

son reform, Wilberforce the emancipation of slaves, Plimsoll watchfulness over vessels bound for other ports, we know prisons must have been earthly hells, slavery a curse, and coffin-ships a disgrace to Christian civilization and enterprise. Malachi's prophecy tells of the heartless formality with which service was rendered. Jeremiah's pathetic appeals speak of the stolid indifference of the people. Enoch's prophecy in like manner unfolds what was deemed to be the spiritual and moral state then.

(2) "Ungodly deeds, hard speeches" (Jude).

We have (Gen. iv. 23, 24) a contemporary song—apparently a lawless boast—"I have slain a man, and who will avenge it unto me? Cain went free; so I, for who is Lord over us?" Enoch was the seventh from Adam, and Lamech the sixth. Godless deeds, ungodly lives, hard speeches, and therefore, judgment was announced with the coming of the Lord.

This period is moreover presented as a period when arts and sciences flourished—to what extent we cannot tell, but certainly, like our own, a marked time of luxury and invention. Gen. iv. 21, 22, speaks of the harp and organ—string and wind instruments—manufacturers of brass and ironware. There was a manifest increase in power, wealth, luxury, and apparently a superiority therein over the more frugal line of Seth.

(3) If, moreover, we take vi. 2 as referring to a mingling together of the godly and the ungodly seed sons of God being equivalent to, e.g., Is. xliii. 6, "Bring *my sons* from far;" and daughters of men as a parallel expression to e.g. Psalm iv. 2, where "sons of men" are David's enemies, and therefore the Lord's enemies as distinguished from his friends (and such an interpretation is certainly more rational than speculative utterances about the loves of the angels), another parallel between Enoch's days and our own may be drawn, namely, the weakening of national distinctions and the growth of international intercourse. Commerce, manufacturing interests, luxuries, do tend to create and maintain a common ground of intercourse, which under strong moral guidance is to be considered a blessing; but all blessings have their dangers and responsibilities. There is an inexpressible sadness in the forced restraint of a lunatic asylum, especially when, as in so many cases,

the mind is for a great part of the time in a normal state, and the sufferer realizes the degradation of confinement; yet liberty would be danger to patient and friends alike: where the responsibilities of liberty are not acknowledged, liberty rightly is denied. The soldier under strict discipline has but the one responsibility of obeying the command of his general; the general, whose will is law, bears a tremendous weight of responsibility. A people in possession of power, wealth, inventive genius, and liberty, have incalculable means of blessedness in their hands; but as the loftiest towers fall with the most dreadful crash (the collision with an ox-cart being nothing in comparison with the crash of a railway train), so those national advancements and intercourse with weak moral purposes to control are fraught with calamities in proportion, tremendous as their possible advantages are multiplied. Thus would it seem to have been in Enoch's days, and the general intercourse invited became the constant channel of evil communications which corrupted good manners.

It is so now. Constant contact with evil renders us indifferent to the difference which evidently exists between truth and error, right and wrong. Even churches lose their integrity by familiarity with the ungodly ways, and thereby wreck their testifying power. As civilization advances, money becomes a necessary medium of exchange. No work can ordinarily be carried on without it. Churches need it; and Christians, forgetting that, upon them lies the responsibility of converting the ungodly, would take that ungodly world into partnership, supplying to its demands the food, mental and otherwise, required. Thus the melancholy spectacle is presented of churches becoming caterers to a public taste instead of forming and educating,—inventing catchpennies instead of enduring hardness, as they instruct in the way of righteousness.

In this growing country, whose vastness every year is becoming more apparent, the youth of our day are destined to take their place and shape the destinies of this new world. What are your aims? To serve your own selfish day, heedless of threatened judgments?—to strengthen the bold spirit which seems to advance with accumulating pleasure and power, of practical atheism or faithless offerings?—to lay, as men in Enoch's day,