

AND ENOCH WALKED WITH GOD.

A SERMONETTE.

BY THE EDITOR.

GEN 5: 22.

It, that is a wonderful commendation when taken in connection with what follows: Enoch walked with God "three hundred years." It is easy to take a short walk with God—in some moment of high religious joy, in some hour of favored communion,—but we get diverted by the cares of this world, or the allurements of pleasure, and the first we know we are walking very far from God, having utterly parted company with him. A friendship with God, uninterrupted and unchanging for more than three centuries, without, so far as we know, a single estrangement or the slightest coldness, — is not this altogether wonderful?

And then we must remember what this walking implies—the closest intimacy and communion. If I should see you passing along the street, and some distinguished man close beside you walking the same way, I should not of necessity say that I saw you walking with him. If you did not say a word to him, or he to you, I certainly should not imagine you to be walking together. But if I saw you intently absorbed in conversation, each bending the ear to catch what the other was saying, I should say unhesitatingly that you were walking together.

No; Christian! It is one thing to be going the same way with God; and quite another to walk with him.

Do you agree with God in regard to the truth of the Scriptures? That is good. "I have no greater joy," says John, "than to find my children walking in the truth." Do you go with the Lord's people instead of joining hands with his enemies? Well! "Blessed is the man that walketh not in the counsel of the ungodly." Do you attend faithfully upon the ministry of the sanctuary? "Blessed are the people that hear the joyful sound: they shall walk in the light of thy countenance." But all this may be true, and yet you may not have that close friendship, that endearing intimacy with the Lord, which is implied by the phrase, "walking with God." To realize this one must

be truly a heavenly-minded Christian, able to say with the apostle, "For our conversation is in heaven"; one whose chief thought is about God's kingdom and glory. Such a man will be most intensely and thoroughly in the world, doing good, and working for God.

And this leads us to notice still farther that Enoch was no recluse — so saintly as to be literally out of the world, and abstracted from all its scenes and duties. For we have the simple patriarchal record, "Enoch lived three hundred years and begat sons and daughters." The heavenly life and the family life brought into perfect harmony. And it seems very plain to me that Enoch must have trained his family well; for we find the highest testimony to the fact in the age of Methuselah. You know the Bible says "Children, obey your parents" and "Honor thy father and thy mother, that thy days may be long upon the land which the Lord thy God giveth thee." Reckoned by this law, Methuselah must have been very obedient to his father since he lived 969 years. He must have exercised a long obedience to his father, just as his father took a long walk with God.

And now, Christians, let me affectionately beseech you to walk with God. It is the only way to be supremely happy and extremely useful. For myself, I bless God that I do not have to wait to die to get my heaven. I can pay little visits there every day, and take a walk with God through the golden streets. And amid all the trials, and discouragements, and failures of the ministry it is exceedingly refreshing to breathe the air of glory for a few minutes and then come down to hard work again. I said it is the way to be extremely useful also. For, if we are the citizens of heaven, the world will respect us vastly more if we keep to our station, and exercise our holy manners and conversation. When men are gay and happy and want to enjoy themselves, they will run after horse-racing, sporting ministers and have great admiration for them; but when they are sick or in trouble they want a heavenly-minded minister, one who respects his celestial citizenship. Such an one they will take to their hearts. Oh! how much this poor world, sunken in sin and misery, wants Christians to

come to it with the heavenly atmosphere about them—Christians all of whose garments smell of the myrrh and aloes and cassia out of the ivory palaces of Paradise! Such an one will be welcome to their homes and hearts.

A young man once came to London bearing a letter of introduction to Baron Rothschild with the request that he would give him employment. The great banker received him warmly, but expressed his regret that he had no position for him. As the young man was going, the baron put on his hat and walked along with him, pointing out the various objects of interest. Passing a bank the rich man went in to transact some business. Afterwards the young man applied at that very bank for work, and they asked, "Are you not the young man who was walking with the baron this morning?" "Yes." "Well, you were in good company; and since we need a young man we will consider this a sufficient recommendation." To walk with God is after all a good recommendation. And when men of the world have need of a Christian's services in sickness or death, they will be likely to consider such a fact as a high commendation.

THE HOLY SPIRIT: A BIBLE READING.

BY PROF. W. G. MOOREHEAD.

ACCORDING to the Scriptures of truth, the infinite God, maker of heaven and earth, exists in three distinct persons, Father, Son, and Spirit; "and these three are one God, the same in substance, equal in power and glory." The Father is God, the Son is God, the Spirit is God. The Father is a person, the Son is a person, the Spirit is a person. In the glorious work of human salvation the Father plans, the Son executes, the Spirit applies redemption to the believer. The Father sends the Son, the Son delights to come; the Father and the Son send the Spirit. It is of the Spirit thus sent forth upon such an errand of love and mercy, we are more particularly to speak.

I. The Holy Spirit is a Person.

The complete proof of personality is the possession of personal attributes or properties, and the performance of personal acts. "Whoever

has understanding, reason, will, affections, *i. e.* the attributes of an intelligent and moral agent, and puts forth corresponding acts, must be a person. Apart from these qualities and acts there is, and can be no proof of a personal being in the universe, whether man, angel, or God." In the fullest and most explicit manner every act and attribute of personality is ascribed in the Scriptures to the Holy Spirit. He knows, teaches, testifies, searches, leads, hears, speaks, reproves, glorifies, helps, intercedes, and bestows supernatural gifts according to His will (John 14: 17-26; 15: 26; 16: 7-13; Rom. 8: 16, 26; 1 Cor. 2: 13; 12: 8-11).

1. The Lord Jesus speaks of the Spirit in such a way as to make it evident that He meant we should know Him to be a person. The Greek word for the Spirit is *pneuma*, a neuter noun; yet our Lord in John 16: 12-14, employs a masculine pronoun to designate Him, saying, "Howbeit when He, the Spirit of truth is come, He will guide you into all truth: for He shall not speak of Himself," etc. (*ekeinos*).

2. His personality is proved also from the formula of baptism, and the apostolic benediction (Matt. 28: 19; 2 Cor. 13: 14). In these instances the Spirit is associated with the Father and the Son; if they are persons, so is He. Moreover, it is inconsistent with every law of language and of reason to speak of the "name" of an energy, or an influence, and to connect an energy with two distinct persons.

3. Blasphemy against the Holy Ghost indicates that He is a person (Matt. 12: 31, 32; Mark 3: 28, 29; Luke 12: 10). Properly speaking, blasphemy is a sin which can be committed only against a person.

II. The Holy Spirit is God.

1. He is called by divine names (Isa. 6: 8, 9; cf. Acts 28: 25; Acts 5: 3, 4; 1 Cor. 3: 16, 6: 19; 2 Cor. 6: 16).

2. The perfections of God are ascribed to Him. (a) Omnipotence (Gen. 1: 2; Job 26: 13; 33: 4; Zech. 4: 6; Joel 2: 28, 32; John 1: 5; 1 Cor. 12: 8-11). (b) Omnipresence likewise (Psa. 139: 7. He abides in each individual believer, and in the universal Church (1 Cor. 6: 19; John 14: 16, 17). (c) He is omniscient