

The Watchman.

"I HAVE SET WATCHMEN UPON THY WALLS O JERUSALEM THAT SHALL NEVER HOLD THEIR PEACE, DAY NOR NIGHT."

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Poetry.

NEVER MIND!

BY MARTIN FARQUHAR TUPPER.

Soul be strong, what'er betide,
God himself is guard and guide—
With my Father at my side,

Clouds and darkness hover near,
Men's hearts failing them for fear,
But be thou of right good cheer.

Come what may, some work is done,
Praise the Father through the Son,
Goals are gained and praises won.

And if not the skies look black,
All the past behind my back
Is a bright and blessed track.

Stand in patient courage still,
Working out thy Master's will,
Compass good and conquer ill.

Fight for all their bullying boast,
Dark temptation's evil host.
This is thy predestined post.

Be then tranquil as a dove;
Through these thunder-clouds above
Shines afar the heaven of love.

Miscellany.

HARVEST REJOICINGS.

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III. Why should they rejoice? It was the token of God's return once more among them. They rejoiced to think they should have power over their enemies. It is likely they had heard what had happened at Ashdod, at Gath, at Ekron. They knew that God had again taken possession of his own ark, and they hoped he would again show himself strong on behalf of his people.

But, what have we to do with this rejoicing? We have no ark. No, neither do we want one. What we have in its stead is far better—the Bible. Here we may learn and know the mind and will of God in all things belonging to us; here we may come for advice, here we are taught in the things we should do. We do well to rejoice in such a treasure.

All that the ark did once contain
Could no such joys afford."

We have even more than this. We have the promise of God's own Holy Spirit to lead us into all truth, to take off the things contained in the Scriptures and show them unto us. Let us in all these things rejoice. Rejoice to-day, for this is the Sabbath, when we gather around our privileges. Not only rejoice on the sabbath-day, but every day, even when employed in our out-door, harvest, or other work. Do men thus rejoice? Has it been so of late in our village? Ah! do we not too often hear instead of such holy rejoicings, the drunkard's song and the swearer's prayer? Such things ought not to be. Let us have a care that we do not by our sins, by our neglect, provoke our God to take our Bibles from us: or he may continue to us our Bibles, yet withhold the influences of his Holy and quickening Spirit; and then we shall be as Israel was, having the ark after God himself had forsaken them; we shall then have no power over our spiritual enemies but be liable to fall under many a hurtful lust and snare: Rejoice in God alway; and again I say, Rejoice."

TRACES AND INDICATIONS OF THE SABBATH IN THE INSTITUTIONS AND OBSERVANCES OF THE ANCIENT WORLD.

BY REV. JOHN JORDAN, VICAR OF ENSFORD, OXON.

It is ours to contend earnestly for the faith once delivered to the saints. Of the things so delivered, the sanctity of the sabbath is one that, in our day, needs much to be contended for. Not only is practical infidelity striving for its desecration, and worldly gain endeavoring to steal this pearl of great price and appropriate it to itself, but even the reasoning pride of human intellect seeks to whet its ingenuity in this righteous cause, and pretending that the sabbath was not, as Christ affirms, "made for man," but only for the times of the Mosaic dispensation, argues that it had no previous origin or existence, and in proof of this avers that no traces of it are to be found in the earliest ages of the world, or amongst the other nations of the earth. To controvert this position, and thereby overthrow the foundation of this false averment, is the chief object of the following pages, and we entreat our readers to observe, that the drift of the succeeding argument is to show, as all be drawn out in the conclusion, and there is

generally supposed, and quite sufficient to establish a very strong presumption that there must have been, in the primitive ages of the world, just such an institution as Moses distinctly records the origin.

I. The first division of our subject must be chronological, including two periods—antediluvian and postdiluvian, the former depending wholly upon sacred history, the only source of information respecting it; the latter taking a much wider range, and embracing both sacred and profane records. Within the antediluvian period we propose to include the whole primitive age of the world, from the expulsion of Adam and Eve out of paradise until the day in which Noah came forth from the ark, and mankind, having been narrowed within the limits of that patriarch's family, commenced, as it were, a new career on the earth.

But although this period was one of considerable length, consisting of no less than 1656 years, according to the ordinary computation, the records of the era are exceedingly few and scanty. This fact will at once account, in a very great degree, for that silence respecting the observance of the sabbath which, as we have already had occasion to remark, has been attempted to be used by some as an argument to prove that the Sabbath had not a primitive origin. And yet notwithstanding this assertion, we trust to be able to exhibit some traces and indications of the observance of the sabbath, even in the scanty records of the age that we have. The first that we meet with is the expression in Gen. iv. 3, referring to the time when Cain and Abel mutually brought their offerings to the Lord. The very fact of their coming together, and that for the purpose of worship, would of itself lead to the supposition that the time must have been a stated one, and well known and recognized by both; for otherwise we cannot conceive what could have induced the jealous Cain to unite with the pious Abel in the worship of Jehovah. Had there not been a special day set apart for worship, we should have rather expected Cain to avoid that which Abel chose, from hatred and envy of him. It is, however, plainly implied that there was a certain known time at which they both together worshipped God. The expression denoting this is rendered, in the text of the Bible, "In process of time it came to pass," but, in the margin, "At the end of days it came to pass." Now this latter is not only preferable as a construction of the original, but it directly points to that day which was "the end of days"—the last, that is of the seven—the seventh day, on which God ended the work that he had made, and which he had blessed and sanctified, because that in it he had rested from all his work, which God created and made. And thus we have the seventh day plainly indicated us as that which was commonly used for the public worship of God and was thereby hallowed and honored in agreement with its Divine appointment.

Already, too, we find the number seven employed as a number of peculiar force and power, such as we shall have many instances of to produce hereafter. For when Cain trembled for himself because of the curse pronounced upon him, and feared that every one that found him would slay him, the Lord said to him, "There fore whosoever slayeth Cain, vengeance shall be taken on him sevenfold." Now, it might be inferred from hence that the Lord himself originated this use of the number seven; but we incline to a different opinion. It seems more agreeable to God's dealings with man, in which he delights to show his condescension to his creature, in order to win him to himself, that he should adopt and use a phrase well known to his creature, rather than originate one for the occasion; and, therefore, we infer that it had an existence and use amongst men previous to its employment by the Lord, and indicates amongst them some institution or custom, whence it must have been derived. And this view of the subject is confirmed by the manner in which Lamech, in his own case, multiplies the expression, when he says, "If Cain shall be avenged sevenfold, truly Lamech seventy and sevenfold." We conclude then, that there already there are hints, if not much more than hints, when we consider the extreme paucity of the records themselves, indicating just such an institution as the weekly or seventh day sabbath was.

But we have still more remarkable evidence than this to produce, connected with the period of the deluge. Of this occurrence, and of the circumstances connected with it, we have fuller and more detailed accounts than of any other event of the age. Compared with the rest of the history of this era, the account of the flood is remarkably precise, accurate, and extended. Here, then, if anywhere, we may expect to find traces and indications of the sabbath; and here,

as we believe and trust to be able to prove, they will be found very clear and decisive. We will endeavor to exhibit the evidence to be gleaned from the occurrences connected with the flood in as concise and plain a manner as possible. The attentive reader of the history will observe that there are a number of days mentioned with considerable care, and we will therefore first explain and connect these in a general view. In doing this it will be our object to show respecting them, first, their several positions throughout the year, as days of the year, numbered in a continuous series from 1 to 360 for the year, and then to point out, as may be easily done, the places in the weeks which such days may severally be conceived to have occupied, upon a supposition which will then be explained. In pursuing this inquiry, there is but one particular to advise the reader of, and that is, that in these early periods the months were always reckoned as containing 30 days, and the year, consequently, as being of 360 days only; and that these records of the deluge abundantly prove this. We proceed, then to arrange the days referred to in the history accordingly.

1. In Gen. vii. 4, 10, 11 will be found two days described, the one as occurring 7 days before the 17th day of the 2nd month of the 600th year of Noah's life—the other as being this 17th day itself. Now the former of these will be found to be the 40th day of the year, and the latter 47th.—2. In Gen. xii. 17 it will be seen that the flood was 40 days upon the earth—that is, it rained 40 days and 40 nights the last of which period would be the 87th day of the year.—3. In Gen. vii. 24, and viii. 4, it will be seen that the waters prevailed 150 days, and that on the 17th day of the 7th month the ark rested on Mount Ararat. These two days will be found to coincide, and to be the 197th day of the year.—4. In Gen. viii. 5 will be found a day described as the 1st day of the 10th month which is the 21st day of the year.—5. In Gen. viii. 6—12 will be found four days described, the one is being the 40 days after the mountains were seen, and as that on which the raven was sent out, and the other three as occurring each at intervals of seven days, and those will be the 311th, 318th, 325th, 332nd days of the year.—6. In Gen. viii. 13 will be found a day which was the 1st of the 1st month of the 601st year of Noah's life, and which carrying on into this year the same series of numbers commenced in the preceding, would be the 361st day.—7. In Gen. vii. 14 is described the 27th day of the 2nd month, which, according to the same plan, would be the 417th day.

Having thus drawn out those various days, in such a manner as to ensure their exact relative position throughout the years, we can come the more easily to inquire if they can have any further positions assigned them, so as to determine what days of the week they were. And this we think can be done very satisfactorily upon one hypothesis. There are four days specially noted as occurring at regular intervals of seven days, and this fact alone might lead us to regard them as having something peculiar about them. They are signalized, moreover, as the days on which the raven was sent out once, and the dove three times. Being thus remarkable in every way, both as seventh days and for their events, we conceive it to be in the highest degree probable that these were the regularly recognized seventh days of each week, that is, the sabbath days.

But this being admitted, or assumed, all the other days must range in the weeks throughout the year, according to their position in it relatively to these four, and will stand thus,—The 40th, 47th, and 21st were second days of the week, the 87th, 311th, 318th, 325th, and 332nd were seventh days, the 197th was the fifth day, and the 361st and 417th were first days.

Now the appropriateness of these days to their several occurrences will, we think, further tend to illustrate and confirm the view we take of them. Thus for example, the 40th was the day on which Noah entered the ark, and the 47th was that on which the flood began, and both of these were second days of the week. But since it had been on the second day of the week of creation that God had divided the waters which were under the firmament, from the waters which were above the firmament so when he reversed his decree for a time, and the windows of heaven were opened, to pour down upon the earth the waters above the firmament, the second day was most suitable, as reminding the world that He who can make by his word can unmake by the same word, and that He who had originally ordered all things good was now pleased, in judgment, to undo his own work for a season. So again the 21st day being that on which the tops of the mountains were seen, was appropriately a second day, as reminding Noah and his family that God would restore

all things as at the first, and that the waters were being gathered once more above the firmament, and stored there to drop fatness upon the earth.

That the 87th day, being the conclusion of the forty days during which it ceased not to rain night and day, should be the seventh day, was appropriate as denoting God's resting from his work of judgment, and affording Noah and his family opportunity for praising him for his salvation to them; while the days on which the raven and the dove were sent forth seem peculiarly suitable as seventh days of holy worship, when the inhabitants of the ark were seeking to discover the mind of the Lord, and inquiring of his providence to direct them in their going forth.

That the 361st day, being that on which the ark was uncovered, and the 417th day being that on which Noah entered once more into possession of the earth, should be first days of the week, seems also appropriate, as denoting the commencement, as it were, of a new creation, since the earth came forth from the flood baptized of the moral defilements that had previously polluted it. Nor should it be forgotten that, since these were first days, those preceding them, that is, the day before uncovering the ark, and the day before their quitting it, must consequently have been Sabbath days, and so have been peculiarly adapted to such remarkable occasions as preparing for the labors of them by their religious solemnities and devotions.

We think, then, we may say, in conclusion, that, with respect to these days and incidents in the account of the flood, they greatly tend to the conviction that such an institution as the sabbath had a primitive origin, they clearly and certainly prove a division of time into weeks, and that of itself alone is a strong presumption in favor of such a conviction, and they afford unmistakable traces and indications of that Divine appointment which Moses declares was made in Paradise itself.

II. In entering upon a review of the postdiluvian period, we are to extend our researches beyond the records of holy writ, and to seek in profane history such traces as we believe do plainly indicate the origin of such an institution as that of the sabbath. Let it be borne in mind, then, that the whole channel of primitive history and especially of the records of the sabbatical institution, were by the deluge brought within the confines of the ark, were limited to the single family of Noah, and thence must have descended by the streams, originating in this silent fountain of humanity, to the different families, tribes or nations amongst whom we propose to trace them. We must briefly, state without attempting to discuss the matter here, that mankind, having migrated from Mount Ararat, in Armenia, where Noah had come forth from the ark; where the ark itself rested, a monumental relic of God's Mercy and justice; and where the first altar had been erected to his honor, followed the course of the Euphrates until they reached the plain of Shinar and there perpetrated that great act of rebellious pride, the building of Babel, "to make them a name, lest they should be scattered abroad upon the face of the whole earth." To punish them for such a daring act of impiety and pride, God confounded their language, and all history conspires to assure us that the three families of mankind were, from that time, separated from one another, and have thenceforth continued to disperse and spread themselves over the earth. Japheth, the elder son of Noah, appears to have led the way in this dispersion, and to have been drawn towards Armenia, the resting-place of the ark, and the locality of the primitive altar. In the same direction, and probably with the same object in view, Shem pursued the same route, and, pressing upon the rear of Japheth, compelled him to cross the Caucasus, and so to enter Europe. Shem and his posterity settled around Mount Ararat, and to the westward and eastward of it, in positions that we have not space here to explain, while Japheth, having crossed the Caucasus, spread himself, according to the words of prophecy, "God shall enlarge Japheth," far and wide over the larger portion of the globe. Ham and his posterity continued still to occupy the scene of man's rebellion, until they at length separated, and, betaking themselves to Canaan, descended into Egypt, and thence dispersed themselves throughout the torrid wilds of Africa. It is evident, then, that we thus open up three distinct main channels of tradition for any such fact as the primitive institution of the sabbath being transmitted to future ages, and it is in these natural channels that we now propose to trace such indications of it as history may afford.

TO BE CONTINUED