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## Religious Miscellany.

### The Spells of Home.

By Mrs. HEMANS.

By the soft green light in the woody glade,  
On the banks of some where thy childhood played;

By the household tree the green which thine eye  
First looked in love to the summer sky;  
By the dewy gleam, by the very breath,  
Of the primrose tuft in the grass beneath,  
Upon thy heart there is laid a spell!  
Holy and precious—oh! guard it well!

By the sleepy ripple of the stream,  
Which has lulled thee into many a dream;  
By the wind of the ivy leaves  
To the whir of morn, at thy easement eaves;  
By the bees' deep murmur in the limes;  
By the music of the Sabbath chimes;  
By every sound of thy native shade,  
Stronger and dearer the spell is made.

By the gathering around the winter hearth,  
When twilight called unto household mirth;  
By the fairy tale, or the legend old,  
In that ring of happy faces told;  
By the quiet hour when hearts unite  
In the parting prayer and the kind good night;

By the smiling eye and the lovely-toned  
Over thy life has the spell been thrown.

And best that gift—its lush gentle might,  
A guardian power and a guiding light;  
It hath led the freeman forth to stand  
In the mountain battle of his land;  
It hath brought the wanderer o'er the seas,  
To die on the hills of his own fresh breeze;  
And back to the gates of his father's hall,  
It hath led the weeping prodigal.

Yes! when the heart in its pride would stray  
From the pure first loves of its youth away,  
When the sullying breath of the world would  
Come  
O'er the flowers it brought from its childhood's  
home.

Think then again of the woody glade,  
And the sound by the rustling ivy made;  
Think of the tree at thy father's door,  
And the kindly spell shall have power once more.

### The Providence of God Viewed in the Light of Holy Scripture.

From the basis and sphere of providence, with their various applications and tenets, the author proceeds, in the following chapters of his work, to a consideration of its specific objects:—that is to say, mankind, viewed either distributively, as to their individual character and condition; or collectively, as massed into races and nations; or last of all, religiously, as in the gracious will and purpose of God, if not in reality and fact, members of the church of Jesus Christ. The view which this general inquiry ranges is at once large, and so densely occupied with questions claiming a minute and often delicate treatment, that it could hardly more surprise if even a well-furnished and practised writer should fall to do justice. However, the telescope and the microscope, both have been worked by our author with diligence and success; and here, as everywhere else throughout his volume, the reader will find many important generalizations standing side by side with a profusion of interesting detail. Among the aspects of providence toward individuals, attention is directed to the sovereignty of God as exercised in the period and circumstances of the birth of men; to the benefits accruing to infants from the force of parental affection; to the Divine wisdom and will, which confer now more, now less, of mental capacity on the young; to the marvellous fashion in which the daily wants of mankind are met and anticipated by the bounty of the Creator; to the discoveries of science, and the useful inventions of art, as coming from above; to the manifold grace which appears alike in the evil and the good of men's earthly estate; and to a multitude of other points naturally falling within the scope of the general investigation. In dwelling on these several particulars, Scripture testimony and illustration are made to fortify their full lights; and it would be easy to quote passages containing views of the daily providential ordering and adjustment of human affairs, which even thoughtful men have never overlooked.

Not the least valuable portion of the book is that which discusses the second great branch of the subject now before us—namely, the providence of God set out, where every believer in the Bible would wish him to do, with that wonderful and most impressive picture and type of the Divine dispensations toward communities of mankind—the history of the Hebrew people. "Their annals," as he justly says, "pour a flood of light upon the providence of God, and embody principles which ought to regulate the conduct of all nations till the end of the world." An historical survey of the character and fortunes of Israel supplies him, with abundant material for the purposes of his argument, and forms the groundwork of a series of admirable practical reflections and suggestions, such as all who are in danger of thinking lightly of national privileges or national sins would do well to ponder. The chapter to which this special consideration of the case of the Jewish nation introduces us contains additional illustrations of the same topics founded chiefly on Scripture examples, and rich in wise and golly sentiment touching the interests and obligations of citizens, rulers and states. Many questions of exceeding difficulty and interest—war, slavery and other—come to the surface, as the author pushes his plough; and, though they are generally disposed of in few words, his readers may often travel much further without finding more sensible and satisfactory discussion of them. The interest of this section of the work culminates, however, in the views which the writer takes of the providence of God as it relates to the history, organization, and life of the Christian church. From what we know of Mr. Jackson's character and sympathies, we should expect him to treat this grand theme in his best style; and it is even so. The chapter in question is one of the most powerful parts of his book. The glory of peace comes from his government, as displayed in the production, preservation, and world-wide diffusion of the Scriptures, the maintenance and perpetuation of the evangelical ministry, by the grace of the Holy Ghost, through the course of ages,—last, not least, the various and ample provision which the goodness of God has made for the spiritual well-being of the whole body of Christian believers, and the marvellous manner in which He has guided and defended the church from the beginning until now, are a series of truly welcome topics, about which the most sacred feelings of the author's heart are seen to kindle, and on which he speaks with an enthusiasm, a confidence, and a discrimination, which will be much more grateful to the readers of this Magazine, than they are likely to be either to a narrow-minded dogmatism on the one hand, or to a flimsy-sighted and stammering Rationalism on the other. Amid much besides that is worth the earnest heed of all Christian people, we would especially invite attention to the passages in which Mr. Jackson dwells on the immortality of the Bible; on the wisdom of God as shown in the various and unequal endowments of those who preach the Gospel; on the services which private members of the church are called to render to Christ's cause; and on the mystery of redemption, and the ways in which God has turned it to account for his own praise, and for the benefit of mankind at large. Some of these points belong to the main stem of the writer's reasoning; others are offsets from it. They are all important; and, whether principal or subordinate, will be found to yield good fruit to those who know how to distinguish between semblance and reality, and do not argue excellence from a showy and obtrusive exterior.

"The Retributions and Remunerations of Providence" are the weighty topics to which the ninth and tenth chapters are consecrated. No one is unaware how perplexed and tangled this ground is for those who would equally avoid the extreme of over-statement and under-statement in presenting the facts which belong to it. Mr. Jackson takes with him, what he is careful never to abandon, the lantern of Scripture to light him, and the staff of a sound understanding to stay him; and he makes his way, without tripping along the middle path, so many before him have failed to find, or have found only to stumble in it. On the one hand, the histories of Cain, of Jacob and his sons, of Nadab and Abihu, of Korah, of Adonisek, Abimelech, and Agag, of Saul, Abimelech, Jash, and Jeroboam, of Ahab and Jezabel, of Yehoi, of Jehoram and Uzziah, of Sennacherib, of Pashur and Hananiah, of Haman, and of Herod supply him with abundant confirmation of the doctrine, that, even in this life, God often visits sin with its merited punishment. On the other hand, the names of Enoch, Noah, Abraham, Joseph, Obadiah, Job, David, Ruth, Melchizedek, Abijah, and Ishai, of Bethany, Paul and others, are held up to view as silently teaching that good men do not unfrequently gather the first fruits of the final reward of righteousness while they are still in the body. Many of these Bible examples of retributive providence the writer brings upon, and portrays at full length, directing his reader's thoughts not only to the prominent but also to the accessories which they carry with them; and, by the manner in which they are put endearing to render both classes of these practically impressive as possible. Sunshine and shadow have each a strong moral significance as they show on his page; and, scattered up and down upon them are numerous parables, shorter or longer, full of the Christian intelligences, feeling, and life which come of following deep into the spirit of the word of God.

The section which follows, entitled, "Providential Answers to Prayer," is conceived on the same principles as those which have guided the author in treating of the subject last named. He wisely resorts to the Bible as the great storehouse of fact and doctrine, out of which he must draw whatever can be ultimately depended on as the basis of his arguments; and, without disparaging independent though secondary testimony, is content to confine himself to the most reliable sources of his sacred history. Considering how much uncertainty attaches to a multitude of alleged phenomena that lie beyond it, we are not sorry that he has so rigorously adhered to the plain object of his undertaking. The record of Abraham's wonderful interview with God, just before the overthrow of Sodom and Gomorrah; the success of the patriarch's servant in seeking a wife for Isaac; the circumstances of the reconstruction of the temple; the discomfiture of the Amalekites by Moses immediately after the Exodus; the Philistines' rout in the time of Samuel; the tragical end of Abimelech; the supernatural descent of the Spirit of wisdom upon Solomon; the withering of the hand of Jeroboam; the benediction on Jabez; Elijah's return over Beal, with his shutting and opening of heaven, as described by St. James; the resurrection of the child of the Shunammite under the hand of Elisha, and the subsequent deliverance of the prophet from the Syrians; the destruction of the Assyrian army in the reign of Hezekiah; Ase's victory over the Ethiopians; the escape of Jehoshaphat, when a formidable invasion threatened his throne; the mercy shown to Manasseh; the cases of Jonah, Daniel, Nehemiah, the "noblemen" of Capernaum, the church at Jerusalem when Peter was imprisoned by Herod;—these and several other Scripture histories are made to ring out a solemn or gentle music, fitted to touch all ears, and to make the soul of believer and unbeliever alike thrill with the conviction, that, whatever metaphysics or logic may urge to the contrary, God leaves room in His government for the free action of prayer, and that this is one of the great forces that moves the wheels of the universe.

Some of the hardest problems belonging to Mr. Jackson's whole subject lie within the borders of the "permissive" and "overruling" dispensations of Providence, with which he reconnoitres himself in the next two chapters of his book. And here it is not simply experience, past or present, which creates embarrassment; Scripture itself—both in its narrative and its doctrine—is strewn over with rocks of offence, against which many rash and unwary souls have sorely bruised themselves. How the sin-bating God could harden Pharaoh's heart; how He who said to Israel, "Thou shalt have no other gods before Me," should subsequently give them gods before Me;—these are not good, and judgments "statutes they should not live;" how the Prince "whereby peace could come upon earth," should send peace, but a sword;—these, and a thousand questions like them, have caused as much perplexity to one class of thinkers, as others have

felt in the existence of moral evil, or in the fact of the depravity of human nature, or in the absence of marked and conspicuous distinctions in the lot of good and bad men in the present world. Our author is fully awake to the difficulties which here surround him; and he does not attempt to conceal them from himself or his readers. At the same time he hits the golden mean between the indolence which takes no pains to disentangle the knots it meets with, and the presumption which cuts at once whatever will not yield to the skill of its fingers. He teaches, what Scripture teaches, that there are providential enigmas which cannot be resolved. Some he specifies. To others, he conveys Divine revelation furnished a clue; and here he is at home, and, by a large induction of instances, brings us to the cardinal principles which regulate the ways of God to man, and in the brightness of which so many motes of creaturely doubt and wonder are swallowed up and lost. On two points, particularly,—God's method of making man's sin contribute to His glory, and the general evolution of good from evil in it working out of the Divine purposes,—Mr. Jackson writes at large, with judgment and force. These two chapters, in fact, (especially the former of them,) are among the most valuable parts of the book, and worthily open the door to the useful historical argument on "The Providence of God a moral Discipline," with which it concludes. The object of this last section, as its title indicates, is to show that the conditions and circumstances of human life are designed to be a test of character, and a means of securing to man the knowledge, sanctity, and experience which shall fit him for the dignities and joys of a future and eternal state of being. Both Testaments are laid under contribution with a view to the establishment and elucidation of this great Bible doctrine; and we need scarcely add, that our author lays down his pen without losing one iota of the fine Christian heart, or of the vigorous good sense, by which all his positions are distinguished.

Mr. Jackson has now reached the evening of a long day of labour in the office and work of the Christian ministry. From his youth up he has delighted in sacred studies, and has profited in them above many his equals. The pulpit, the lecture-room, and the press have all seen good fruit that has come of his conscientious and diligent meditations in the word of God. And, though his natural strength is waning, it is plain from the work before us, that he is never more capable than at present of blessing his generation with what is above all price,—the instruction of ripe Christian knowledge, speaking with the lips of holy simplicity, fervour, and love. We are sure he will not weary of well-doing, and in infinite mercy send a blessing upon him, that he may continue, through years of calm and blessed sunset still to come, both with the living voice and with "paper and ink," to add more and yet more to the witness he has borne already to the Divinity, the power, and the preciousness of the Gospel of Christ.

**Uncharitable Conversation.**  
There is a certain kind of conversation indulged in by not a small number of professed Christians; and we hardly call it "charitable," yet it is such after all. We do not mean the framing and putting in of uncharitable reports, but the retelling of it when started. We have often found that parties would tell things about another, with whom perhaps they were very slightly acquainted, which had only come to them by report, and not knowing whether such report was true or false; still they would tell it to almost every one with whom they would get into conversation, and thus it would by little and little, and in infinite variety, be passing on, and being retold in the estimation of the world. We have often found that parties would tell things about another, with whom perhaps they were very slightly acquainted, which had only come to them by report, and not knowing whether such report was true or false; still they would tell it to almost every one with whom they would get into conversation, and thus it would by little and little, and in infinite variety, be passing on, and being retold in the estimation of the world.

**The Gospel Ship.**  
What vessel are you sailing in?  
Declarator to the name?  
Our vessel is the Ark of God,  
And Christ the Captain's name,  
Hoist every sail to catch the breeze;  
The sailor pilots his oar;  
The light begins to wear away;  
We soon shall reach the shore.

**Religious Awakening.**  
Several places in the New England States, says the Montreal Witness, have been lately the scene of a religious revival. In the old town of Plymouth a work of grace has been going on for nearly three months past. Crowded meetings have been held daily, and hundreds of individuals, it is hoped, have found peace in believing. There has been much personal effort in that town,—Christians going among the unconverted to urge upon them their acceptance of the Divine offer of mercy. In Maine a deep religious interest has been felt for some months in the towns of Lewiston and Auburn, where a daily morning prayer meeting was established, and subsequently the Rev. Mr. Hammond, whose evangelistic labors in Scotland had been so much blessed, was invited to visit these places. His preaching was attended by hundreds, and the conversions have been numerous. The interest continues unabated. A correspondent of the Boston Congressionalist mentions several practical lessons suggested to his mind in connection with this work. These lessons are as follows:

"One—the indispensableness of a more direct, pungent, close home-style of preaching than generally obtains among us. There is, says Dr. Chalmers, a time to reason, and there is a time to affirm. The reasoning time is always with us, but the time of bold undoubting, urgent affirmation we too rarely reach. A very large share of brother Hammond's power lies in this; that what other ministers prove he assures on the naked testimony of the Bible, and treats as incontestable and urgent fact.

"A second point—which I can only suggest—has reference to that neglected class, the children. Most neglected class, I say, notwithstanding the Sabbath-school and all its appliances. What minister gives them their fair proportion of the instruction of the pulpit? What minister, even in times of revival, arranges meetings for them, and preaches to them, and pleads with them, as he does with those who are older.

"A third point—is a determined urgency in dealing with individuals. We have seen the value of this in the present revival. People who could get through the sermon and the prayer meeting little moved, were brought up by the conversation meeting that followed, and by the importunities of Christian friends."

flower of truth, perhaps never again in after years to be revived to life. O, what were a thousand vases in comparison!

### The Splendid Preacher.

Richard Baxter preached as feeling that the truths of God were too great and glorious in themselves to be covered up with the little trappings of human adorning. He would as soon have thought of hanging the rainbow with time. His eloquence consisted in rounded sentences. . . . He never preached a sermon to display his scholastic learning or his power of logic; but his aim was ever to win souls to Christ. If fine and elegant sermons are tolerated at all, it is in the plain ones, when they are to be read as a discussion of a subject, and read either as an intellectual exercise or as a discipline of conscience. In the pulpit splendid sermons are splendid sins. They dazzle, and amuse, and astonish, like brilliant fire-works, but they throw daylight on no subject. They draw attention to the preacher instead of the subject. The splendid preacher, like the pyrotechnist, calculates on a dark night among his attendants; and amid the admiration of the pulpit his skill and his art are admired and applauded, but Christ is not glorified. If angels weep and devils mock, it is at the pulpit-door of a splendid preacher.—Dr. Jenkyns.

### The True Power in Reform.

Recently a poor mechanic was found in the City Park and taken to the prayer meeting. Being kindly invited to attend again, he did so for three days, when some persons becoming interested in his welfare, took him into another room, and entered into conversation with the poor inebriate. He had often endeavored to break away from the slavery of drink, but all his resolutions had proved in vain. The service in the house of God had awakened his attention, and he resolved to try again and commence right. The missionary and the penitent on bending knees, raised their voices to the hearer and answerer of prayer, and before the Great Jehovah, did the awakened soul make a full and free confession, imploring forgiveness for the past and guidance for the future. God heard his prayer, and in infinite mercy sent a blessing upon him, that he may continue, through years of calm and blessed sunset still to come, both with the living voice and with "paper and ink," to add more and yet more to the witness he has borne already to the Divinity, the power, and the preciousness of the Gospel of Christ.

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### Evangelicism in Germany.

Germany, through her evangelical journals, and through a class of observers of less prejudice and better grace of view than formerly, is receiving beneficial impressions from other portions of Evangelical Christendom. In a file of papers recently received from Berlin, we find Pastor Fieck's observations on the religious condition of our own country, translated from the French and presented from week to week, with intelligent and friendly comments by the German editor. We also find the report of the truly great work of the New York Sabbath Committee, held up as an example of what needs to be done for the Sabbath-breaking population of Germany. Especially, says the editor, may we learn from the practical American to seek associates in our work, among such as do not appreciate the religious ground of the movement. The blessed influence of a day of rest from toil upon the social condition of large classes of the population, is so plain that it only needs to be brought home to the consideration of the people in order to meet, in an age which prides itself on its humanity, with a general response. The religious blessing would not be withheld could we but secure a civil Sabbath.

A little treatise has also appeared in Frankfurt-on-the-Maine, upon the English (more properly Irish) revival, and the need of it in Germany. It is from the pen of a layman of the Lutheran Church,—a denomination which has stood upon its dignity in Germany until it is likely to be left with nothing else to stand on. The writer says that "after a careful investigation

of the facts, he cannot understand why that important movement met with so little response in Germany." He expresses his amazement at the manner in which the denominations who participate in the revivals in England and America have been charged with heresy, and branded with every term of reproach, and the Lutheran Church declared to be alone capable of a truly evangelical revival, while not a thought is given to the question, What is to become of the thousands and tens of thousands of souls, not reached by that Church as at present constituted. He rebukes the spirit which would find fault with the labors of a Cartwright in the backwoods of America, among the lost sheep of the wilderness, enduring privations of every kind, and journeying thousands of miles during a ministry of half a century.

The writer is especially and justly severe upon that view of the work of the ministry still held, to some extent, by German Lutherans, to the effect that the lost irreligious multitudes are not to be followed up and sought out by pastors, but ministers accessible to any one who may be impelled to them by spiritual necessities. Let them send for the preacher if they want him! How contrary to the lesson which every child learns in the catechism, of the good Shepherd who came to seek and to save the wandering sheep! The notion, that Lutheran correctness forbids the employment of the lay element in the work of the Church, he denounces as a most shameful confession of poverty and ineffectuality—nay, rather as a sentence of death against the Church, if true.

As it is beyond question that most of churches are in a low state of piety, the writer presses the enquiry, What must be done to promote a revival of religion? First, he requires a more direct and briefer method of preaching. Next, out-of-door preaching and increase of pastoral labor. He goes down to the root of the matter when he speaks of the inadequate methods of ministerial training pursued in the schools, universities and seminaries. A mere accumulation of theological acquirements, and a negative morality, are insufficient as a preparation to meet the fearfully great and increasing spiritual wants of the masses. He asks: Can the absolute abandonment of the student to subjective piety, the want of training in the practical matters of life, qualify him for those labors and conflicts which, in England, are carried on in the field, and with the implements of the revival, and which with us, must be carried on in some way or other?

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There is a certain kind of conversation indulged in by not a small number of professed Christians; and we hardly call it "charitable," yet it is such after all. We do not mean the framing and putting in of uncharitable reports, but the retelling of it when started. We have often found that parties would tell things about another, with whom perhaps they were very slightly acquainted, which had only come to them by report, and not knowing whether such report was true or false; still they would tell it to almost every one with whom they would get into conversation, and thus it would by little and little, and in infinite variety, be passing on, and being retold in the estimation of the world. We have often found that parties would tell things about another, with whom perhaps they were very slightly acquainted, which had only come to them by report, and not knowing whether such report was true or false; still they would tell it to almost every one with whom they would get into conversation, and thus it would by little and little, and in infinite variety, be passing on, and being retold in the estimation of the world.

### Religious Awakening.

Several places in the New England States, says the Montreal Witness, have been lately the scene of a religious revival. In the old town of Plymouth a work of grace has been going on for nearly three months past. Crowded meetings have been held daily, and hundreds of individuals, it is hoped, have found peace in believing. There has been much personal effort in that town,—Christians going among the unconverted to urge upon them their acceptance of the Divine offer of mercy. In Maine a deep religious interest has been felt for some months in the towns of Lewiston and Auburn, where a daily morning prayer meeting was established, and subsequently the Rev. Mr. Hammond, whose evangelistic labors in Scotland had been so much blessed, was invited to visit these places. His preaching was attended by hundreds, and the conversions have been numerous. The interest continues unabated. A correspondent of the Boston Congressionalist mentions several practical lessons suggested to his mind in connection with this work. These lessons are as follows:

"One—the indispensableness of a more direct, pungent, close home-style of preaching than generally obtains among us. There is, says Dr. Chalmers, a time to reason, and there is a time to affirm. The reasoning time is always with us, but the time of bold undoubting, urgent affirmation we too rarely reach. A very large share of brother Hammond's power lies in this; that what other ministers prove he assures on the naked testimony of the Bible, and treats as incontestable and urgent fact.

### Evangelicism in Germany.

Germany, through her evangelical journals, and through a class of observers of less prejudice and better grace of view than formerly, is receiving beneficial impressions from other portions of Evangelical Christendom. In a file of papers recently received from Berlin, we find Pastor Fieck's observations on the religious condition of our own country, translated from the French and presented from week to week, with intelligent and friendly comments by the German editor. We also find the report of the truly great work of the New York Sabbath Committee, held up as an example of what needs to be done for the Sabbath-breaking population of Germany. Especially, says the editor, may we learn from the practical American to seek associates in our work, among such as do not appreciate the religious ground of the movement. The blessed influence of a day of rest from toil upon the social condition of large classes of the population, is so plain that it only needs to be brought home to the consideration of the people in order to meet, in an age which prides itself on its humanity, with a general response. The religious blessing would not be withheld could we but secure a civil Sabbath.

A little treatise has also appeared in Frankfurt-on-the-Maine, upon the English (more properly Irish) revival, and the need of it in Germany. It is from the pen of a layman of the Lutheran Church,—a denomination which has stood upon its dignity in Germany until it is likely to be left with nothing else to stand on. The writer says that "after a careful investigation

of the facts, he cannot understand why that important movement met with so little response in Germany." He expresses his amazement at the manner in which the denominations who participate in the revivals in England and America have been charged with heresy, and branded with every term of reproach, and the Lutheran Church declared to be alone capable of a truly evangelical revival, while not a thought is given to the question, What is to become of the thousands and tens of thousands of souls, not reached by that Church as at present constituted. He rebukes the spirit which would find fault with the labors of a Cartwright in the backwoods of America, among the lost sheep of the wilderness, enduring privations of every kind, and journeying thousands of miles during a ministry of half a century.

The writer is especially and justly severe upon that view of the work of the ministry still held, to some extent, by German Lutherans, to the effect that the lost irreligious multitudes are not to be followed up and sought out by pastors, but ministers accessible to any one who may be impelled to them by spiritual necessities. Let them send for the preacher if they want him! How contrary to the lesson which every child learns in the catechism, of the good Shepherd who came to seek and to save the wandering sheep! The notion, that Lutheran correctness forbids the employment of the lay element in the work of the Church, he denounces as a most shameful confession of poverty and ineffectuality—nay, rather as a sentence of death against the Church, if true.

As it is beyond question that most of churches are in a low state of piety, the writer presses the enquiry, What must be done to promote a revival of religion? First, he requires a more direct and briefer method of preaching. Next, out-of-door preaching and increase of pastoral labor. He goes down to the root of the matter when he speaks of the inadequate methods of ministerial training pursued in the schools, universities and seminaries. A mere accumulation of theological acquirements, and a negative morality, are insufficient as a preparation to meet the fearfully great and increasing spiritual wants of the masses. He asks: Can the absolute abandonment of the student to subjective piety, the want of training in the practical matters of life, qualify him for those labors and conflicts which, in England, are carried on in the field, and with the implements of the revival, and which with us, must be carried on in some way or other?

### The Gospel Ship.

What vessel are you sailing in?  
Declarator to the name?  
Our vessel is the Ark of God,  
And Christ the Captain's name,  
Hoist every sail to catch the breeze;  
The sailor pilots his oar;  
The light begins to wear away;  
We soon shall reach the shore.

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