

The Church Times

"Evangelical Truth--Apostolic Order."

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Calendar.

CALENDAR WITH LESSONS.		MORNING.		EVENING.	
Day	Date	Text	Epistle	Gospel	Lesson
S.	May 21	Gen. 1	11 Matt. 23	131 Deut. 1	131 Cor. 7
S.	22	Gen. 2	11 Matt. 23	131 Deut. 1	131 Cor. 7
S.	23	Gen. 3	11 Matt. 23	131 Deut. 1	131 Cor. 7
S.	24	Gen. 4	11 Matt. 23	131 Deut. 1	131 Cor. 7
S.	25	Gen. 5	11 Matt. 23	131 Deut. 1	131 Cor. 7
S.	26	Gen. 6	11 Matt. 23	131 Deut. 1	131 Cor. 7
S.	27	Gen. 7	11 Matt. 23	131 Deut. 1	131 Cor. 7
S.	28	Gen. 8	11 Matt. 23	131 Deut. 1	131 Cor. 7
S.	29	Gen. 9	11 Matt. 23	131 Deut. 1	131 Cor. 7
S.	30	Gen. 10	11 Matt. 23	131 Deut. 1	131 Cor. 7
S.	31	Gen. 11	11 Matt. 23	131 Deut. 1	131 Cor. 7

Poetry.

THE UNSHOWN BATTLE-FIELD.

Turne is an unshewn battle-field
In every human breast,
Where two opposing forces meet,
But where they seldom rest.

That field is veiled from mortal sight,
'Tis only seen by One
Who knows alone where victory lies,
When each day's fight is done.

One army clusters strong and fierce,
Their chief of demon form;
His brow is like the thunder-cloud,
His voice the bursting storm.

His captains, Pride, and Lust, and Hate,
Whose troops watch night and day,
Swift to detect the weakest point,
And thirsting for the fray.

Contending with this mighty force
Is but a little band;
Yet there with an unquailing front,
Those warriors bravely stand!

Their leader is of God-like form,
Of countenance serene;
And glowing on his naked breast,
A simple cross is seen.

His captains, Faith, and Hope, and Love,
Point to that wondrous sign;
And gazing on it, all receive
Strength from a source divine.

They feel it speaks glorious truth,
A truth as great as sure,
That to be victors they must learn
To love, confide, and dare.

That faith sublime, willdest strife
Imparts a holy aid;
For every deadly wound,
For every wound-balm.

And when they win at battle-field,
Past toil is quite forgot;
The plain where edge once had reigned,
Becomes a hallow spot;

A spot where flower joy and peace
Spring from the soil to God,
And breathe the perfume of their praise
On every breeze--God.

—Knickerbocker.

Religious Miscellany.

THE SUCCESS OF TIME. NOAH AND HIS DRAWAL.

Whilst we strive to trace successions of the primeval Church, and see that we can identify in Melchisedec that s. Noah who had been particularly blessed by his r, and who again reiterates a similar blessing ram, we cannot help indulging a natural and l curiosity respecting Noah himself! Although now he lived 250 years after the deluge, an r two incidents of him are recorded near ent, yet after these Noah seems to retire out and amid the general spread of the rising there is nothing to remind us that he is now living. After the general statement of his y, there is nothing more recorded of him.

From this absolute sil regard to one so prominent in the prime orations, we might infer that he had withdr the more responsible functions of public was engaged in a more retired capacity, in ment of his mission for the training of men i wledge and practice of truth. That he tly to retire from the performance of pub tal acts, such as that on coming forth fro may reasonably

be inferred from a due consideration of his natural feelings after the last incident of which we read, as well as the terrible curse with which he rebuked it. The indignation he uttered showed how deeply he resented the indignity, and this was doubtless a turning point to his decision. Henceforth he lays aside the public functionary, and retires from public life in these parts, and his office he transfers to another. The blessings pronounced upon Shem thus acquires now meaning. It was not only a transient blessing or invocation of prosperity, it was in truth a consecration. "Blessed be the Lord God of Shem,"—a benediction, not only a blessing pronounced and invoked, it was also a recognition of the God of Shem, and of Shem as his servant. The form itself with the honor given to God, transferred authority as His priest, from Noah, who was priest and high priest of the same God, to Shem, now his consecrated minister. The more we consider the solemn form of this benediction, the more we are satisfied, that it is not merely the grateful expression of a father's gratitude for filial piety, but that it was intended as a paterfamilias, patriarchal, and sacerdotal act, implying in all its fulness the transfer of his own prophetic and priestly functions to his son Shem. This appears also the more we compare the blessings with the words addressed to Japheth. Shem, indeed, appears as the principal actor or actor in guarding the honor of their father, and he manifests the more prompt sensibility to the demands of duty, so that the benediction seems chiefly for him. Japheth participates, but Shem is the principal scope of it. The benediction opens with blessing the Lord God—the Jehovah Elohim, and through Him it is laid or placed upon Shem as its object. There is here, indeed, no imposition of hands, there is no formal institution, but there was the simple solemn word, the ~~expressed feeling~~ ~~of religion~~ ~~now passes over to his son, who as the heir of his own religious convictions is also the heir of his office.~~ It is true, as in other matters, there is no record of all this, but every one can see, and we believe must admit, that this event in Noah's life is a period of change. He lays down his office with his benediction upon Shem, and hereafter we read no more of Noah. As in the case of Adam after the fall, history is silent, and the two fathers of different worlds though not forgotten or indifferent, yield their posts to their posterity. But when Noah thus retired, whether did he go? Did he remain among the children who had passed with him over the waters of the flood, or did he go elsewhere, and henceforth separate himself with his wife from them, for some other distant abode, leaving them now to carry out the tenor of his benediction either for a blessing or a curse? Would that we could give such an answer to such queries as would be more than probability. Yet as Noah survived this event more than 300 years at least, it is too long a time in the history of one so prominent in history, to suppose that he was now and henceforth totally buried to the world, and that he left no further traces of his existence. It could not be. He retires indeed from his antediluvian family, and leaves them now, never perhaps to meet them again on earth, though that might also not be improbable, yet with the intent to live aloof from them, and devote the remnant of his days to such duty as under a closer communion with his God might become his vocation.

We might with much reason indeed suppose that Noah would have remained with his antediluvian children, and that Shem, especially, his favored son, would be the one with whom he would be most likely to take up his future abode. But if that had been the case, it must have given rise to events too stirring and important to be passed over in that silence which is observed in Scripture. Noah is no more named or noted after the last words recorded of him, and we are thus left to follow him in the vague generalities of conjecture, such as we can cull from the nature of his position, the relation in which he stood to the existing world, and the facts that glimmer through the modified traditions of the remote East. Noah, in all probability, that seems confirmed by all the testimony of the remoter Oriental mythology, became the founder of a new family

springing from him, and in that the founder of a new new race, a new people, none of whom, as Shem, Ham, and Japheth, had seen the world before the flood. It was to the benefit of this new race springing from him, his postdiluvian children, that he now devoted the remnant of his life, and with his eye intent on the beckoning of heaven, and his soul armed with redoubled energy, even in the decline of his days, he wrought for the honour of God and the welfare of rising nations. There are remarkable features in the whole aspect of the further Oriental nations that can hardly be explained without referring back to Noah, or which derive much elucidation by following out the course that Noah seems to have taken. He appears to be especially the father of all the races, between the Indus and the Ganges, and all beyond these limits to the Islands of the East. The Hindoo, with their Vedas, their rigid polity, and their amazing structures, that exceed everything else of the kind on earth, the Great Lama on the plateaux of Thibet, the Chinese and the Japanese, the Malays, and the whole race scattered over the Islands that sprinkle the waters of the vast Pacific, must here seek the solution of their origin, and we believe it can be found nowhere else. All these nations are the post diluvian offspring of Noah, or nations sprung from children born to him after the flood, of which Scripture makes no mention, because its object is limited to that race or branch of the Nozzenidae, in whom and among whom was deposited the guardianship of God's revelation. With them the light travelled West, in due time to come round again and illumine what we now call the far East. Noah, thus separated from his Western family, removes towards the further East, and whether within the Ganges or beyond, whether on the table lands of Thibet or the coasts of Hindostan, all problematical as the subject may seem, they seem to settle down ~~in some one place, and there to remain, and to have no connection or communication with their Western relatives, and who, in manners, habits, and general character, became perfectly distinct.~~ It may be, that Noah finding himself exposed to neglect or contempt from the thoughtless generation springing up around him, or liable to the resentments of the children of Ham from the remembrance of the curse upon Canaan, was no more as he once appeared in their sight, and, this among other reasons, may have prompted his retirement from thence, and all this unquestionably for further good. The fall of Noah, if so it may be called, was an event which God's Providence overruled, no doubt, for the wisest and best of purposes. The faults of good men have often been the hinges of their brightest virtues, and upon which have turned the greatest blessings to the world. The fall of Peter in the Passion history, the scepticism of Thomas after the Resurrection, the virulence of Saul of Tarsus before his conversion, and the very imbecility of the Apostles before our Lord's Ascension, all became the turning point of their subsequent decided influence and power as instruments of God. They start from their former nothingness to become the moral levers of the world, and their moral force is felt with increasing power down to the remotest ages. We believe God separated Noah from his children of the West, to carry him for other purposes towards the further East. His humiliation in the midst of his improvements of the soil, becomes the turning point, and his last words, embracing his blessing and his curse, are more like the prophetic valedictory of a resignation, than the resumption of perpetuated authority among his antediluvian children. Noah now becomes the founder of a new world. The dividing line we do not stop to draw on the map, but if drawn from the southern extremity of the Caspian Sea, to some point beyond the Persian Gulf, or between that and Hindostan, it might not be far from the boundary that separated the two Eastern worlds of those primeval ages. Noah's life was full of remarkable events on a grand scale. He was born to illustrate Providence in colossal proportions, and we may rest assured that though Scripture is silent, his form transpires through the pores of tradition everywhere over the great Asiatic world with its swarming populations sending forth its hordes from the North and its restless myriads to the scattered isles of the East and the South. He is the great Janus, not of the doubt-