

THE
CHRISTIAN ADVOCATE.

OCTOBER, 1827.

Religious Communications.

LECTURES ON THE SHORTER CATECHISM OF THE WESTMINSTER ASSEMBLY OF DIVINES—ADDRESSED TO YOUTH.

LECTURE XXX.

The second benefit of effectual calling, or rather the source of many benefits, is adoption. Adoption, says the Catechism, "is an act of God's free grace, whereby we are received into the number, and have a right to all the privileges, of the sons of God."

Here we are first to consider the import of the word *adoption*. It is a term taken from a human transaction to illustrate a divine procedure, in reference to redeemed sinners.

Among men, adoption is the taking of a stranger into a family, and considering and treating him, in all respects, as if he were by birth a child of that family; or, it is our acting toward the child of another as if he were our own. In like manner, in the adoption of God, those who are by nature aliens, are received into his family, and treated as his children and heirs—"Heirs of God and joint heirs with Christ." Here however we remark some important circumstantial differences. Men seldom adopt more than one individual; and the act generally takes place on account of some amiable properties or qualifications of which,

VOL. V.—Ch. Adv.

it is supposed, indications are perceptible in the person adopted. But God adopts *many* into his family, and not one of them on account of any thing excellent or commendatory in the adopted party, but solely from his own unmerited love and mercy:—"Having (says the apostle) predestinated us unto the adoption of children, by Jesus Christ to himself, according to the good pleasure of his will; to the praise of the glory of his grace, wherein he hath made us accepted in the beloved."

The writers on this subject mention two kinds of adoption, *general* and *special*; and the scripture warrants the distinction. General adoption relates to communities. It is the forming of a certain number of mankind into a visible church, or family of God, and conferring upon them peculiar privileges. This was anciently most remarkably exemplified in the descendants of faithful Abraham, who formed the Israelitish nation. Hence, says the Apostle Paul, speaking of his kinsmen according to the flesh—"Who are Israelites; to whom pertaineth the adoption, and the glory, and the covenants, and the giving of the law, and the service of God, and the promises: Whose are the fathers, and of whom, as concerning the flesh, Christ came, who is over all, God blessed for ever—Amen." The

cessity of the Divine determinations to what is best be denied, there can be no wisdom in his purposes and works. Happily we have much better evidence of the wisdom of God, than any which can be supposed to be afforded by this baseless fabrick. The works of creation, and the dispensations of his providence, furnish incomparably stronger proof, and more unequivocal illustrations of this perfection, than any theory which the human imagination can devise.

The reader, I am persuaded, will be gratified with the following quotation from a writer, whose works, on a great variety of subjects, uniformly discover an understanding the most comprehensive and discriminating, and whose sound and cautious judgment effectually preserved him from those fanciful speculations, which unfortunately are too often looked upon as the infallible marks of a great and original genius. The excellence of the quotation will be the best apology for its length. "Of this scheme," says Dr. Witherspoon, "it is the leading part, or rather the foundation of the whole, to say that God infinitely wise and good must necessarily choose the best in every thing. That, therefore, of all possible systems, this which he has chosen, because it has taken place, must necessarily be the best, and he could not choose any other; so that from the unalterable rectitude of his nature, he is as invariably determined by necessity as any of his creatures. This boasted demonstration would be defensible perhaps, were it not, that its very foundations are good for nothing. Its ideas are not applicable to the Divine Being; better and best are definite terms, and actual comparisons. We say a thing is better when it is preferable to some others, and best when it is a thing absolutely preferable to all others. Now, with what propriety can it be said that in the plans that were possible to infinite

Vol. V.—Ch. Adv.

wisdom and power, there is one best? Have we comprehension sufficient to see this, and therefore to say it? It seems to me that a demonstration might be given to the contrary. The whole system of creation is either finite and temporal, or infinite and eternal. If it be finite, it seems absurd to say that it would not be made better by being made larger and similar; and if it was not from eternity, it might have been made many thousands of years sooner. If on the contrary, it be infinite and eternal, the possible combinations of an infinite system are truly infinite, and there cannot be a best. The patrons of this scheme, when pressed with these difficulties, have recourse to what they should have begun with, the incomprehensibility of time and space, and say that we cannot apply any of the ideas of sooner or later to eternity, or larger or less to space. The impossibility of uniting infinite to definite qualities, should have prevented them from saying, that of all possible systems infinite wisdom must choose the best."

STATE OF RELIGION IN FRANCE.

We have very recently received the subjoined letter from Professor Hodge, of the Theological Seminary at Princeton. We are not able to account for the length of time which elapsed after this letter was written, before it came to our hands. Still, we think it will afford a better *general view* of the state of religion in France, at the present time, than has hitherto, so far as we know, been given to the publick—It is on this account that we publish it. We are persuaded that the information it contains will be gratifying to many of our readers; and we regret that we cannot make room, in our present number, for the whole of the communication.

3 L

Professor Hodge is now at the University of Halle, in Saxony; and we hope shortly to receive from him a communication, relative to the state of religion in Germany. Through his instrumentality, an exchange of the Christian Advocate for the *Archives du Christianisme*, has been effected. And since his residence at Halle, he has been the medium through which we have received a request from Professor Tholuck, of that University, for an exchange of our miscellany, for one in which he is concerned as a conductor and principal writer. From these exchanges, we anticipate much gratification to ourselves, and much useful and interesting information for our readers.

Paris, January 17th, 1827.

Reverend and Dear Sir,—I have not forgotten the request which you made when I was about leaving America, that I would make some communication to you of the state of religion in the several places which I might visit. I feel every disposition to comply with this request, but am at the same time very sensible of the difficulty of obtaining any information of general interest, upon which implicit reliance can be placed. I have had, of course, little opportunity of learning much from personal observation; but I have endeavoured to obtain, from well informed gentlemen, what knowledge I could, as to the state and prospects of religion in this interesting country.

The first impression of a Protestant, who has never been in a Catholic country, upon entering France, is certainly of no very favourable character. The Sabbath is so openly violated, the service of the chapels has so little of the spirit of genuine Christianity about it, that the stranger looks around him in vain, for those evidences of piety with which he was familiar in his own country. It is obvious, however, that conclusions drawn from

such general and superficial views, cannot be relied upon. And amidst all that is obviously evil, he cannot fail to observe some things, from which Protestants themselves might derive useful lessons. One of the circumstances of this nature with which I am particularly struck, is the attention which is paid to the religious instruction of children. In the first Catholic chapel which I entered, I saw nearly two hundred boys, in companies of about fifty each, reciting their lessons to the priests or their assistants. These lessons were repeated with the utmost fluency, and the teachers appeared to take the greatest pains, to explain and enforce upon their pupils the import of what they had learned. This was at Havre;—at Rouen and Paris I have witnessed similar exhibitions of the zealous attention devoted to this subject.

The first Sabbath which I spent in France was at Rouen. Much as I had heard of the little respect paid to this sacred day in Catholic countries, I was not prepared to see it so utterly disregarded. Not only were the shops generally open, but the markets were crowded; workmen were engaged in their usual occupations; and in short scarcely a single indication was visible that it was the Sabbath. I went in the early part of the day to the celebrated cathedral, which is said to be one of the finest gothic structures in the kingdom. It was commenced by William the Conqueror. Its painted windows, its lofty roof, its long aisles, and venerable appearance, are very imposing, to one who has never seen any thing but the modern and simple edifices of our own country. There were a great number of ecclesiastics engaged in celebrating mass. The audience was small, and the greater portion of the persons present did not appear to be attending to the service, but were scattered over the church, kneeling before some image,

silently repeating their prayers. It was with far different feelings that I attended the service in the Protestant church. Here every thing was so simple—so much like what I had always been accustomed to, that I scarcely felt myself in a strange land. The audience did not exceed three or four hundred. I took the liberty of inquiring of the pastor, the extent of his charge. He told me there were about 1200 French Protestants in Rouen, and from 300 to 400 Scotch. This is a small proportion of the 81,000 inhabitants, which the city contains. The Scotch are principally connected with the manufacturing establishments in the neighbourhood. They have no pastor; but they meet every Sabbath afternoon for religious worship. On the day which I spent in Rouen, a clergyman of the church of England preached to them.

You cannot easily imagine the excited feeling with which the stranger approaches the capital of France. If he enter it from the west, he cannot fail of having his expectations more than realized. It so happened that I arrived in the evening, when every object, half discerned and half imagined, made an impression on my mind, much stronger than I had permitted myself to anticipate. But it is no part of my design to attempt to describe a city which has been the subject of so many volumes, and with which you are already so well acquainted. I shall confine myself to mentioning the few facts, relative to the state of religion, which I have been able to collect.

It is said that there are somewhere about 30,000 Protestants in Paris. They have two churches, the larger of which has three pastors—the smaller only one. These belong to the Reformed church. The Lutherans have a distinct establishment, and are provided with two pastors. While speaking of the places of Protestant worship, it

may be proper to mention those which are allotted to the English and Americans. The British ambassador has a chaplain attached to his suite, who preaches in the morning in the Ambassador's Hotel, to an audience of several hundred persons, and in the afternoon he preaches at the Oratoire (the French Protestant church). This gentleman, I presume, would not consider himself complimented, by being thought to belong to the evangelical party. The Rev. Mark Wilks, preaches regularly every Sunday, to an American and English audience. His room, which will accommodate 2 or 300 persons, is generally well filled. Mr. Lewis Way, with whose history you are acquainted, has purchased a very handsome hotel, formerly the property of a French nobleman, the largest room of which he has fitted up as a chapel. This is the most beautiful private chapel I have ever seen. Mr. Way preaches here both morning and afternoon. His sermons are remarkably energetic, and distinguished by a fervent spirit of piety. He seldom, I believe, fails to allude to the state and prospects of the Jews, and the coming of the millennium, which he apprehends is just at hand. Upon these subjects, his opinions are considerably in advance of those commonly entertained, on our side of the Atlantick.

From the account which I have just given, you will perceive that there is no deficiency, as to places of Protestant worship. And I am happy to say, they are all well attended—Some of them frequently so crowded, that I have found considerable difficulty in procuring a seat. And if the sincerity of worshippers can be judged of by their demeanour in church, the comparison of the Protestant churches of Paris with those of America, would not be very disadvantageous to the former. Little, however, I admit, can be learned, as to the state of

real piety among a people, from mere serious and devout manners in a place of worship.

Paris is the heart of France—the centre of knowledge and influence. It is here, therefore, that the Protestants have organized societies, analogous to those which have been put into operation in other parts of the Christian world. With the Bible society you have been long acquainted. According to its last report, its receipts were about 6000 dollars; and it has, I am informed, about one hundred auxiliaries. This institution excites the greatest interest throughout the country. Mr. Wilks told me, he has known many persons rise at two or three o'clock in the morning, and walk nine or ten miles, to attend the meeting of one of its auxiliaries. By law, the society is bound to confine its distribution of Bibles to Protestants. It is, therefore, only as private Christians, that those who are zealous for the circulation of the word of life, can promote this object among the Catholics. In such cases, the Catholic version is always preferred; which is said to have been faithfully and ably executed by its author; but it has, in some points, been considerably altered since his time. The Tract Society of Paris has been very efficient, during the few years which it has been established. The average number of tracts which it annually distributes, is about two hundred thousand. The Missionary Society is of a more recent date than the Bible Society; but appears to excite an almost equal degree of interest. The quarterly journal which it publishes, contains not only an account of the proceedings of the Society itself, but a summary of missionary intelligence, from all parts of the world. This institution has a school under its charge, at Paris, designed for the education of missionaries. There are at present, seven or eight scholars in this esta-

ishment. The superintendent is spoken of in the highest terms, for his piety and learning. The monthly meeting for prayer is regularly observed in Paris: and I have seldom attended any meetings of the kind, where more interest in the great objects of the missionary enterprise was manifested. With respect to Sabbath schools, little has as yet been accomplished. There are two in Paris, and perhaps about fifty in other parts of the kingdom. A society has been recently organized to promote their establishment. Attention having once been called to this interesting subject, there is little doubt that the benefits of religious instruction will be rapidly disseminated.

It is conjectured that there are at present between 1,500,000 and 2,000,000 Protestants in France. The organization of their churches is, in all essential points, similar to our own. Each congregation has its consistory, which is composed of the pastor or pastors, and from six to twelve lay members, chosen from the number of those who pay the greatest amount of taxes. The consistory chooses the pastor, when a vacancy occurs; but this choice must be confirmed by the government. One consistorial church is allowed by law, for every six thousand souls; and five consistorial churches form a synodical district. As the Protestant population is often very widely dispersed, there are several congregations attached to the same consistorial church. Every synod, or as they are more commonly called, every consistory, (as this name answers both to our session and presbytery) has a permanent President, and is composed of a pastor and layman, from each congregation. Some years since, it is said that a large portion of the Protestant ministers, openly professed Socinian doctrines. At present, there are very few who make this open avowal, and a considerable proportion is considered as be-

longing to the decidedly evangelical party. The number of ministers is about 500. There is a theological publication under the patronage of each of the parties, into which the church is divided. The evangelical work is *The Archives du Christianisme*; the other *The Revue Protestante*. The former has 1200, the latter from 3 to 400 subscribers—This is a very pleasing fact. The *Archives* are said to have a more extensive circulation than any periodical work in France, above a newspaper. The Rev. Mr. Monod, junior, who is the editor of this work, expressed to me his desire to exchange the *Archives*, for the *Christian Advocate*; and for this purpose he has put into my hands for you, a complete set for the last year. These I will send by the Packet of the first of February. If you approve of the exchange, you can send your numbers regularly to his address, which you will find below, and he will send his to your agent in New York, if you will be kind enough to let him know the direction. I have no doubt you will be much pleased with this publication; not only on account of the spirit which pervades it, but also for the ability with which it is conducted. Besides these regular publications, the friends of religion are constantly publishing small religious works, and disseminating them to every part of the kingdom. The press, therefore, in France, is not idle, in reference to the cause of religion; and its influence is as beneficial as it is extensive. I was much struck, in looking over the shelves of a single bookstore, to see how many excellent works had been translated from the English. Scott's *Force of Truth*, Scott's *Essays*, Doddridge's *Rise and Progress*, Paley's *Evidences*, Erskine's *Evidences*, Erskine on *Faith*, are a few of the number which now occur to me. You will be pleased to hear that Mr. Monod has undertaken the her-

culean task, of translating Scott's *Commentary*. For this work he appears eminently qualified. For although a native of Paris, he has spoken English from his infancy; and he seems to have his heart imbued with the same doctrines, and the same spirit, which pervade the work he has undertaken to give to his Protestant countrymen. The Gospel of Matthew is already nearly through the press, and will shortly be published. The success of this undertaking is not altogether a matter of certainty, since, without considerable patronage, it is impossible that so expensive a publication can be continued. But as there are at present 500 subscribers, and as assistance is furnished from England, it is to be hoped that this important effort will not fail.

(To be concluded in our next.)

GERMAN THEOLOGY.

Almost ever since our editorial labours commenced, we have been wishing to obtain a compendious view of the Theology, or to call it by its proper name, the Infidelity, of the German Biblical critics, Theological professors, writers and preachers. We have the prospect of obtaining this desideratum, before long, from Professor Hodge, as we have already intimated; but in the mean time, we think that useful information may be imparted to a number of our readers, by the following extract from the *Eclectic Review*, for July last.—We must not omit to mention, that the tide of infidelity in Germany appears to be turning. Men of the first distinction for talents and erudition, and of eminent and fervid piety, have lately appeared as the defenders and advocates of the doctrines of the Protestant reformation—Professor Tholuck is of this number; and men of a similar character appear to be rising up in various parts of Germany. The preach-

STATE OF RELIGION IN FRANCE.

(Concluded from p. 453.)

There are two Protestant Theological Seminaries in France, one at Strasbourgh and the other at Montauban. The latter is the most important. It has five professors and seventy students. A few years since, a very important appointment took place in this institution, which was a severe blow to the evangelical party. I refer to the appointment of the present Professor of Theology. The right of naming the officers of these institutions is vested in the king. He seldom, however, I believe, exercises this right immediately. In the present instance, he appointed, through the counsel of the university, eight judges who were to examine the candidates, and recommend the individual whom they considered the best qualified for the office. It so happened that these judges were equally divided, four belonging to the evangelical and four to the opposite party. After a great deal of discussion and unavailing effort upon both sides, the President of the Board claimed the privilege of giving two votes, and in this way the anti-evangelical candidate succeeded. Having succeeded, it is no easy matter to effect a change. The management of these institutions being in the hands of the government, it is only through representations made to the minister who has the superintendance of the publick seminaries, that the church, as such, can accomplish its views. The care of the Protestant seminaries, however, is not confided to Catholics; but the council of the university, of which I believe there are six members, commits the Protestant institutions to the supervision of some one of their number belonging to that communion. At present this individual is the celebrated Cuvier. And as the modern doctrines of Geneva are not acceptable to the govern-

ment, from their supposed political tendency, those in authority have expressed their intention of having the standards of the church adhered to.

With regard to the general state of education, I have not been able to learn a great deal. The establishments in Paris for the higher branches of academical and professional studies are, as you are aware, upon a most extensive and liberal plan. The several Faculties of Theology, Law, Medicine, Sciences, and Letters, each composed of numerous and distinguished Professors, give their instructions publickly and gratuitously, and every facility and accommodation is afforded by the government to students in these several departments. But notwithstanding the munificent scale upon which these institutions are founded, there is not a corresponding attention to the general diffusion of the means of education. In this respect there has been, within late years, a most unfavourable change. I am told that the schools upon the Lancasterian plan have decreased in number by more than one-half, and it is the common opinion that the Ultra church party are by no means favourable to these institutions. Among the Protestants I have heard frequent complaints of the want of schools, and especially of the want of proper teachers. Efforts have, however, recently been made to remedy this latter evil, and two or three private schools have been opened for the purpose of preparing teachers. One establishment of this kind was commenced not long since in the South of France, by a pious and wealthy lady, which promises extensive usefulness.

From this general statement you will see that there is much reason to rejoice, in the state and prospects of the Protestants in this country. For when it is recollected how short a period has elapsed since the political and religious

anarchy of the revolution, and since the political existence and rights of the Protestants were distinctly recognised by the laws, the wonder is rather that so much has been accomplished, than that so much remains yet to be done. The building of new churches, the circulation of the Scriptures, the distribution of religious publications, the increasing spirit of piety among the ministers, are all grounds of the most pleasing anticipations. Mr. Wilks assures me, that no one who has not been a resident in France for some time, can estimate the change which has taken place within the last ten years; and his opinion upon this subject is of the greater weight, as the promotion of the cause of truth and piety has been the one great object, to which he has devoted himself during his long sojourn in this country.

There is however a portentous cloud at present hanging over France, and especially over the Protestant religion. I allude to the proposed law in relation to the press—a law, the character of which you have already learned from our publick journals. Chateaubriand, in a letter which he has just published, characterizes it in the following terms. "This project," he says, "betrays a deep horror of light, reason, and liberty; it manifests a violent antipathy to the order of things established by the Charter; it is in direct opposition to morals, the progress of civilization, the spirit of the times, and the frankness of the national character. It breathes hatred against the human understanding; all its provisions tend to make thought considered as an evil, as a wound, and as a scourge. We perceive that the partisans of this law would annihilate printing if they could; that they would break the presses, erect gibbets, and kindle fires for writers; being unable to re-establish the despotism of man, they invite with their utmost wish the despot-

ism of the laws." This is very strong language, and yet all this the writer promises to prove, when he is called to speak in the chamber of peers. It is because this law (should it be carried into effect) will so seriously affect the Protestant interest in France, that I have thought proper to mention it. The Tract Society would be entirely destroyed; the tax upon the average number of their publications would be 40,000 dollars: its continuance therefore would be out of the question. For the same reason, the publication of all small religious books must cease, and the Protestant journals themselves would, in all probability, be discontinued. Such however has been the general opposition which this project has excited, that it is confidently hoped, that in its present form at least, it will not pass.

With regard to the Catholics, I know little which is not to be learned from looking upon the surface of things around me. The people here are by no means sunk to that degree of superstition, which is to be found in many Catholic countries. But as to real piety, there is no manifestation of it which reaches a stranger's eye. And the Protestants with whom I have conversed upon this subject are of opinion, that religion is almost universally made to consist at present, in the strict observance of the rites and ceremonies of the church. Jansenism is out of vogue. The great controversy is between the Jesuits and their friends, and the moderate church party. The religious periodical publications devoted to the former are, *The Memorial Catholique*, which appears monthly; and *the Mediateur*, which comes out three times a week. The organ of the latter is, *The France Catholique*, which advocates the liberties of the Gallican church, and the principles of the declaration of Bishops made in 1682. The progress of the Ultra church party

has of late been such as to give rise to great uneasiness. Complaints upon this subject are no longer confined to the opposition journal. The Chamber of Peers have sent an address to the Ministers, praying them to enforce the laws against the Jesuits. This is looked upon as an event of no little interest, as it manifests the opinion of the highest body in the kingdom, as to the existence of the evil, and their disposition to prevent its progress. I will send you a copy of the Count de Montlosier's petition, which led to the result which I have just mentioned. It is not with any reference to their political bearing that I mention these subjects, but as they are connected with the great cause of human improvement in knowledge and religion.

A stranger has very imperfect means of forming any correct estimate of the general state of morals, in a country in which he sojourns only a few months. Some things, however, are so obvious that they cannot fail to arrest the attention of the most transient visiter. And such is the impression that Paris has made upon me, that I would prefer that a son of mine, unless he had much more than an ordinary share of moral and religious principle, should be deprived of all the advantages of going abroad, rather than expose him to the temptations of this seducing capital. It may be that in our own large cities vice is equally prevalent, but it most assuredly is neither equally obvious nor equally attractive. In our country a young man must go in pursuit of evil, here it accosts him at every turn, and through every avenue; and that not in the disgusting form which destroys its power, but invested with every attraction which can conceal its vileness. This opinion, which even in my short stay I have seen abundant reason for entertaining, is confirmed by the judgment of those

who have enjoyed much better opportunities of coming to a correct conclusion upon this subject.

I have remained in Paris longer than I intended when I left America; because I found that I arrived in Europe too late to take advantage of the winter course in the German Universities, and that the prosecution of my original plan, of not visiting Paris until towards the close of the period I am to spend abroad, would, under existing circumstances, lead to the loss of two sessions instead of one. Another consideration was, the importance of the French language, which is the general medium of communication in Europe; and the great advantages which are here afforded for the study of Arabic. One Professor of the College de France, lectures three times a week on Arabic grammar, and the celebrated De Sacy, three times on the Koran, or some portion of Arabic literature. There are very few auditors at these lectures, which assume much more the character of recitations; as the Professor examines his pupils upon every word which presents any difficulty. De Sacy is very laborious and faithful, devoting at least two hours to these exercises. And as he has the reputation of being the first oriental scholar now living, it was an important object to secure the advantage of attending his course. I purpose, with the leave of Providence, to set out in a few weeks for Halle. A letter which I recently received from Mr. Robinson has decided me to fix on Halle, in preference to any of the other universities. He has had a good opportunity of learning the advantages afforded by each, and he has given the preference to the one just mentioned: his opinion I find is confirmed by those gentlemen with whom I have become acquainted in Paris, who are best informed on this subject.

I feel, my dear sir, every day

more sensible of the serious character of the step which, with the permission of the Board, I have taken. I am fully aware of the risk involved in being so long exposed to the influence of circumstances and opinions hostile to the spirit of piety and of sound doctrine. It is not therefore, I assure you, as a matter of form, that I solicit an interest in your prayers, and in those of other friends of the Seminary. Such however, in my peculiar situation, are the advantages which appear to me derivable from a residence of two years in Europe, that I have never for a moment regretted the sacrifice (which no man who is a husband and a father will deem very light) which I have made.

It will afford me the greatest gratification if you can find leisure to write to me—as every line from America has a value, which cannot easily be appreciated by those who have never been far and long from their native land.

All communications to me are directed to the care of Welles & Greene, Havre (France).

With every sentiment of grateful and affectionate respect,

I am yours, &c.

CHARLES HODGE.

REV. DR. GREEN, *Philadelphia.*

HYMNS

BY BISHOP HEBER.

From the Christian Observer for August last.

FOURTH SUNDAY IN ADVENT.

THE world is grown old and her pleasures are past;
The world is grown old, and her form may not last;
The world is grown old and trembles for fear,
For some great event and judgment is near!
The sun in the heaven is languid and pale;
And feeble and few are the fruits of the vale;
And the hearts of the nations fail for fear,
For the world is grown old, and judgment is near!

The king on his throne, the bride in her bower,
The children of pleasure, all feel the sad hour;
The roses are faded, and tasteless the cheer,
For the world is grown old, and judgment is near!

The world is grown old!—but should we complain,
Who have tried her, and know that her promise is vain?
Our heart is in heaven, our home is not here,
And we look for our crown when judgment is near!

ST. JOHN THE EVANGELIST'S DAY.

OH God! who gav'st thy servant grace,
Amid the storms of life distress,
To look on thine Incarnate Face,
And lean on thy protecting breast:
To see the light that dimly shone,
Eclips'd for us in sorrow pale,
Pure Image of the Eternal One,
Through shadows of thy mortal veil!
Be ours, O King of Mercy! still
To feel thy presence from above,
And in thy word, and in thy will,
To hear thy voice, and know thy love;
And when the toils of life are done,
And Nature waits thy dread decree,
To find our rest beneath thy throne,
And look, in humble hope, to Thee!

SECOND SUNDAY AFTER EPIPHANY.

INCARNATE Word, who, wont to dwell
In lowly shape and cottage cell,
Didst not refuse a guest to be
At Cana's poor festivity:

Oh, when our soul from care is free,
Then, Saviour, may we think on Thee,
And, seated at the festal board,
In fancy's eye behold the Lord.

Then may we seem, in fancy's ear,
Thy manna-dropping tongue to hear,
And think,—even now, thy searching gaze
Each secret of our soul surveys!

So may such joy, chastised and pure,
Beyond the bounds of earth endure;
Nor pleasure in the wounded mind
Shall leave a ranking sting behind.

THIRD SUNDAY AFTER EPIPHANY.

LORD! whose love, in power excelling,
Wash'd the leper's sin away,
Jesus! from thy heavenly dwelling,
Hear us, help us, when we pray!

From the filth of vice and folly,
From the rage of passion's rage,
Evil thoughts and hopes unholy,
Headless youth and selfish age;

From the lusts whose deep pollutions
Adam's ancient taint disclose,
From the Tempter's dark intrusions,
Restless doubt and blind repose;