

at least beyond the reach of doubt. From this passage it is generally understood that by his strong faith he was enabled to please God by walking in his commandments blameless, that the Almighty in order to show his high regard for him, translated him without tasting of death from a world of sin and sorrow and suffering to a world where there is no more sorrow, but where God himself will wipe away all tears from every eye. But though this may be true, may not the language of St. Paule supposed to indicate that a promise had previously been given to Enoch in reference to his translation; and that the faith mentioned in the passage was a firm belief that God would fulfil his promises by translating him to heaven. This would exercise a powerful influence in the mind of Enoch by comforting and supporting him in his troubles, by strengthening his faith in God, by arousing him to renewed exertions for the glory of God, and the good of his fellow men, and above all by enabling him to continue in those paths of virtue and holiness which alone could conduct him to the gates of heaven. It is not presumptuous to think that such should have been the case, for we are told that an intimation of the same kind was given to Elijah previous to his translation.

We would now inquire for what reasons Enoch was exempted from the common fate of humanity by having an entrance administered to him into the everlasting kingdom of glory without passing through the gates of death. We may look upon his translation.

1st. As a singular manifestation of God's favor towards him, and as a glorious reward of divine love. It is of God's grace that we enjoy all the mercies and privileges which are so well calculated to stir us up to holiness, it is from that bountiful source that all our blessings flow, and in proportion as we value and improve those blessings and privileges does God reward us. Enoch improved those blessings in a very eminent degree; he served his God faithfully during his life on earth, and he had this testimony that he pleased God. In addition to this testimony God added a reward of unexampled bounty. He not only called him to himself and thus removed him from a guilty and sinful world, but he did so immediately. He had not to wait to the resurrection day, till the trump of the great Archangel summoned the dead to arise. Body and soul were wafted away to the unseen world—there were no deep and dark waters to be crossed by him in his passage to the heavenly Caanan. Death, the King of terrors to all, had no terrors for him, the grave had no victory over him. Its dark and narrow confines were never destined to contain his mouldering dust till the great final day.

Happy was the patriarch in deserving such a reward at the hands of his God.

II. The immediate translation of his soul and body into the presence of the Eternal King might have likewise been intended to shew the power and majesty of that great Being whom the contemporaries of Enoch were so wantonly slighting and offending. It showed them in the plainest manner possible what God could do to reward his friends and what he might do to punish his enemies. And if such were the glorious rewards which he conferred upon his servants, what could they expect at his hands, but the most dreadful punishments.

If the translation then of Enoch were intended not merely as a reward for himself, but like wise as an example to his fellow men, it must have taken place before the world and been attended with much circumstances as would render it a solemn and imposing spectacle. It is not presumptuous to make such a conjecture. But even if it be wrong we must believe that there was another Elisha watching in wondering astonishment the upward flight of our other Elijah. There must have been some one present to convey the knowledge of his departure to his fellow men, and they in turn to future ages. There must have been some one present to cry out in language similar to that of the prophet of Israel, when he watched his master as he slowly ascended out of his sight. "My father, my father, the chariot of Israel and the horsemen thereof."

We are not told in the inspired history of the agency employed in the translation of Enoch; and it is more curious than useful to conjecture about it. And since all depends upon conjecture, little can be advanced beyond what may be obtained from the analogy of scripture. It is probable, therefore, that he was carried away in the same manner as Elijah, in a chariot of fire. Or the glorified saint might have been silently borne away to the regions of eternal rest and happiness on the bosom of a cloud, or the angels of God might have descended and carried him away to his future home, so that he was not any longer upon earth. It is sufficient for us to know, that he passed into heaven from earth, without remaining in the intermediate region of the grave, that his passage was deathless and that in it he experienced no pain; that in a moment in the twinkling of an eye his corruptible was changed into incorruption, and that his mortal put on immortality, as it shall happen to those who are alive, when the last trump shall sound.

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The Religious Book Society of London has sold 2,000,000 copies of Bunyan's Pilgrim's Progress within a few years.