rowland Hill, "but if I ramble it is because you ramble and I must ramble after you. They say I do not stick to my subject, but, thank God I stick to my object—to win your souls to God."

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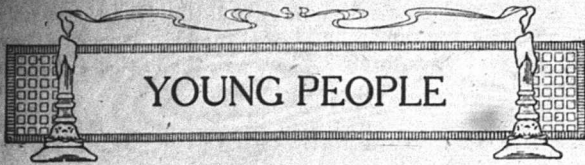
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(Concluded from last week)

Aunt Clara paused a few moments, and her face grew grave and sad. Frances, you know how it is on a beautiful summer afternoon, when the bright sky suddenly becomes overcast, and nothing looks natural in the weird, darkening atmosphere? Everything seems deathly quiet for a little while. People feel like speaking in whispers. There is a puff of cold air as we wonder where it comes from on the summer day, and then with a roar the storm is upon us raging, tearing violently. When it is all over we sometimes find old forest trees uprooted. Sometimes it is a promising young fruit tree that has grown symmetrically and beautifully for years, that lies prostrate—a stricken dying thing.

This is what always comes to my mind when I look back at that dreadful spring in Weston. There began to be little whispers; people were puzzled and doubtful, and then suddenly we all knew that a cloud of disgrace hung over the Whitfield home.

It was Annette, pretty, high-spirited, young Annette. Her parents were crushed, and Mrs. Whitfield lay on her bed for weeks dangerously ill. Even the most intimate friends were turned away from the door. The family shut itself in from the outside world, and only Mr. Whitfield, looking white and old, went to and fro. He soon sold out his business at a sacrifice and moved to New York, where they still live.

Mrs. Whitfield was an invalid for four or five years, confined to her room, her mind somewhat affected. The girls devoted themselves to her, for she needed constant care all the time. When she died most of them showed the effect of those long years in the sick room, I was told. Our pastor held the funeral service, and he said that you would hardly have recognized the two girls in the pale, slender young women who sat by the coffin.

Sylvia married very quietly the next year and moved to another state, and Annette lived on with her father, keeping house for him. I was in New York about that time and made up my mind that I would go and see my old friend, even if she shrank from me, for my heart went out to her. She was really glad to see me, for she lead a very lonely life. When I threw my arms around about her she broke down and cried like her heart would burst. She made me stay with her a week, and we were together all the time, even sleeping in the same bed.

The night before I left we lay talking far into the morning hours, and of her own accord. Annette opened her heart to me. She talked to me freely about the terrible thing which had come into her life, wrecking and ruining it before she was twenty years old. "I was so young and silly and vain, Clara," she said. "Vanity lay at the bottom of it all. I was not a girl who had specially evil or unclean desires. But I was so fond of admiration, and so in love with the beauty of my own person that I was blind to the danger into which that leads a girl. I do not want to say a bitter word against my poor mother, but Oh, Clara, if she had been like your mother, I believe with all my heart that I would be what you are today—the happy, respected wife of a good man, the beloved mother of little children.

But you know how my mother dressed us. Our dresses were so short, our silken hose and dainty shoes were so attractive, that I got into the habit of having people notice and admire my body. And then as we grew older she made our evening dresses very low, with mere bits of silken strips over the shoulders often, and I became used to having my neck and arms exhibited to the gaze of my boy friends. My mother didn't know she was slowly and surely destroying my modesty, and that she began it when I was only a child. I believe that she chose for me the downward part when she entered me in that dancing school at the age of ten. I know that the course of our lives as a family was changed from that time.

Father was doubtful about it. He was an official in the church, you know, and the minister talked very plainly to him about it. But mother's head was set, and father gave in. And then followed things in our lives which neither of them had ever done—card parties, theaters, balls, with carriage rides to and from these places. What a dreadful thing to put those who are still children in such places of temptation. Well, it is done, and I am a monument of what vanity and worldliness have done for a gay, careless thoughtless girl. How I wish I could warn mothers so that they would dress their little girls simply and moderately, and in such a way as to cover rather than display their bodies. How I would love to plead with them to keep those children out of the artificial atmosphere of the dance parlor, even if it is in their own homes. How I long to hold up before them a sane, natural, and Christian ideal of what is really a good time for young people, though all of it is too late to help me.

I left next morning, Frances, and my heart ached as I turned for one more look at the pale, wistful face of my old friend and playmate. I was leaving her behind in the big, cold city, where she hardly knew a person, and I was going back home to friends, loved ones, my husband and two little ones. How grateful I was to the parents who had so wisely chosen for me. They had kept my feet in such a peaceful and safe path. And I praised God from the depths of my heart for a Christian father and mother who had not been swept off their feet when a tide of worldliness had rolled in.

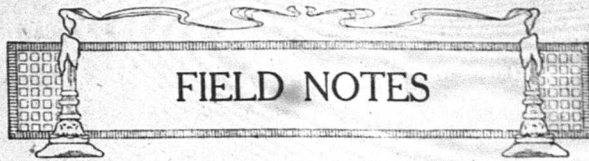
You see, Frances, the devil always gives us his best fruit. And as we look at those who are being led by him, we suppose the good times are going to go on forever. The thing we don't see is what David speaks of in the Seventy-third Psalm. And that is that those who have shut the Lord out of their lives may prosper, and get the best out of life for a long time, but all the while *their feet are in a slippery place*. You know how it is when one stands on a slippery place. He may manage to keep pretty secure and steady for a while and then suddenly, without warning, his feet have slipped and the crash has come. On the contrary, God promises better and better things for us as the days go by. And what you need to do, my dear child, is to give Him your whole heart, and put your life in His loving hands. He not only saves us in the world to come, but He saves this present life for us, Frances, preserving it from disaster, and crowning it with loving kindness. I am praying for you, my dear, that you will make Him your choice.

It had grown dark outside, and the room was only lighted by a soft glow from the grate. Aunt and niece sat in silence a little while, then Frances rose and put her arms around the older woman's neck.

"Thank you, Aunt Clara, you have helped me," she said. "I want you to keep on praying for me, and I, too, am going to ask the Lord to help give myself and my all into His care."

COUSIN EVA.

THE END.



Large audiences are attending the Billy Sunday meetings in Atlanta, and much interest is being manifested.

The Alabama District Assembly, Nazarene Church, is in session at Florence, Ala. Rev. J. W. Goodwin is presiding. He will also preside over the Georgia assembly at Donalsonville, Ga., next week.

Make some of your friends a present of *Living Water* for one year at 75 cts. Or you can make five such presents for \$2.50 on our club proposition.

FT. RILEY, KANSAS, GOSPEL TABERNACLE

We are planning in the immediate future the erection, at Junction City, Kansas, the principal resort town for the Ft. Riley and Camp Funston soldiers' training camp, of a Gospel Tabernacle, where meetings will be held nightly especially in the interest of the soldier boys. There are some 50,000 men now at this great camp.

Our plan is to keep open house for these boys day and night, and as far as possible to establish a sort of spiritual clearing house arrangement between the Christian home and the boy whose mother or sister or wife is praying for him.

Home folks who have boys at either Ft. Riley or Camp Funston, if they will write us, giving the boy's name with his company and regiment, we will plan at the very earliest day possible to get in touch with him and do all in our power to be a blessing to him in his religious life.

Address all communications to Rev. Wm. H. Lee, Superintendent, 1216 N. Washington Street, Junction City, Kans.

We are glad to be able to report victory in the Nazarene Church at Hartford, Conn. We have just moved into our new church quarters. On last Sunday, November 18th, we held our opening service in the church on Wethersfield Avenue, and had a fine meeting. The former pastor, Rev. R. J. Dixon, of Salem, Mass., was with us for this occasion; also Aaron Hart, of Glastonbury, Conn., and Rev. A. C. Goldberg, pastor of our church at South Manchester, Conn. The writer preached at 11 o'clock on ants, coines, locusts, and spiders, and we had a great time rejoicing over the fact that our people had been able to secure such a splendid property at such reasonable terms. Our first payment comes dues the first of April, 1918, which is \$50.00, and on Sunday morning after the sermon we raised over \$300.00 for the first payment. We have ten years to pay off the first mortgage, but by the help of God we intend to pay off and burn the first mortgage in two years' time. It can be done. At three in the afternoon Bro. Hart preached one of his fine sermons on holiness, and Bro. Golden lead in a very earnest prayer. At the evening service Brother Dixon preached a very convincing sermon on the deceitfulness of the heart, and several seekers went forward for prayers and were blest. In all this was a red letter day with the Hartford Nazarenes. By God's help we are getting our feet down in this old New England city of wealth and aristocracy, which is honeycombed with infidelity, Unitarianism, and other heresies. Pray for us.

Hartford, Conn.

C. H. LANCASTER, *Pastor.*

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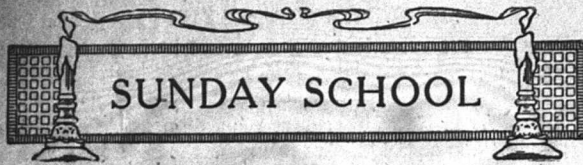
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ENFORCES THE LAW OF THE SABBATH

LESSON FOR DEC. 16, 1917

Neh. 13:15-22

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Text: "Remember the Sabbath day, to keep it holy. 20: 8.

of Moses were such that state government and religion hand in hand so that a governor, such as Nehemiah, was as much obligated to enforce God's law about the Sabbath as any other law. And Nehemiah did so as we see by this lesson. He showed the people, great as well as small, that it was not enough to learn the law as they had done (ch. 8) but that the law is to be obeyed. The trouble in so-called Christian countries today is that few who study the Bible do so with reference to doing what it commands. As regards the Christian Sabbath, while it is generally acknowledged as rightfully God's day, in practice is much disregarded and is being more and more turned into a holiday for pleasure. Many people are not contented with taking six days for their own but take Sunday also for business, and so do what injuries body as well as soul.

The Sabbath was a direct command under the law for Israel and was much emphasized to them by Moses and the prophets. The disregard of it had much to do with the downfall of the nation, and this must have given Nehemiah much solicitude. It was sad to see the children of those who went from Babylon to start the national worship get into the same sin that brought on the Babylonish captivity. If it was not stopped the same calamity would come again, and Nehemiah was zealous to enforce righteousness (vs. 18, 19). Then, as now, business had been allowed to creep in. Heathen people from Tyre were there to carry on trade, and Jews also attended to business on the Sabbath. So, of recent years, sinners and worldly church members have combined to do away with the sacredness and blessedness of the Lord's day as it used to be.

The first mention of a rest day is found in Gen. 2:11. In Ex. 16:29 it is mentioned as being given to Israel by God, and in Chapter 20:11 its observance is made a command as a memorial of God's rest from the work of creation. On this account He blessed and hallowed (or sanctified) it, and commanded Israel to keep it as a holy day. In this connection (Ex. 31:17) it is called a sign between God and Israel so that once a week they would be reminded that their God was the creator of all things, even of the false gods worshipped by other nations, and thus tend to keep them true to Him and free from idolatry. Hence its observance was a barrier against idolatry because it was an acknowledgment of God's creatorship.

It was also a sign of Israel's especial relation to God (Ex 31:13), that He had sanctified them, making them a separated people, distinct from all others. And in Deut. 5:15 the command to keep the Sabbath is connected with God's redemption of them from the bondage of Egypt. In Ex. 31:16 we are told that it was to be kept for a "perpetual covenant," no doubt on account of what it stood for. Those who did not keep it were to be cut off by being put to death (Ex. 31:14, 15; 35:2, 3; Num. 15:32).

It was to be a day of positive rest (from the six days' work [Ex. 35:2] of both man and beast, Ex. 20:11), and there was a Sabbatic year wherein the ground (Lev. 25:4) was to rest also. Hence "the Sabbath was made for man,"

for his constitution is such that he needs it. This rest applied also to burden bearing (Jer. 17:21) and bondage (Dec. 5:15).

It was also to be a time of joy (Neh. 8:9-13) for God's people should rejoice to have a day that reminded them of God and of His work for them, and of their relation to Him. Those who would not keep the Sabbath as a holy day polluted (Isa. 56:2; Ezek. 20:13) it by making it an ordinary day. In Isa. 58:13 we are given God's thoughts about the correct way of keeping the sabbath.

The Sabbath is a beautiful type of the rest that comes as a result of faith in Christ for salvation. Sabbath means rest and as it came after works had ceased it sets forth the soul rest we have when our "own works" (Heb. 4:10), whether sinful or legal, have ceased because of our faith in Christ. As death was the penalty for Sabbath breaking, so (Meyer) spiritual death is the penalty to those who stop keeping faith's Sabbath by returning to their "own works." And this inner Sabbath is also a rest from burdens of anxiety, care, worry, discontent, guilt and uncleanness. It also commemorates God's deliverance of us from the world, from bondage to sin and Satan. It is an evidence of sanctification as it was for Israel. A sanctified soul has entered into a deeper, more thorough rest than it had at first.

Note—Those who wish to see a good discussion of the question as to what day Christians should keep will find one in "Ought Christians Keep the Sabbath," by R. A. Torrey (F. H. Revell Co.).

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