

merision—that this tremendous scene of awful and glorious import should never be reacted—*while time endures there shall be day and night, summer and winter, seed time and harvest.* An institution called the Institution of Day and Night is solemnly ratified; and a rainbow of peace embraces the immersed globe—symbols of high and glorious significance, as after times develop.

Shem is distinguished as the father of blessings to a future world. “Blessed be the Lord God of Shem!” Japheth, confined to narrower limits, has the promise of enlargement and of ultimate introduction to the family altar of Shem; while Canaan the son of Ham, for introducing the vices of the old world, is devoted to a long and grievous vassalage. Shem has Asia for his patrimony, and the God of the whole earth for his family God. So begins the second act of the great drama of human existence.

Sundry minor regulations distinguish this new chapter of the patriarchal age. A severe statute against murder, and a prohibition against the eating of blood, are of conspicuous notoriety. While animal food is conceded to man, a reservation of blood, in which is animal life, is connected with it. This reservation, although analogous to that proclaimed in Eden, is not merely, nor primarily, designed as a test of loyalty, but as a prevention of that barbarity which was likely to ensue, and which we see has ensued, from the eating of the bodies of other animals with their blood. It ought to be remembered by all the descendants of Noah, that *abstinence from blood* was enjoined upon them, and that it was no peculiarity of the Jewish age. God never gave man leave to eat it. He prohibited it under the Patriarchal, Jewish, and Christian ages.

In the days of Peleg, who, according to the vulgar computation, died three hundred and forty years after the flood,* the earth was divided among the sons of Noah. About this time, in order to prevent their dispersion, to consolidate their union, and to gain renown, an effort was made to build a city, and a tower which should reach up to heaven. At this time another check was given to the proficiency of men in wickedness. Their having one language afforded them facilities of co-operating in crime to an extent which seemed to threaten the continuation of the human race under the system adopted after the deluge. Human language was, by a divine and immediate interposition, confounded; and thus a natural necessity compels their forming smaller associations and dispersing all over the earth. This confusion of human speech was as necessary as was the deluge; and both events were interpositions of the most benevolent character, viewed in all their bearings upon the grand scale of events affecting the whole family of man.—The second grand act of the great drama of human existence closes with the confusion of language and the dispersion of the founders of all the Asiatic, African, and European nations.

About the year of the world 2000 Abraham was born. When he was seventy five years old, he was divinely called to leave his own

* The Septuagint makes it 670 years after the flood, and 3232 years after the Creation.