

THE MONTHLY RECORD

OF THE

Church of Scotland

IN

NOVA SCOTIA, NEW BRUNSWICK, AND ADJOINING PROVINCES.

VOL. XXII.

OCTOBER, 1876

NO. X.

"IF I FORGET THEE, O JERUSALEM! LET MY RIGHT HAND FORGET ITS CUNNING." Ps. 137. 45.

THE CHARACTER AND TRANSLATION OF ENOCH.

A LECTURE DELIVERED IN THE KIRK, RIVER JOHN, ON FRIDAY EVENING, OCT. 6, 1876, BY THE REV. J. MCKAY, MINISTER-ELECT OF GAIBLOCH.

Genesis V: 24, "and Enoch walked with God."

Of all the good and holy men whose characters are delineated in the sacred page that of Enoch strikes us as one of the most noble and exalted. His holy life and pious character are displayed in these few and simple words—"and Enoch walked with God." How touchingly beautiful is this short but graphic sketch given of him by the inspired penman. We can imagine to ourselves the holy man as he walked about in this world, with the air of one who belonged to another, not only free from all the vices and untainted by all the corruptions of his age, but endeavoring by all the means in his power to recover men from their degraded condition.

The world then in its pristine grandeur, presented much that was striking to the pious and reflective mind of Enoch, much that was calculated to fan the ardour of his love to God into a still brighter flame. He enjoyed the companionship of the first man—that man who could tell in glowing terms of a newly organized world—of a state of innocence and purity—of the beauties of the earthly paradise, and above all of the pleasing friendship and intercourse of God upon earth. That man could likewise tell of the awful consequences of the fall and of the ruin and death which it entailed upon all his posterity.

The outward world was then all fair and green and lovely; but its inhabitants saw no hand which scattered those beauties around them, and from surveying those beautiful and majestic works of nature, their minds were not

lifted up to the contemplation of "Natures God"—on the other hand they were sunk into the lowest depths of degradation and vice. They profited not by the experience and admonitions of their first parent Adam who endeavoured though in vain to stem the fearful torrent of impiety which was rapidly deluging the earth. Although they were removed by but a few generations from the time when their first parents walked upon the earth in purity, innocence and blessedness, they derived no salutary lesson from the dire effects of the Fall.

In this period of general corruption and depravity Enoch appeared. God who has never left himself without a witness, had a faithful servant and zealous minister in that holy man, and many wise and holy ends were no doubt served by his appearance upon the earth. It was necessary that in every age there should be at least one devoted servant of the most High by whom a knowledge of his nature worship &c., should be faithfully transmitted. If this were not the case, how were we to know of the creation of man, of his fall and all the other incidents subsequent to those great events a knowledge of which we now possess. It may be answered by inspiration, or an immediate communication from God. This is no doubt very true. Moses who recorded these events in his sacred history for the instruction of after times was inspired. But God never does by miraculous means what may be done by natural means. Is it not then more than probable that Moses obtained his knowledge of those transactions from the oral traditions of the ante diluvian and post diluvian patriarchs, and that he was inspired by God so that what he recorded was free from error or mistake.

From the genealogical catalogue of the ante diluvian patriarchs whose names are recorded in the Vth Chapter of Genesis, we find that