

was revealed to them as to the future life. More powerful than any direct teaching must have been the translation of Enoch and Elisha, both "were not, for God took them," and the men who knew that they had passed into the presence of God, must have known that there was a future life, must have known that there was a hereafter for themselves and for every child of man. This, like so much Old Testament teaching, was given, we might almost say, in the form of object lessons. We often long to know how much was formerly revealed. We know that the question as to the future is as old as the human race itself, and that the question of Job was the question of thousands of his day and of every succeeding generation, "If a man die shall he live again?"

### Birth and Death.

The story of the descendants of Seth has little interruption beyond the bright example of Enoch, and the hope expressed by Lamech that his son Noah might bring comfort and remove the curse which had fallen from God upon the earth. Otherwise, there is only the record of the two great facts of life, birth and death. They lived, they begat sons, they died. Each one passed to his account with God, and his story was left in the hand of God and God only. How much joy and sorrow was bound up in those long lives, lives which sometimes lasted for more than nine hundred years, we cannot tell. What hopes, what longings, what keen disappointments, what struggles, what pain, what joy, what weariness, what passions of love, hate and of anger were the portion of each. But, as we read the chapter, the same thought comes into our minds that comes to us as we pass through some country churchyard where every name is unknown to us, that is to say the feeling that each life after all is God's in its ultimate issue, lived to God, and left with God. Alike the sons of Cain and the sons of Seth have passed away to their great account.

As we think of the long lives of these men, we see several reasons why they should have been thus prolonged. When

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