

SCRIPTURAL HISTORY VERSIFIED,

FROM

THE CREATION TO THE FLOOD.

FOR THE USE OF

SUNDAY SCHOOLS.

---

COLUMBIA, S. C.:

SOUTH CAROLINIAN STEAM PRESS.

1863.



## FOR SUNDAY SCHOOLS.

---

The following is an attempt to versify several chapters of the Book of Genesis—the author endeavoring to follow the language of the Bible, as closely and as literally as practicable, consistently with the exigencies of rhyme and rhythm—not even omitting the repetitions of the original text. Several of the *Parts* were originally published, under the poetic head of the *Charleston Courier*. By request of several ladies and Sunday School Teachers, they are now printed, with additions, in pamphlet form, for the use of Sunday Schools, it being thought that verse may serve to impress more deeply, than prose, interesting portions of scriptural history, on the minds and memories of the young.

### PART I.

#### THE WORK OF CREATION.—THE SIX DAYS OF CREATION AND THE SEVENTH DAY.

[GENESIS, CHAP. I. AND CHAP. II., VER. 1, 2, 3.]

In the Beginning of the world,  
Creation's banner God unfurl'd;  
Created He both Heav'n and Earth,  
In this wise was the wondrous birth.  
All void and formless was the Globe,  
And veil'd the deep with darkness' robe;  
The spirit of a God of grace  
Mov'd on the waters' troubled face,  
Where chaos and confusion reign'd,  
Order and beauty quick obtain'd.  
The Heavens, by His word, were made,  
And Earth's foundations surely laid—

Stretch'd, by the breathing of his mouth,  
 From East to West, from North to South :  
 Thus all the host of them were form'd,  
 And into life and beauty warm'd.

Th' Almighty said, " Let there be light!"  
 And light there was, celestial bright.  
 God saw the light that it was good,  
 From darkness soon it parted stood.  
 Day He then call'd that glorious light,  
 And darkness took the name of night.  
 The ev'ning and the morning ray  
 Together form'd the Earth's first day.

God said, " Be there a wide expanse,  
 Now let the cleaving line advance,  
 Waters from waters to divide,  
 E'en midway through the yielding tide."  
 That great expanse, the firmament,  
 Upper from lower waters rent,  
 Heaven God nam'd the upper sky,  
 " The spacious firmament on high."  
 So eve and morn's alternate ray  
 Ended in peace Earth's second day.

God spake—the gather'd waters stand,  
 And to the sight appears dry land.  
 Earth was the Land's baptismal name,  
 And that of Seas the waters claim  
 And, as the work divine then stood,  
 Again God saw that it was good.

He said, " Let earth with grass recruit,  
 Herb yielding seed and tree its fruit ;  
 Each fram'd, within itself, to find  
 Prolific seed of its own kind."  
 His handiwork pleas'd well His sight,  
 HE saw 't was good, pronounc'd it right.  
 Soft twilight's shade, Aurora's dawn,  
 The third day clos'd on hill and lawn.

Th' Almighty spake—"Let there be lights,  
 To separate the days from nights,"  
 Set in the concave firmament—  
 The Earth to light their chief intent,  
 Yet serving other great designs,  
 For seasons, days and years and signs.  
 God spake—and quickly it was so,  
 Sun, moon and stars their lustre show,  
 The greater light the day to rule,  
 The lesser, night to sway and cool—  
 The stars also th' Almighty made,  
 To spangle the nocturnal shade.  
 He set them in the firmament,  
 All on the self-same mission sent,  
 The earth to gild with cheering light,  
 To rule o'er day and rule o'er night;  
 And darkness separate from light.  
 God view'd the work, as it then stood,  
 And, seeing, saw that it was good.  
 The vesper chaunt and matin lay  
 Begin and end the earth's fourth day.

And God said, "Let the waters brood,  
 And bring forth, in prolific mood,  
 The moving creature, that hath life,  
 In numbers great, abundance rife;  
 And fowl, above the earth to fly,  
 And cleave, with feather'd wing, the sky.  
 He made great whales the sea to roam;  
 All things that move in wat'ry home.  
 Th' All-seeing God His work survey'd,  
 Saw all was good, His hand had made,  
 Bless'd all that walk, or swim or fly:  
 "Be fruitful ye and multiply;  
 Fish fill the waters, fowl the earth,  
 Give multitud'nous offspring birth."  
 The fifth day's eve and fifth day's morn,  
 With living things, the sea adorn.

And God said, "Let prolific earth  
 All living creatures now bring forth."

Let cattle, beast and creeping thing  
 Forthwith into existence spring,  
 Each in his kind be fitly made;"  
 And it was so, as God had said.  
 His glorious work, almost complete,  
 God saw that it was good and meet.

And God said, "Let Us now make man,  
 The crowning work of our great plan :  
 His image in our likeness mould ;  
 Dominion let him lordly hold  
 O'er fish of sea and fowl of air,  
 O'er cattle, and o'er beast in lair,  
 O'er ev'ry thing on earth that creeps,  
 O'er ev'ry thing that wakes and sleeps."  
 Thus, in God's image, man was made,  
 In God's own likeness, high in grade :  
 Nor lonely was creation's gem,  
 For male and female, form'd he them ;  
 That each the other might solace,  
 He her to guide, she him to grace.  
 God bless'd them both, benignly said,  
 "Man and woman, divinely wed,  
 Be fruitful and give offspring birth,  
 Replenish and subdue the Earth ;  
 Dominion have o'er fish and fowl,  
 O'er all that walk, or creep or prowl.  
 In form erect, with moral worth,  
 I crown thee King of all the earth ;  
 Of all on land or sea that roves,  
 And ev'ry living thing that moves."  
 God said, unto the wedded pair,  
 In words of kind, paternal care,  
 "Each herb and tree, that beareth seed,  
 Are yours for meat, whereon to feed,  
 Life to sustain and health recruit,  
 Yours are each herb and luscious fruit.  
 To beast and fowl and creeping things,  
 I give for food the grass, that springs

From forest, lawn or fertile field,  
All that the fruitful harvests yield."

God spake, and forthwith it was so—  
All earth was in a genial glow.  
God then his handiwork survey'd,  
View'd ev'ry thing, that He had made,  
And, as in majesty He stood,  
Saw ev'ry thing was *very* good—  
He look'd approvingly, and saw  
His finish'd work without a flaw.  
With eve and morn, the sixth day ends,  
Creation on its mission wends ;  
The ev'ning lay, the matin chime,  
Mark Earth's sixth day in flight of time.

The Heav'ns and Earth completely made,  
And all their host, of ev'ry grade,  
God rested on the seventh day,  
Although his pow'r knew no decay—  
Yes, God the Father, God the Son,  
And God the Spirit, three in one,  
From all their work, divinely done,  
Rested, in realms above the sun ;  
And, from the blest abode, sent down  
Another blessing Earth to crown—  
The sev'nth Day the Almighty bless'd,  
And sanctifi'd for human rest.  
'T was God's own rest, from all his work,  
Made sacred thence by holy kirk.

---

ANTHEM.

Then man the Sabbath holy keep,  
Till the last trump shall sound,  
And all, who then in Jesus sleep,  
To Jesus' arms shall bound.

## PART II.

THE WORK OF CREATION.—THE GARDEN OF EDEN  
AND THE FORMATION OF EVE.

[GENESIS, CHAP. II., VER. 4—25.]

And thus were form'd the Heav'ns and Earth,  
 Their generations and their birth,  
 When their foundations firm were laid,  
 In the same day they both were made ;  
 And ev'ry plant, before 't was sown,  
 And herb of field, before 't was grown.  
 For yet no cloud did rain distill,  
 Nor yet a man the ground did till ;  
 A mist ascended from the earth,  
 Water'd its face and plants gave birth.

With plastic hand, proportions just,  
 God moulded man of earthly dust ;  
 Into his nostrils gently breath'd,  
 The breath of life within him sheath'd,  
 And, touch'd as with a burning coal,  
 Man thus became a living soul.

In Eden's East a garden stands,  
 Planted by God, with His own hands ;  
 And there He put the man He form'd,  
 To till the Earth, with teeming warm'd.

Out of the ground God made to grow  
 Each pleasant tree to see and know—  
 Pleasant to sight, and good for food,  
 Delicious all, tho' eaten crude.  
 And, in the garden's centre, tow'rs  
 The Tree of Life o'er plants and flow'rs :  
 Hard by there also tempting stood  
 The Tree of Knowledge, bad and good.

A river out of Eden went,  
 To water Eden's garden sent ;



Thence, parted and become four heads,  
 O'er distant lands its water spreads.  
 One of those heads is Pison nam'd,  
 By Hav-i-lah for bound'ry claim'd.  
 It compasseth that favor'd land,  
 Where gold was gather'd by the hand.  
 The gold, found there, was good and fine,  
 As any, brought from modern mine ;  
 There, too, to set in beauty's zone,  
 Were bdellium and the onyx stone ;  
 Gihon 's the second river's name,  
 Ethiopia does its circuit claim ;  
 The third stream's name is Hiddekel,  
 And westward wends its current's swell,  
 Unto Assyria's Eastern line,  
 Where idols were held things divine ;  
 And, "last, not least," the Euphrates,  
 Whose tribute 's paid to Eastern seas.

And the Lord God then took the man,  
 Whom he had made, on wisdom's plan,  
 And bade him Eden's garden keep,  
 Its vines to dress, its fruit to reap.

God gave the man one sole command,  
 By which he was to fall or stand,  
 "Of ev'ry tree, that's good for meat  
 Thou may'st quite freely take and eat ;  
 But there is one forbidden tree,  
 Whose mortal taste were death to thee.  
 Avoid it, from its poison fly,  
 The day thou eat'st it, thou shalt die ;  
 Of good and evil, praise and blame,  
 The Tree of Knowledge is its name."

And the Lord God, in mercy, said,  
 "It is not good, the man, I've made,  
 Should tenant Paradise alone,  
 'T is fit a help-meet he should own."

Out of the ground the Lord God form'd,  
 And into life and beauty warm'd,  
 Each beast of field and fowl of air,  
 And plac'd them all in Adam's care,  
 To see what names he would apply  
 To beasts of field and fowl that fly.  
 And what he call'd each living thing,  
 That name to it did thenceforth cling.  
 So Adam, bless'd with knowledge rare,  
 Nam'd cattle, beasts and fowl of air—  
 All came in pairs, with mates all crown'd—  
 For man alone no help-meet found.

On Adam then God caus'd to fall  
 A deep sleep, which his senses thrall;  
 And, as he slept, from his cleft side,  
 God took a rib and form'd a bride.  
 The rib remov'd, and no blood shed,  
 God clos'd the flesh thereof instead.  
 Of Adam's rib God woman made,  
 Of her, enamour'd, Adam said,  
 "Flesh of my flesh, bone of my bone,  
 The name of Woman therefore own;  
 Because, according to God's plan,  
 Thou e'en wert taken out of man:  
 Man shall his father, mother leave,  
 And to his wife shall fondly cleave."

Tho' twain in form, in flesh they're one,  
 In wedded bliss life's race to run;  
 Naked they were, yet free from blame,  
 For then 't was neither fault nor shame;  
 In Paradise, no curious eye,  
 On the fond pair could play the spy.

In converse sweet and mutual love,  
 They daily worship'd God above.  
 And privileg'd beyond their race,  
 They saw the Lord God, face to face;  
 And with Him held commune and talk'd,  
 As He in Eden's garden walk'd.

## DOXOLOGY.

Then man the grateful anthem raise,  
 To God, thy Maker, tune thy praise;  
 Give glory to th' Eternal Son,  
 And Holy Spirit, Three in One.

## PART III.

THE TEMPTATION AND THE FALL OF MAN, AND HIS  
 REDEMPTION BY THE SEED OF THE WOMAN.

[GENESIS, CHAP. III.]

The serpent was more subtle far,  
 Than any beasts that were or are;  
 Erect in form, endow'd with speech,  
 Evil to Eve he sought to teach.  
 For man he durst not spread his wile,  
 Woman, he thought, he might beguile;  
 He knew man's sturdy sense would foil  
 His plan, tho' hid in fold and coil.  
 If caught apart from Adam's care,  
 Woman, he thought, he might ensnare;  
 Seeing her far from Adam's side;  
 Behold him to her presence glide.

Unto the woman then said he,  
 "Hath God said that, of ev'ry tree,  
 Ye shall not, dare not freely eat,  
 Altho' for food 'tis good and meet?"  
 Unto the serpent answer'd she,  
 "The fruit of ev'ry garden tree  
 God made us free to take and eat,  
 One tree alone's forbidden meat—  
 See, in our garden's midst, it tow'rs,  
 With tempting fruit and fragrant flow'rs.

The Lord hath said, in stern command,  
 And asks obedience at our hand,  
 'Ye shall not eat, nor even touch,  
 This order break, your doom is such,  
 That, if ye taste or touch apply,  
 In that same day, ye'll surely die.' "

The Serpent proudly rear'd his crest,  
 The woman thus with guile address'd :  
 " I say, ye shall not surely die,  
 If ye the luscious fruit shall try ;  
 For God well knows what virtue lies,  
 Within that fruit to ope man's eyes.  
 Eat—and, as gods, ye'll quickly know  
 Evil and good, on Earth below."

The woman, see'ng the tree was good  
 To taste, and use for daily food ;  
 That it was pleasant to the eyes,  
 To be desir'd to make one wise,  
 The fruit thereof did take and eat,  
 And to her husband gave for meat,  
 And he, alas ! by her beguil'd,  
 From Eden's bow'rs was soon exil'd.

The word of promise, broke to hope,  
 The eyes of both did straightly ope ;  
 With new-born shame, they forthwith knew  
 Their nakedness, and straight did sew  
 Fig-leaves togeth'r, and aprons made  
 Their guilty loins to clothe and shade.

When next they heard the voice of God,  
 As he in Eden's garden trod,  
 In the day's cool, and when the sun  
 His daily course had nearly run,  
 Both Adam and his guilty bride,  
 From the Lord's presence, sought to hide,  
 As if, from His All-seeing Eye,  
 Unseen, in covert, they might lie.

The Lord God Adam call'd and said—  
 “Where art thou man, whom I have made?”  
 Guilt-stricken Adam thus repli'd—  
 “I heard Thy voice and sought to hide;  
 I knew that I was naked made,  
 And therefore felt of Thee afraid.”  
 God then proceeded to inquire,  
 With manner stern and eye of fire,  
 “Who told thee that thou naked wert?  
 Hast eaten (and by sin been hurt),  
 Of the one tree, 't was My command,  
 That thou from it aloof shouldst stand?”

The fallen man, with spirit cow'd,  
 Less his, than woman's guilt avow'd;  
 Accusing Eve, he weakly said,  
 “The woman, You my help-meet made,  
 She, whom You gave to be with me,  
 Gave me the fruit of that fell tree,  
 And I did eat—our guilt I own,  
 Let mercy to us both be shewn.”

And God unto the woman said,  
 “What mischief 's this, which thou hast bred?”  
 The woman hasten'd to reply,  
 The tear-drop trembling in her eye,  
 “'Guil'd by the Serpent, I did eat;  
 To Adam gave the fatal meat,  
 I sink in sorrow at Thy feet.”

The Lord God to the Serpent said,  
 “Bow in the dust thy guilty head,  
 Since thou this wicked deed hast done,  
 Henceforth, like other beasts, be prone.  
 Above all cattle, be thou curs'd,  
 My vengeance on thy head shall burst;  
 Upon thy belly thou shalt go  
 Yea, grovel in the dust below—  
 That dust shall be the daily meat,  
 Which, all thy days, thou 'rt doom'd to eat;

And enmity I sure will breed,  
 Between thy seed and woman's seed ;  
 Thy prostrate head his bruise shall feel,  
 And thou, in turn, shalt bruise his heel.

Unto the woman God declar'd,  
 As she to disobey had dar'd—  
 " Thy sorrow greatly I'll increase,  
 Conception shall invade thy peace ;  
 Children, in sorrow, bring thou forth ;  
 In agony give offspring birth.  
 Unto man thy desire shall be,  
 Thy husband shall rule over thee.

Th' Almighty unto Adam said,  
 " Since to the voice of her thou 'st wed,  
 Thou rashly hearken'dst and didst eat  
 That fatal tree's forbidden meat,  
 Curs'd is the ground for thy sin's sake,  
 In sorrow of its fruits partake,  
 For all the days of thy long life,  
 Thou and thy weak and guilty wife,  
 Thistles and thorns shall it bring forth,  
 With toil and care shall be its growth ;  
 In sweat of face, thy bread be earn'd,  
 Until thou 'rt to the ground return'd ;  
 For dust thou art, a worm earth-born,  
 And unto dust thou shalt return."

Adam then gave his wife a name,  
 The Mother of mankind might claim ;  
 Therefore he call'd his wife's name Eve,  
 While yet their sin his soul did grieve.

God kindly then saw fit to form  
 Garments of skins their flesh to warm—  
 Naked no more, but cloth'd by God,  
 They humbly bow'd beneath His rod.

And then the Lord God said—"Behold,  
 Man's knowledge now is large and bold ;

He is become as one of Us,  
 And good and evil will discuss.  
 Lest Adam then and Eve, his wife,  
 Should taste again the Tree of Life ;  
 And, if they shall its fruit consume,  
 For ever live in deathless bloom ;"  
 Therefore the Lord God sent them forth,  
 From Paradise to till the earth.

Thus God from Eden drove out man,  
 (The Serpent having foil'd its plan,)  
 And on its Eastern border plac'd  
 A flaming sword, which each way fac'd,  
 By Cherubims, e'er kept in play,  
 From Tree of Life to keep the way.

---

MORAL.

Tho' Satan, in the Serpent's guise,  
 Drove fallen man from Paradise,  
 In mercy God gave woman's seed  
 A new-born hope in man to breed—  
 That seed is God's Eternal Son,  
 By whom immortal life is won,  
 Thus man, with sin, tho' deeply stain'd,  
 Will live in Paradise Regain'd.

---

DOXOLOGY.

To God the Father, God the Son,  
 And God the Spirit, Three in One,  
 Be honor, praise and glory giv'n,  
 By all on Earth and all in Heav'n.

## PART IV.

CAIN AND ABEL—THE CONSEQUENCE OF THE FIRST  
TRANSGRESSION.

[GENESIS, CHAP. IV., VER. 1—15.]

Sin, having blasted God's fair Earth,  
 To human-sorrow soon gave birth;  
 Still, mercy temper'd man's chang'd lot,  
 Much comfort solac'd still his cot.  
 From Eden driv'n, the primal pair  
 Strove each to soothe the other's care;  
 Connubial love consol'd the fate  
 Of Adam and his gentle mate;  
 And Eve to Adam offspring bare,  
 To cherish with maternal care,  
 And Adam, with his like, to cheer.

She said, rejoicing in her lot,  
 "From God, above, a man I've got,"  
 Therefore she nam'd her first born "Cain";  
 And Abel soon "she bare again".

Abel a keeper was of sheep,  
 And Cain the ground did till and reap;  
 Cain, of the ground an off'ring brought,  
 And from the Lord a blessing sought;  
 Abel the firstling of his flock  
 Laid on the sacrificial block—  
 Type of the Lamb, on Calv'ry slain,  
 For man God's favor to regain.

Now Abel's lamb won God's respect,  
 But Cain's first fruits did God reject;  
 For lack of faith, perhaps 't was pride,  
 The look'd for blessing was deni'd;  
 And Cain then very wroth became,  
 His visage fell, in angry shame.



And the Almighty said to Cain,  
 "Why art thou wroth—why, suff' rest pain?  
 Why is thy count'nance thus downcast?  
 Do well, and thou 'lt be bless'd at last;  
 Do ill, and henceforth, as before,  
 Sin and sorrow 'll lie at thy door.  
 Tho' undeserv'd, yet, unto thee,  
 Abel's desire shall surely be;  
 As first born son, the sceptre's thine,  
 Thou rul'st o'er him by right divine."

But Cain, unmov'd by mercy shewn,  
 With Abel talk'd in angry tone,  
 Then at his brother fiercely flew,  
 Abel, with murd'rous rage, he slew;  
 Alas! that fratricidal blow  
 To Adam taught sin's bitt' rest woe;  
 His primal sin its mission ply'd,  
 And Cain became a fratricide.

Then, unto Cain, th' Almighty said—  
 "Where is thy brother, whither fled?"  
 "I know not," was the false reply—  
 (The murd'rer scrupled not to lie.)  
 "My brother am I bound to keep?  
 Perchance Thou 'lt find him with his sheep."

Th' Almighty said—"What hast thou done?  
 Thy brother slain—thy *mother's* son?  
 Thy wicked hand his blood has found;  
 Its voice cries to me from the ground:  
 And, from that Earth, thou now art curs'd,  
 Which with his blood has slak'd its thirst;  
 When thou shalt till the sluggish field,  
 It ne'er to thee its strength shall yield;  
 For thy great sin, 't is my decree,  
 On Earth a vagrant thou shalt be."

Humbled, at last, the murd'rer said,  
 "The punishment, Thou 'st on me laid,  
 My guilty soul doth justly fear,  
 Is greater far than I can bear.

From earth's fair face to go I 'm bid,  
 And Thy face, too, from me 'll be hid.  
 A vagabond I thus am made,  
 And therefore sorely I 'm afraid,  
 That all, who find me in the way,  
 Will feel that they are bound to slay."

Then God, to him, in mercy, said,  
 Since thou hast bow'd thy guilty head,  
 Therefore, whoever slayeth Cain,  
 Sevenfold vengeance shall obtain.  
 And God, on Cain, a mark did set,  
 That none, by whom he might be met,  
 Should dare, God's justice to fulfill,  
 Repentant Cain to harm or kill.  
 Let mortals heed what God doth say—  
 "Vengeance is mine, I will repay—  
 Cain I've reserved as my own care,  
 My sov'reign will his life doth spare."

---

MORAL.

Sin, introduc'd by Satan's guile,  
 Where Eden's garden once did smile,  
 O'er earth soon pour'd its fatal tide,  
 And stain'd the ground with fratricide.  
 But Satan's triumph lasted not,  
 The Holy One, of God begot,  
 In wondrous mercy, freely gave  
 His life, a ruin'd world to save;  
 His precious blood, shed on the Cross,  
 More than aton'd for Eden's loss;  
 For man redeem'd, from Earth, shall rise,  
 To tenant mansions in the skies.

---

DOXOLOGY.

Now let the Father and the Son  
 And Spirit be ador'd,  
 Where there are works to make Him known,  
 Or Saints to love the Lord.

## PART V.

## CAIN IN THE LAND OF NOD.—HIS PROGENY.

LAMECH AND HIS TWO WIVES, ADAH AND ZILLAH.—JABAL, THE INVENTOR OF TENTS AND OF THE ORDERING OF CATTLE.—JUBAL, THE INVENTOR OF THE HARP AND ORGAN, AND TEACHER OF MUSIC.—TUBAL-CAIN, THE SCRIPTURAL VULCAN, THE WORKER IN BRASS AND IRON, THE INVENTOR OF THE PLOUGH.—SETH, BORN, AND SUBSTITUTED, AS THE PROGENITOR OF THE SEED OF THE WOMAN, IN PLACE OF ABEL, WHOM CAIN SLEW.—MEN BEGIN TO CALL UPON THE NAME OF THE LORD.

[GENESIS, CHAP. IV., VER. 16—26.]

Cain, from the presence of his God,  
 Dwelt thenceforth in the Land of Nod,  
 Which border'd on fair Eden's East,  
 Where man no longer dar'd to feast.  
 Cain knew his wife, she Enoch bare,  
 And Cain a city then did rear ;  
 And to that city gave the claim  
 To bear his first-born Enoch's name.

Unto Enoch was Irad born ;  
 To him Mehujael in turn ;  
 In order then Mehujael  
 Was father to Methusael.  
 And, in due season, after that,  
 Methusael Lamech begat.

Now sin again rear'd its foul head,  
 For Lamech dar'd two wives to wed ;  
 Thus bigamy began to be,  
 The parent of polygamy ;  
 The fruitful source of household brawls,  
 The sin, the modern Mormon thralls.  
 When God declar'd it, from his throne,  
 Not good for man to be alone,

The marriage tie bound, on His plan,  
 One woman only to one man;  
 When Lamech added wife to wife,  
 He broadcast strew'd domestic strife;  
 And sinn'd in that, in his own eyes,  
 He deem'd himself than God more wise;  
 But, when he swerv'd from God's own rule,  
 'T is plain he only play'd the fool.

Lamech and Adah first were pair'd,  
 But Zillah soon their household shar'd.  
 Fruitful Adah did Jabal bare,  
 Tents and cattle were his care;  
 And Jubal was his brother's name,  
 The harp and organ were his claim.  
 Zillah also bare Tubal-Cain,  
 He caus'd the useful plough to reign;  
 In brass and iron, taught, with art,  
 Each artisan to play his part:  
 Naamah was his sister's name,  
 They both one living mother claim.

Lamech, like his forefather Cain,  
 Of murder bore the guilty stain;  
 Then said he to his awe-struck wives,  
 "A deed I've done, may cost our lives;  
 A young man to my hurt I've slain,  
 I'll be aveng'd e'en more than Cain;  
 Cain's vengeance was but sev'n times told,  
 Mine will be sev'n and sev'nty fold."  
 This he proclaim'd himself to save,  
 From his just doom, the felon's grave.

And Adam knew his wife again,  
 Hoping a better breed of men.  
 Eve bare a son, and him Seth call'd,  
 In righteous Abel's place install'd—  
 Another seed, in Abel's stead,  
 Whom Cain, with murd'rous blow, struck dead.

To Seth was also born a son,  
 Enos his name—and, thereupon,  
 Men first began, with one acclaim,  
 To call upon God's holy name.

---

MORAL.

Seth was the substituted seed,  
 By God, in mercy great, decreed  
 The father of the royal line,  
 From whom should spring the man divine;  
 'T was He, who bruis'd the Serpent's head,  
 And Who on Calv'ry freely bled;  
 The woman's seed, and God's own son,  
 Both God and Man, combin'd in one,  
 Who died, as Man, upon the tree,  
 As God, achiev'd the victory;  
 Satan o'erthrew, in deadly strife,  
 And won for man immortal life.

---

DOXOLOGY.

Ye Angels round the throne,  
 And Saints that dwell below,  
 Worship the Father, love the Son,  
 And bless the Spirit too.

---

PART VI.

THE ANTE-DILUVIANS.

ENOCH, WHO WALKED WITH GOD, AND WAS NOT.—METHUSELAH,  
 THE OLDEST MAN.—NOAH AND HIS SONS.

[GENESIS, CHAP. V.]

This is the Book, in which has place  
 The history of Adam's race.  
 In the day, that the Lord made man,  
 In His image, on His wise plan;

He, male and female, both install'd,  
The twain then bless'd, them Adam call'd.

When Adam counts one hundred years  
And thirty, he begets and rears,  
Like to himself, a worthy son,  
The name of Seth bestow'd upon.  
To Adam, after Seth begot,  
Eight hundred years did God allot ;  
And many sons, and daughters too,  
Under his tender nurture grew,  
Beneath his vine and fig tree play'd,  
With none to harm or make afraid.  
Of all the years, by Adam worn,  
Nine hundred thirty was the bourn ;  
Then primal Adam, ripe in age,  
Pass'd gently from this earthly stage—  
The record 's free from pomp or pride,  
The Bible simply says, "he died".

Seth; having liv'd one hundred years  
And five, Enos begets and rears ;  
And, having seen his first-born's birth,  
One hundred seven dwelt on earth.  
Nine hundred twelve years were complete,  
When he was call'd his God to meet ;  
But first, like Adam, he begot,  
Daughters and sons to cheer his lot.

And Enos lives but ninety years,  
Then Cainan, his first son, appears ;  
And, after Cainan's welcome birth,  
Eight hundred fifteen more, on earth,  
Did Enos run life's lengthen'd race,  
While boys and girls his hearth-stone grace.  
And Enos ceas'd to be alive  
When he fulfill'd nine hundred five.

Next Cainan, but three score and ten,  
Mahalaleel a son did ken,

Adding eight hundred forty years,  
 With sons and daughters he appears ;  
 Nine hundred ten his life bestrode,  
 And with his God he then abode.

Mahalaleel, at sixty-five,  
 Saw Jared, his first-born, alive;  
 Eight hundred thirty did he run,  
 With many a daughter, many a son ;  
 And only ceas'd to be alive  
 With years eight hundred ninety-five.

Jared an hundred sixty-two  
 Had liv'd, when Enoch bless'd his view,  
 And then he cours'd eight hundred more,  
 While sons and daughters crowd his door :  
 With years nine hundred sixty-two,  
 His soul to Heav'n's high Chanc'ry flew.

Enoch, at youthful sixty-five,  
 Methuselah beheld alive ;  
 And Enoch then with God did talk,  
 Three hundred years with God did walk,  
 And, with paternal care and pride,  
 Saw sons and daughters multipli'd :  
 Enoch's whole sum of years displays,  
 In numbers, what each year counts days.  
 But Enoch's was a wondrous lot,  
 He walk'd with God and he "was not".  
 God wrote his name in His *own* Book,  
 And Enoch up to Heaven took ;  
 Who wag'd with death no mortal strife,  
 But gently pass'd to endless life ;  
 'T was thus his God did mark and bless  
 His great, his perfect righteousness—  
 Perfect, because 't was not his own,  
 But that which Christ for man hath won.

Methus'lah liv'd an hundred years  
 And eighty-seven, with many cares,  
 Ere he beheld the joyous morn,  
 When Lamech, his first son was born ;

And, after Lamech's happy birth,  
 He tarri'd still, upon the earth,  
 Seven hundred and eighty-two,  
 With sons and daughters not a few.  
 Nine hundred sixty-nine did gage  
 The years of his long pilgrimage—  
 The oldest man, of all beside,  
 He ran his lengthen'd race, and died,  
 Ere Noah's Ark the waves did ride.

Lamech, one hundred eighty-two,  
 A son was privileg'd to view,  
 Noah, he gave his first-born name,  
 Because of Him he said, "This same  
 Shall comfort mingle with our toil,  
 And free the ground from Satan's coil—  
 That ground, which God for sin hath curs'd,  
 And man, with toil and care, hath nurs'd."  
 And Lamech, after Noah born,  
 Liv'd not of Noah's flood to warn.  
 Numb'ring five hundred ninety-five,  
 Daughters and sons adorn his hive;  
 At seven hundred sev'nty years,  
 Death clos'd his life and heal'd his cares—  
 Metuus'lah being still in life;  
 But he, too, died before the strife,  
 Which almost robb'd the earth of life—  
 The fearful universal flood,  
 Which high o'er plains and mountains stood,  
 O'erwhelming, in its stormy rage,  
 All upon earth, of ev'ry age—  
 Save Noah, the appointed seed  
 A better race of men to breed.

And Noah saw five hundred years,  
 Before a son his household cheers;  
 And, then, the man of Ararat  
 Three sons successively beget:  
 Shem, Ham and Japheth, all were rear'd,  
 And wiv'd, before the flood appear'd,



To share with Noah God's great grace,  
And renovate the human race.

---

## MORAL:

Sin, sow'd by Eve, and Adam too,  
A fearful crop of evil grew,  
Until, at such a height, it stood,  
That God sent forth a fearful flood,  
To sweep a sinful race away,  
And wake, for earth, a brighter day.  
E'en then did eye of faith descry  
A glimm'ring in the Eastern sky—  
Betok'ning, in the East, that Star,  
Which drew the wise men from afar,  
On th' infant Jesus to confer  
Gifts—gold, and frankincense and myrrh.

The flood a sinful world o'erthrew,  
That Christ man's nature might renew,  
And win for him, upon the Cross,  
Requital full for Eden's loss.

---

## DOXOLOGY.

Then men redeem'd, your voices raise,  
To God above, in grateful praise,  
For vict'ry o'er sin's deluge won,  
By God, the Father's well lov'd son,  
And, to the Holy Spirit, too,  
Give equal honor, justly due.

## PART VII.

THE WICKEDNESS OF THE WORLD.—THE SONS OF GOD TAKE WIVES  
OF THE DAUGHTERS OF MEN.—GIANTS IN THOSE DAYS.—THE  
ARK, ITS ORDER, FORM AND END.—THE FLOOD.

[GENESIS, CHAP. VI.]

The record thus proceeds, (alas!)  
In course of time, it came to pass,  
When men began to multiply,  
And daughters of Cain's progeny;  
The sons of God saw they were fair,  
With them, as wives, began to pair.

God said, in council with His son,  
When he beheld this sad thing done—  
"Since man of flesh I did contrive,  
My Spirit shall not with him strive  
Always—yet still the days he wears  
Shall count one hundred twenty years."

On earth, in these same evil days,  
Giants did lofty statures raise;  
And, after that, Seth's chosen race,  
As wives, Cain's daughters did embrace;  
And they to them did children bear—  
In whom their mother's sins appear;  
The same, when grown, were mighty men,  
Who fail'd God's holy law to ken,  
Which were, of old, men of renown,  
Whose sins provok'd God's angry frown.

God saw the wickedness of man  
Stretch over earth's entire span;  
That ev'ry thought of his vile heart  
Proceeded straight from Satan's mart:  
And then the Lord God did repent,  
That man to earth He e'er had lent;  
It grieved Him, to His inmost heart,  
That life to man He did impart.

And God said, "Man I will destroy,  
 Earth's face he shall no more annoy;  
 Both man and beast, and creeping thing,  
 And fowl of air, with feather'd wing,  
 I do repent that I have made—  
 In one wide ruin be all laid.  
 Noah alone shall favor gain,  
 Only *the just* my grace obtain."

Noah, in God's discerning eyes,  
 Was righteous, perfect, just and wise;  
 And, while all else in peril stood,  
 Noah walk'd safely with his God;  
 And, ere the earth God's vengeance felt,  
 Three sons within his household dwelt,  
 Shem, Ham and Japheth—and they shar'd  
 The mercy, which their father spar'd.

God saw corruption fill the Earth,  
 All flesh was vile and nothing worth;  
 All flesh had made corrupt its way,  
 And violence held fearful sway.

And God to Noah then declar'd—  
 "The Earth no longer can be spar'd,  
 Since violence fills earth and sea,  
 The end of all flesh I decree,  
 All living things to death I doom,  
 Save thee and thine I'll not consume."

"Make thee an Ark of gopher-wood,  
 With pitch cement it, tight and good,  
 And many rooms within it build,  
 That it may be well stor'd, and fil'd,  
 With living things, with meat and grain,  
 That life and health it may sustain.  
 And that it may have fitting strength,  
 Three hundred cubits be its length,  
 Fifty its breadth, and let its height  
 Rise thirty cubits on the sight.  
 Then to the Ark a window make,  
 A cubit for its measure take;

And next a door set in its side,  
And in it stories three provide.

And behold I, All-sov'reign I, .  
In My avenging majesty,  
On earth a flood of waters bring,  
To whelm and drown each living thing ;  
All flesh destroy, wherein is breath,  
All things in earth consign to death.  
With thee alone, for thy just sake,  
A solemn covenant I make ;  
And thou shalt come into the Ark ;  
Within it, too, thou shalt embark  
Thy sons, thy wife and thy son's wives,  
And thus give safety to their lives.  
My will is further that you choose,  
Of ev'ry living thing, by twos,  
Two of each sort to keep alive,  
That they, with thee, may breed and thrive.  
So male and female let them be,  
To yield unfailing progeny ;  
Be sure that, in the Ark you find,  
All feather'd fowl, after their kind ;  
After their kind, all cattle too,  
And insects, that e'er crept or flew.  
Two of each sort, a mated pair,  
Each kind to keep alive and rear.  
Fail not to gather proper food,  
Of all to eat, that 's fit and good ;  
Food, fit alike, for thee and thine,  
For fowl and beast, insect and kine."

Noah, obedient to God's word,  
Cheerful compliance did accord,  
With thankful heart, for God's decree,  
As God commanded, so did he.

---

MORAL.

When primal sin the Earth defil'd,  
Eden on man no longer smil'd ;

So deep and fatal was its stain,  
 To righteous Seth it spread from Cain ;  
 Seth's sons with Cain's fair daughters wive,  
 And that made sin so fiercely thrive,  
 That God view'd man with angry frown,  
 And his whole race resolv'd to drown,  
 Save Noah, and his household too,  
 That God man's nature might renew.  
 Yet God the Father did not mean,  
 The Flood from sin to wash man clean ;  
 But, in great mercy, sent his Son,  
 The bloody Cross to die upon,  
 That, by His death and in His blood,  
 From sin, a great all-cleansing flood  
 Might flow, in never failing tide ;  
 That, when to man, by faith, applied,  
 The precious blood shed on the Cross,  
 Should more than equal Eden's loss ;  
 And man, redeem'd from Satan's strife,  
 Feed once more on the Tree of Life—  
 (That Tree, which bare twelve kinds of fruit,  
 Whose leaves all nations' health recruit ;)  
 And, thro' the Spirit's wondrous grace,  
 Find Heav'n his final resting place ;  
 There to adore the God of Truth,  
 And flourish in immortal youth—  
 In the City, whose gates of pearl  
 On golden hinges ever whirl,  
 To let the King of Glory in,  
 And all, by Him, redeem'd from sin.

---

 DOXOLOGY.

Worthy is the Lamb that was slain, to receive power, and riches, and wisdom, and strength, and honour, and glory, and blessing.

Blessing, and honour, and glory, and power, be unto Him that sitteth upon the Throne, and unto the Lamb, forever and ever.

And the Spirit and the bride say, Come. And let him that heareth say, Come. And let him that is athirst come. And whosoever will, let him take the water of life freely.

The grace of our Lord Jesus Christ be with you all, Amen.

## PART VIII.

NOAH, AND HIS FAMILY.—THE BEGINNING, CONTINU-  
ANCE AND END OF THE FLOOD.

[GENESIS, CHAP. VII.]

And then the Lord to Noah said—  
 “The Earth’s no longer fit to tread :  
 Do thou and all thy house embark,  
 Within the chambers of the Ark.  
 In this gen’ration, I have seen,  
 Before me thou hast righteous been.  
 Of ev’ry clean beast thou shalt take,  
 By sev’ns, full complement to make ;  
 Both male and female thus provide,  
 For increase and for food beside.  
 Of beasts, not clean, select by twos,  
 See that thou male and female choose.  
 By sevens, also, fowls of air  
 Choose, and both male and female pair—  
 Upon Earth’s face to keep their seed,  
 To serve alike for food and breed.  
 For yet sev’n days, and I will cause,  
 By sov’reign use of nature’s laws,  
 For forty days and nights, in all,  
 Great rains upon the earth to fall.  
 Such agency will I employ  
 All living substance to destroy,  
 Nought shall upon the earth<sup>a</sup> be kept,  
 But from its face shall all be swept.”  
 And Noah, as the Lord had bid,  
 Obey’d His will, according did.

Noah six hundred years had told,  
 When o’er Earth’s face the flood was roll’d ;  
 He and his sons, his and *their* wives,  
 Enter’d the Ark to save their lives,  
 Because the waters of the flood  
 Menac’d the ground, on which they stood.

Of clean beasts, and of beasts not clean,  
 Of fowls, and insects too, were seen,  
 Male and female, by two and two,  
 Ent'ring the Ark, in order due ;  
 And all within its precincts stand,  
 As God to Noah gave command.

In sev'n days more, it came to pass,  
 On earth uprose the wat'ry mass ;  
 Upon its face, in terror, stood  
 The waters of the angry flood :  
 Six hundredth year of Noah's life,  
 The epoch of the fearful strife.

In second month, on sev'nteenth day,  
 Begin the great deep's founts to play.  
 And Heaven's windows open wide,  
 To pour forth the destructive tide :  
 For forty days and forty nights,  
 Rain drenches earth, and all things blights.

The self-same day, there did embark,  
 Within the Heav'n appointed Ark,  
 Noah, and all his precious ones,  
 Shem, Ham and Japheth, his three sons,  
 Noah's own wife and *their* wives too—  
 They form the whole God-rescu'd crew.  
 With beast and cattle, bird and fowl,  
 E'en all that walk, fly, creep or prowl,  
 Each after his kind, each with mate,  
 With Noah enter, share his fate.  
 And thus all flesh, wherein is breath,  
 By two and two, are sav'd from death.  
 Male and female, they go in all,  
 Prepar'd for them were nest and stall :  
 They all within the Ark now stand,  
 As God to Noah gave command :  
 And all, in order, being put,  
 Noah, within the Ark, is shut.

Upon the earth, for forty days,  
 The Flood on all things earthly preys ;

The waters swell, and, on the tide,  
 Above the earth, the Ark doth ride ;  
 The waters rise o'er hill and dale,  
 On earth exceedingly prevail ;  
 While Noah's Ark, by God's great grace,  
 Floats safely on their troubled face.  
 O'er the high hills, 'neath Heaven's dome,  
 The waters spread with rage and foam,  
 Fifteen cubits they upward rise,  
 Immerse the mountains, wash the skies.

And all flesh died upon the earth,  
 All men and beasts, that e'er had birth ;  
 All cattle and all fowl with wing,  
 Down to the smallest creeping thing ;  
 All, in whose nostrils was life's breath,  
 All, in dry land, met wat'ry death ;  
 All living substance then was drown'd,  
 Upon the surface of the ground.  
 Man, beast and kine, and creeping thing,  
 And fowl of heaven, with plume and wing,  
 In ruin wide were all destroy'd.  
 Earth becomes desert, waste and void—  
 Noah, alone, remains alive,  
 And those, who, with him, safely hive.  
 One hundred fifty days complete,  
 The waters spread their winding sheet.

---

MORAL.

Let man, when toss'd on stormy deep,  
 Commit himself to God's safe keep ;  
 And, tho' life's night be foul and dark,  
 He'll safe repose in God's own Ark.

---

DOXOLOGY.

To Father, Son and Holy Ghost,  
 The God, whom we adore,  
 Be glory, as it was, is now,  
 And shall be evermore.



## PART IX.

THE WATERS ASSUAGE.—THE ARK RESTETH ON ARARAT.—THE RAVEN AND THE DOVE,—NOAH GOETH FORTH OUT OF THE ARK.—HE BUILDETH AN ALTAR AND OFFERETH SACRIFICE, WHICH GOD ACCEPTETH, AND PROMISETH TO CURSE THE EARTH NO MORE.

[GENESIS, CHAP. VIII.]

God, in remembrance, Noah held,  
 And all in Noah's Ark that dwell'd,  
 The cattle, that were with him there,  
 Each insect, beast and bird of air.  
 God caus'd a wind o'er earth to pass,  
 Which made the waters smooth as glass;  
 Thus still'd the elemental rage,  
 And caus'd the waters to assuage;  
 From fountains of the stormy deep,  
 The water-spouts no longer leap.  
 Heaven's windows by God were stopp'd,  
 Rain from the clouds no longer dropp'd.  
 One hundred fifty days expire,  
 The waters from the earth retire;  
 That period was the happy date,  
 Which saw the wat'ry mass abate.  
 In seventh month, on sev'n teenth day,  
 Began the flood to pass away,  
 And Noah's Ark in safety sat,  
 Upon the mount of Ararat:  
 The flood continu'd to decrease,  
 With tokens of returning peace,  
 Until the tenth month's op'ning day  
 Shed on the earth its cheering ray;  
 When first the mountain peaks were seen,  
 Their summits not yet cloth'd with green.  
 And, at the end of forty days,  
 Noah let in the sun's bright rays.  
 The window he wide open threw,  
 And out a raven quickly flew,

Sent forth by him to ascertain,  
 If aught the flood relax'd its reign.  
 The raven to and fro went forth,  
 Until, from off the face of earth,  
 The waters of the fearful tide  
 Wholly withdrew and up were dri'd.

He then sent forth a gentle dove,  
 A messenger of truth and love,  
 To see, if yet, at hopeful rate,  
 The waters from the ground abate—  
 In ambient air to ply her wing,  
 And news of Earth's condition bring.  
 But, for her foot, she found no rest,  
 Nor tree, wherein to build her nest,  
 With weary wing, ere it was dark,  
 The dove return'd unto the Ark;  
 Noah, her love yet more to win,  
 Stretch'd forth his hand and pull'd her in.  
 And Noah, then, in patience, stays,  
 Till end of other seven days,  
 When he the dove again sent forth,  
 To learn what hope of rescu'd earth.  
 At twilight soft, the creature tame,  
 Back to her master faithful came;  
 And, lo! within her mouth was seen  
 A leaf of olive, fresh and green,  
 Symbol of peace and mercy giv'n,  
 To man on earth, from God in Heav'n.

Noah then stay'd yet sev'n days more,  
 And, just as he had done before,  
 Again sent forth the gentle bird,  
 Of the earth's plight to be assur'd;  
 But she, allur'd by hill and plain,  
 Return'd to him no more again.

In the six hundredth and first year,  
 Which Noah's pilgrimage did bear,  
 In the first month, on the first day,  
 The flood, from earth, had pass'd away;

And Noah, from the Ark, remov'd  
 Its covering—and look'd—and prov'd,  
 With heart elate and sparkling eye,  
 That the whole face of earth was dry.  
 The second month's twent'-seventh day  
 Beheld earth dri'd by solar ray.

And unto Noah God thus spake,  
 Earth being sav'd for his just sake,  
 "Go forth, I bid thee, from the Ark,  
 All living things thence disembark,  
 Thou and thy wife, thy sons, *their* wives,  
 On earth again lead pleasant lives ;  
 And, from the Ark, be sure to bring  
 Cattle, beast, fowl and creeping thing,  
 That they may breed abundantly,  
 And fruitful be and multiply."

Then went forth Noah, and his sons,  
 And with them all their wedded ones ;  
 Each beast and fowl and creeping thing,  
 Out of the Ark did Noah bring.  
 After their kind, they all went forth,  
 To breed, and to replenish Earth.

And unto God did Noah raise  
 An altar, for incense and praise ;  
 Of each clean beast and fowl, in turn,  
 An offering he made to burn.  
 The sacrifice, approv'd full well,  
 The Lord a savour sweet did smell,  
 And said, within His heart of grace—  
 "I'll ne'er again curse earth's fair face ;  
 Not any more shall there be found,  
 My curse, for man's sake, on the ground ;  
 For man's vile heart is, from his youth,  
 All evil, and oppos'd to truth.  
 Neither will I, myself to right,  
 Again all earth in anger smite,  
 Nor any more bring death, upon  
 All living things, as I have done.

Henceforth, while earth shall firm remain,  
 Seed-time and harvest shall obtain;  
 Both cold and heat shall operate,  
 Summer and winter alternate;  
 And day and night shall never cease;  
 And Earth shall bring forth her increase;  
 Until the final trump shall sound,  
 And Heav'n in place of Earth be found."

---

DOXOLOGY.

May the grace of Christ our Saviour  
 And the Father's boundless love,  
 With the Holy Spirit's favor,  
 Rest upon us from above.  
 Thus may we abide in union,  
 With each other and the Lord,  
 And possess, in sweet communion,  
 Joys, which Earth cannot afford.

---

PART X.

GOD BLESSETH NOAH.—BLOOD AND MURDER FOR-  
 BIDDEN.—GOD'S COVENANT OF PEACE WITH  
 MAN, SYMBOLLED BY THE RAINBOW.

[GENESIS, CHAP. IX., VER. 1—17.]

And God bless'd Noah and his sons,  
 Viewing them all, as precious ones;  
 And said, "Be fruitful, multiply—  
 The Earth replenish and supply.  
 On beast of earth and fowl of air,  
 Be dread of you and wholesome fear;  
 And, on all fishes of the sea,  
 Like dread of you shall also be;

E'en all, upon the Earth, that move,  
 That fear of you alike shall prove ;  
 All shall succumb to your command—  
 Deliver'd all into your hand.  
 All moving things, on Earth that live,  
 Into your hands, for meat I give ;  
 As the green herb, I them bestow,  
 While you shall dwell on Earth below ;  
 But flesh, with life thereof and blood,  
 Shall ye not eat—'t is dang'rous food.  
 Blood of your lives, I will require,  
 If you 'gainst other's lives conspire ;  
 At hand of beast and hand of man,  
 Such is My well-determin'd plan.  
 At hand of each man's brother too,  
 The life of man I hold my due,  
 For, whosoe'er man's blood shall shed,  
 From him the life-blood shall be sped.  
 For in God's image man was made,  
 And God forbids the murd'rer's blade.  
 No man henceforth shall murder do,  
 And go, like Cain and Lamech too,  
 Unpunish'd for the bloody deed,  
 But murder shall for murder bleed."

To Noah and his sons God spake—  
 " With you, My covenant I make,  
 And with all else of human seed,  
 And all that Earth shall henceforth breed ;  
 With cattle, beast and creeping thing,  
 And fowl, that cleave the air with wing,  
 With all, that with you disembark,  
 With all that issue from the Ark ;  
 With you My covenant shall stand,  
 No more shall water drown the land,  
 Nor flesh be cut off any more,  
 By flood, that leaves the Earth no shore ;  
 No flood will I again employ,  
 The Earth with water to destroy."

God said, to prove His mercy sure,  
 And make all men His grace adore,  
 " In token of the covenant,  
 Which I to man now freely grant,  
 And to all living creatures too ;  
 And which perpetual I'll renew ;  
 In cloudy canopy I set  
 My bow, that I may ne'er forget,  
 My promise, made to man below,  
 That Earth-no more shall flood o'erflow.  
 And henceforth be this pledge avow'd,  
 That, when o'er Earth I bring a cloud,  
 And in that cloud I set My bow,  
 All radiant with prismatic glow,  
 My cov'nant I remember will,  
 All flesh no more with flood to kill ;  
 That covenant, 'tween Me and you,  
 I, everlasting, will renew ;  
 Water shall be a flood no more  
 Destruction on all Earth to pour.  
 And, when arch'd in the cloud, Mine eye  
 The bow of promise shall descry,  
 My cov'nant I will firmly keep,  
 And Earth sustain against the deep.  
 While Earth shall on its axis move,  
 God unto man shall faithful prove,  
 He never will again embrace,  
 In ruin wide, the human race ;  
 Never again will He employ  
 All flesh a deluge to destroy."

To make assurance more complete,  
 God then to Noah did repeat,  
 " This is the sign, in rain-cloud seen,  
 Of the great covenant, between  
 Me and all flesh upon the Earth.  
 Such is its everlasting worth,  
 That Earth with life shall e'er abound,  
 Till the last trump Earth's end shall sound,

And man shall rise, on angel wing,  
Where angels of Redemption sing."

---

DOXOLOGY.

Praise God, from whom all blessings flow,  
Praise Him all creatures here below,  
Praise Him above, ye heav'nly host,  
Praise Father, Son and Holy Ghost.

---

PART XI.

NOAH AND HIS SONS.—THEY REPLENISH THE EARTH.—NOAH BEGINS TO BE A HUSBANDMAN, AND PLANTS A VINEYARD.—NOAH OVERCOME BY WINE, AND MOCKED BY HAM.—NOAH CURSES CANAAN, THE SON OF HAM; BLESSES SHEM AND JAPHETH; AND DIES.

[GENESIS, CHAP. IX., VER. 18—29.]

The sons of Noah, who went forth  
Out of the Ark, to people Earth,  
Shem, Ham and Japheth were their names,  
And Canaan Ham as father claims;  
Each of a household was the head,  
Of them all Earth was overspread.

And Noah, as an husbandman,  
To plough and plant the Earth began;  
And soon a vineyard he did make,  
And of its wine too much partake.  
Drunk, and uncover'd, in his tent,  
Thither went Ham, irreverent;  
His father's nakedness there saw,  
And, in sad breach of filial law,  
With mocking words, profane and bold,  
The story to his brethren told.

Japheth and Shem a garment took,  
 Went backward, and forbore to look ;  
 The garment on their father lay,  
 Face, backward and retrace their way ;  
 His nakedness by them unseen,  
 Not prying they, as Ham had been.

When Noah from his sleep awoke,  
 And knew what Ham had done and spoke,  
 A curse he call'd on Canaan's head,  
 Cursing Ham's seed in Ham's own stead ;  
 Iniquity, by God's decree,  
 Falls on the sinner's progeny.

“Cursed be Canaan !” God then said,  
 “My vengeance fall upon his head ;  
 Servant of servants shall he be,  
 And to his brethren bend the knee.”  
 “Blessed be Shem, in his Lord God,  
 Canaan shall serve beneath his rod ;  
 Japheth, enlarged by God, shall dwell,  
 In tents of Shem—and shall excel—  
 O'er Europe and the New World spread,  
 By Ham's descendants, cloth'd and fed.”

---

MORAL.

In giving man the fruitful vine,  
 To cheer his heart was God's design,  
 With temperance to quaff its juice,  
 But never to commit abuse.

When Noah drank unto excess,  
 What God bestow'd to cheer and bless ;  
 Th' inord'nate cup contain'd a curse,  
 Which sacred hist'ry doth rehearse :  
 The lesson was with warning fraught,  
 That man thus early might be taught,  
 Intoxication e'er to shun.  
 As sin, which God would frown upon—



A fruitful source of human woe,  
 Degrading man the beast below.  
 Noah's false step and Ham's fate teach,  
 Better than sermons e'er can preach,  
 That drunkenness will never fail  
 On generations to entail  
 God's anger just, and man's sad doom,  
 Dishonor'd age, or early tomb.

## DOXOLOGY.

Glory be to God the Father.  
 Glory to the eternal Son,  
 Sound aloud the Spirit's praises,  
 Join the elders round the throne.  
 Hallelujah!  
 Hail the glorious Three in One.

## FINIS.

Noah, after the flood, longlived,  
 Three hundred fifty years survived;  
 His pilgrimage, on earth, he plied  
 Nine hundred fifty years—and died.  
 Next to Methuselah, in age,  
 When summon'd from this mortal stage,  
 In Heav'n, with pray'r and tuneful praise,  
 The patriarchal song to raise.





