

DECEMBER 24, 1885.

number of you each had lived, and the short clause, "and he died." Though each of these six patriarchal lives received marked blessings at the hands of God, and were accepted of him through the grace that overlooks and forgives, though they had the mass of Christians would denigrate as poor lives, there was not one of them, the memory of whose life stands out as a beacon light in the history of our religion. I may dare object, saying that in a chapter like this nothing more than the genealogy, and are would suitably be given, and no room would be taken up with plaudits for these men. But of *Enoch*, whose life comes next, we do have something more stated. "*Enoch walked with God*" after he begat Methuselah, 300

Of all things in the world, the heart and intentions of another person are the hardest to understand. When men look into their own secret motives, and see the wonderful complexity of desire and motive and aim that runs there, they cannot honestly declare that they understand themselves. But when they consider how much more hidden from their gaze is the mind of another, how many influences, of which they can know nothing, combine to make him what he is and to lead him to do as he does, how a different inheritance, different training and different circumstances must make a nature different from their own—it seems the height of presumption and folly to attempt from their own standpoint, to fathom or to expound it.

the *Angels and God*. That expression has not been used before, concerning any of the patriarchs. Nor will it be used but once again in all the Scriptures, concerning any human life. "And all the days of Enoch were 365 years; and Enoch walked with God; and he was not; for God took him." Twice, then, in so short a space, is an exception made in this man's favor, and the testimony twice is written that he walked with God. Thus it would seem that in point of faith he was pre-eminent above all the patriarchs, and that the testimony

ception is sitting, and indicates a piety that was exceptional. You may search for the *natural* causes of this superiority but you will not find them. Certainly the age in which he lived was not favorable to piety; I can see no more favorable conditions surrounding him, than surrounded all who had gone before him.

God had sought to make every patriarch eminent in spiritual things, and no doubt they had been so above their fellows, but Enoch yielded himself more completely to divine influences. He sunk his own agency in

God's Sovereignty, and hence his life was free from conflict with the higher power. This must have been the secret of his spirituality and it must be the secret of the spirituality and piety of every man who looms above his associates in stature, strength and sanctity. Seven patriarchs there had been up to this time, but only one *pious* patriarch; only one who realized the possibilities of his life. Do we not see that the men

who are moving the masses heavenward, the men whose spirituality is eminent, are proportionately as few to-day as then? Christians have been shorn of their strength, because, they have lain them down to pleasant dreams. No man who has God's companionship is content with living a merely *passable* life. No man can more deeply appreciate the achievements of the Christian bodies of to-day than myself. No word less than "gigantic," will may express the magnitude of the work now being done and the results already attained.

But no effort yet made has been a fair test of the promise of God. Compared with the wish, and the plan of nothing compared with those imaginary ones which are attributed to people wholly through misunderstandings.

to-day is very weak. It is comparatively weak, because, so few, com-

If the time of Enoch was more favorable to spiritual development than the time in which we live, these reflections

would hardly be pertinent. We are told by a few feeble Pessimists, "That the ages gone were purer than the

present." But look back to the first family and you find that it had a "black sheep." Cain hated his brother. There are even greater differences in mind and character, and it is only reasonable to expect an equal variation in the conduct that

other, and as is natural in the case of hatred unrestrained, a murder followed. There are more murders and

world is larger and there are more
Gains among us. In the olden times
among men began they were be-
how small is any one's ability to com-
prehend them, and how little right he
has to pronounce upon or judge them.
The nearest approach that can be

made to the truth in this matter will be made through this spirit of humility, aided by the power of sympathy, and the unflinching trust in the prepon-

Good came, because vice had become | derance of good over evil. — *Phaedrus*
universal, and too shocking to be | *this first*.

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