LONGING FOR LIGHT. Darkness and doubt attend my way While I am wandering here: Ot how I long to see the day, The glorious day, appear !

The dawn of truth upon my soul. Dispelling darkest night; Where error long has held control, Excluding heavenly light.

But where can truth be found below ? So various is her voice.

Lord, by thy Spirit lead, and show
My soul the rightful choice.

For many ways to heaven are found, And many creeds are taught; And Satan's stratagems abound, By which weak souls are caught.

No outward forms and services Acceptance find with thee; Nor wilt thou hear the prayer that is But cold formality.

The inward worship of the heart,
I know, thou dost require:
Then, Lord, thy quickening grace impart
To light the heavenly fire. O! let devotion burn within

My cold and barren breast!

And grace prevailing slay each sin
That long has marr'd my rest!

For coldness, deadness, went of real Must still attend me here, Unless thou dost thy truth reveal To banish doubt and fear.

ON WORLDLY CONFORMITY.

PASTORAL LETTER,
Addressed to the Members of the Protestan.
Episcopal Church in the Diocese of Ohio. BY CHARLES PETTIT M'HAVAINE, Bishop of the Diocese. (Concluded.)

And yet, my brethren, 1 am well aware how easy it is for the imagination to array both of these in such an abstract and elementary simplicity, so divested of all that gives them their universal character and relish, that no harm could be detected in either. And the same precisely can be as easily But what if they were attempted to be got up under such an abstract form, and made common amusements in such elementary simplicity-how would they succeed ? Their deadness as to all that makes their usual interest would be their sufficient condemnation. The question is not what we imagine they may be; but what they alwave have been and will be, and must be, in such a world as this, to render them pleasurable to those who patronize them: Strip them bare, till they stand in the simple innocence, to which their defenders' arguments would reduce them, and the world will not have them. To be genial to the taste of those who most sustain them, they must be matters of worldly fashion and galety; and not only so, but designed to promote the epirit of such things, and so dependent on them, that in proportion as these condiments Were the trial made of a series of dancing assemblies, conducted in all respects as becomes the sobriety and spiritual-mindedness failure. The world would ridicule such a they had something else to do than to attend

Taking then such amusements as they are and ever will be, so long as they shall be encouraged, and not as they may be represented in the imagination of the zealous apologist, I have always thought, my brethren, that the question whether a professing Christian can consistently participate in them may be settled in a very simple way. It others is more in attendance on certain exter-seems to need no argument. A serious and nat ordinances than in any inward and spiwhat every communicant professes to be, and what every baptized person is under solemn vows to be, would, I think, always be sufficient to make duty plain in such matters. It is when such views are away from us, that worldly attractions get their hold on our minds, and their justification assumes its deceitful plausibleness. The aspect of things depends materially upon the position from which you look at them. Look at the things now before us from the position of those who profess no spiritual character, and it is not singular that they should seem very harmless. Their harm is their effect upon that very spiritual character in which those persons feel no interest. They do not appreciate its importance, and easily may they fail to appreciate the evil of that which injures it. Let us take position upon the high ground of a consistant follower of Christ, who, by faith, "overcomes the world;" and from thence let me request you, my brethren, to

First: What, according to the Scriptures, a true Christian is, and every communicant, by the very fact of being a communicant, professes to be.

Whoever has become a true Christian has been "born again" of the Holy Ghos, and "is a new creature in Christ Jesus." A radical and wonderful change, which only the power of God would effect, has been virought in his affections; so that in all things, as regards the world and God, time and oternity, sin and holiness, they are become new. His heart's pleasures are in the things of the Spirit of God. He follows after holiness; he seeks to grow in grace,

that he is in grace, and "alive unto God." To be brought back to the world which he has thus renounced, is his fear. Great names and dignities are his-"child of God;" "heir of God;" "joint heir with Christ;" a "temple of the Holy Ghost." Great privileges belong to one to whom such dignities pertain -"nearness of access" to God; entire trust in his love; the possession of his perfect peace; the appropriation of his most precious promises. An eminently spiritual walk is expected of one whom God has thus exalted. Hence he is required to "be holy because God," whose child he is, " is holy." Holiness, more and more holiness, is set before him as the great object which his whole life is to seek after.

Secondly: Consider, in connection with this high character and calling of a Christian, the representation in the Scriptures of the character of the world and of his relations thereto.

"The whole world," says St. John, "lieth in wickedness;" and his exhortation is, "love not the world-it any man love the world, the love of the Father is not in him." "Whosoever," says St. James, "will be a friend of the world is the enemy of God," To keep one's self unspatted from the world" is declared to be an esential part of "pure and undefiled religion." Hence it is represented as the invariable feature of every one that is "born of God," that he "overcometh the world." Our blessed Lord, in his intercessory prayer for all that should believe in his name, (John xvii) spake of his people as " in the world" indeed, till taken home; but as given him " out of the world," and as being " not of the world." Twice he uses, in the same chapter, that strong expression concerning the unworldly character of his people "They are not of the world, even as I am not of the world." And one of the petitions of that precious prayer was that his people might be kept "from the evil" that s in the world. In accordance with all this, done with the card-table and the horse-race. St. Paul says: "We have received, not the The exercise of the graceful movement in spirit of the world, but the spirit which is of the dance, and the exercise of speed in the God; "5 thus representing the spirit which horse-race, may easily be conceived of, in characterizes the world as so incapable of such a light as to make them very innocent. harmonizing with that of religion that it must be ejected before the latter can be received. So that the exhortation of the same apostle is: " be not conformed to this world, but be ye transformed by the renewing of your

> Thirdly: Consider, brethren, the great extent to which the world is dependent for its most influential knowledge and estimate of religion upon the examples of those who profess it.

It was a high testimony to the Christians

mind.21 The two are considered as essen

not conformed to this world.

tially antagonistic. We can be renewed in

the spirit of our minds only when we are

at Corinth, when St. Paul said they were manifestly declared to be the epistle of Christ, written not with ink, but with the Spirit of the living God -- in the fleshly ta-bles of the heart." So strong, so manifest, so faithful, so instructive was their example, are lacking, they are rejected as insipid, that it was easy to read in them, as in a book, what it was to be a true follower of Christthe spirituality, the boliness, the blessedness of his service. No epistle " written with of the Christian character, so that it would be ink' could be so well read by the world. nothing inconsistent if every attendant So it is always. The "living epistle," were a devout and carnestly pious person, it written by the Spirit of God in the hearts of would need no prophet to predict their entire | Christians is that on which the world depends for its most influential idea of the nadance; and Christian people would think ture and efficacy of true religion. Some epistle or other, honourable or dishonourable to the Gospel, professors of religion are continually giving out in their daily examples, and the world cannot help reading and being influenced by it. In a community where the church is of a worldly spirit, the prevalent idea of religion among those who make no profession of it will probably be that the essential difference between Christians and correct view of what a true Christian is, and ritual grace. Many will live and die under such a ruinous delusion; and an awful te sponsibility must abide upon the church vhose example teaches it. You see, therefore, brethren, how carefully you should consider the manner of life, the manifestation of spirit, by which you are to adorn the service of your divine Master, and be true teachers of what it is to follow him You see how carefully you should consider whether a person forming his estimate of piety by a correct understanding of your walk and spirit would be led thereby to entertain a proper view of the holiness, and carnestness, and watchfulness, and spirituality of mind which belong to the Christian character; or to take up an idea of what he must do to be a follower of Christ, which, by leading him no farther than mere form ality, would ruin his soul. "Ye are the light of the world," said the Saviour to his people. "I am glorified in them," was the honour he put on their faithfulness. Who so happy or honoured as he of whom the Saviour makes that declaration?

Again: Consider how cornestly the Christian is enjoined in the Scriptures to walk so as to honour the Gospel.

"Know yo not that your body is the tem ple of the Holy Ghost, which is in you, and that ye are not your own? for ye are bought with a price; therefore glorify God in your body and in your spirit which are God's" †† Such is the appeal of St. Paul, and therefore

† James iv. 4. † 1st John v. 4. § 1st Cor. ii. 12. • 2 Cor. iii. 3. || Rom. xii. 2.

• 1st John v. 19-ii. 15.

therefore, the prisoner of the Lord, beseech you that yo walk worthy of the vocation 3d. wherewith ye are called ;" and to the Philippians: "Only let your conversation be as becometh the Cospel;" and to the Colossians: "I do not cease to pray for you that ye might walk worthy of the Lord, unto all pleasing." Again : Consider the difficulties to be en-

countered, in endeavouring to live as becometh the Gospel.

The infant of days does not more depend on careful nursing and watching; the exotic plant does not more need protection, than the work of grace in your hearts requires a jealous watchfulness -a continual nourishing and cherishing, lest it die. Every thing around and within is against it. The atmosphere of the world is freezing to it. But not only must we keep the grace we have, but we must grow in grace. Surely then we can afford no risks. One cold hour upon a green-house neglected may blast its every plant. "Hatch and pray lest ye enter into temptation."

Lustly: Consider that Christians are required not only to avoid being hinderers of God's word, by an unholy example and influence, but to be positively "nearkers together" with their ministers in promoting among men the highest attainments in picty.

The Gospel cause, in every respect, is the common cause of Christians. godly minister has no more part in it than every other believer. He is a member of Christ by faith, and so are all that follow Christ. The Saviour, and his kingdom, and his service, and his will, and his honour among men, are alike the heritage and in-terest of all. St. Paul therefore expected believers to be full of prayer for the success of the word which he preached 'Pray for us," (he wrote to the Thessa-Ionians) "that the word of the Lord may have free course and be glorified." all Christians were not preachers was no excuse for their not being just as zealous for the promotion of the Gospel as he

But how often, in reference especially to he worldly things under consideration, is all this forgotten ! The thought of some seems to be that while it is the duty of the minister to promote as much as possible unworldly spirit in this people, it is a duty in which they are not expected to feel and to work with him. School boys, who, instead of co-operating with their teacher, as contriving how they may escape his requirements and get opportunity for play are a fit illustration of the spirit manifested by some professors of religion, in regard to the ministry of the word. How far they may go in disregarding the views of their pastor as to Christian duty in connection with worldly amusements, is their main question. The consideration of God's question. will and their Master's honour does not arise n their minds. Such were not those faithful brethren whom Paul, in writing to the lomans, saluted as "helpers in Christ."* Happy the minister who has a people who are to him helpers in Christ. Would that all who come to the table of the Lord were such; helpers at least in prayer and in a holy example, when circumstances prevent them from any other helping. But alas! here are hinderers as well as helpers professing Christians who are positive obstacles to religion; setting an example, and exerting an influence, and promoting a spirit among the people, which directly resist the efficacy of the means of grace, to the great sorrow and discouragement of the aithful pastor.

Now, my brethren, it is in the considerations that I have thus suggested, as to what a Christian is; what the world is that he lives in and his relations to it; the dependence of the world for its knowledge of true picty upon his example; the injunctions of Scripture that he should walk worthy of his high calling; the difficulties he must encounter from his own heart and from the world in so doing, and the obligation upon him to be equally interested with ministers of the Gospel, and to be a worker with them in promoting its most exalted claims upon the hearts and lives of men, it is upon a right view of these most serious matters, that I am willing to rely for a full conviction in any serious mind that the Christian spirit and duty, that Christian example and consistency, require the renunciation of such things as those under consideration.

But that I may more fully express my views, I will, in a very summary way, suggest a few additional thoughts, which your own reflections can expand.

1st. To say the very least of a profess ing Christian's participation in the matters before us, it is not fulfilling the Scripture injunction to "avoid the appearance of evil." So much have these things at least the appearance of such conformity to the world as the Scriptures condemn, that it requires no little ingenuity of argument to make them seem something else. Where things are not duties, but only indulgences, standing on their own credit, so decided an appearance of evil is a strong case

against them.
2d. The voice of the most truly pious of the Church in all ages is against them. Take those, of any community who in the general opinion of Christians are most horoughly imbued with the spirit of the Gospol, and you will find such amusements excluded and disapproved of, as unworthy

† Romans xvi. 3, 9.

and thus to make it continually more certain [his earnest language to the Ephesians: " I,] the spirit, aim, and relationship of the child [nion. This neck-question, as 1 may term

3d. With a large part of the more reflecting among worldly persons, there is a feeling that Christians are not in their most proper and consistent place when attending on these things. Those professors of religion who abstain from them remost respected by such persons. And when it is otherwise; when one hears a communicant praised by those who make no pretensions to religion for his liberality and freedom from bigotry and from nar rowness of mind, because he has no objection to engaging in these matters-I know not a more questionable compli-

Such things were all formally 4th. renounced in your baptism. What "the vain pomp and glory of the world," which the baptismal vow speaks of, or, "the pomps and vanity of this wicked world," as our catechism expresses it, what they can be, if such things as fashionable balls, expensive, crowded, fashionable assemblies, with all "the pride of life," and all the vanity of person, and dress, and demeanour which they promote, come not under that head, I cannot comprehend. Renounced at baptism, the renunciation was scaled in confirmation, and has been renewed in every act of communior at the Table of the Lord ever since.

5th. These things oppose the work of grace in the soul. They most seriously hinder and resist the word of God. Who ever expected to see the word of God having "free course" within the hearts of men, and glorified in the conversion of many to the service of Christ, where a congregation was given to such worldly things? Who does not know that the invariable effect of an earnest, zealous, prayerful state of mind, in any community of professing Christians is to make their taste and practice wholl averse to them? The spirit that goes after these things and the spirit of earnest love to Christ and his Gospel cannot dwell together in any community. What, then, is the fearful responsibility of him who promotes such things, in any way, among those who call themselves Christians? Who that really loves Christ and the souls of men can desire that a whole congregation, listening to the most earnest claims of God to their whole hearts, on the Sabbath, and the most solemn pleas for all holiness and spirituality of mind, and all prayerfulness and watchfulness, and all zeal to glorify God before men, should be marked by a general disposition and willingness, among all its families, rich and poor, to attend, during the week, upon dances and theatres? Nobody could look for a blessing on the word among such a people. And yet if one person may indulge in such things consistently with a Christian profession, why may not all? If the rich, according to their means, why not the poor according to theirs? And what state of religion, what sort of a Church would such and confirmed by them in the office of the a carrying out of the matter exhibit to the most blinded eye?

I think, my brethren, I need not further enlarge on this subject. The theme is not cessoribus suis, libere et quiete, frui, gau-exhausted; but if what has now been said dere, uti, et exercere ritus et ceremonias shall not produce the desired impression, I suas proprias, et disciplinam ecclesiasticould not expect a better effect from any cam propriam et peculiarem, non obstante, additional views. In conclusion, let me quod non conveniant cum ritibus et cereentreat, that seeing we are compassed about with so great a cloud of they permit the foresaid superintendent, and witnesses, you will lay aside every weight, and every besetting sin, and run with patience, with unwearied and unwavering step, the race which is set before you; and that in so doing you will be ever looking, for the example of all the spirit you should cultivate, as well as for all the grace and encouragement you need, "unto Jesus, the author and finisher of our faith.

Let me carnestly beseech you that you do one thing more: In the language of St. Paul, "Brethren, pray for us that the word of God may have free course and run and be glorified." Pray for your min-isters; for all the ministers of Christ; take an earnest, prayerful interest in the success of the great work of God committed unto them; consider it as your cause, as well as theirs; be "affectionately desirous" that the most spiritual, and mighty, and extensive success may attend their labours. Thus, and by your own examples and works, in your several spheres, be helpers with them, and I am sure there will never be any need of addressing you again on the subject of this letter.

Besecching our gracious and compassionate Lord and Saviour to enrich you all with the most precious benefits of his death and resurrection, I remain, dear brethren, Your friend and serv't for Christ's sake

CHARLES PETIT MCLLVAIE. Cincinnati, March 15, 1848.

GLEANINGS FROM FULLER'S CHURCH HISTORY.

THE TOUCH-STONE QUESTION.-It is observable, that the Sacrament of the Altar was the main touchstone to discover the poor protestants. Many, indeed, are the differences betwixt us and the Romish church, but on this point the examiners pinched most: haply because in other controversies, protestants (hunted after by those blood-hounds) might take covert under some tolerable distinction, and thereby evade the danger. Whereas this point of the real, corporeal presence of Christ in the sacrament. the self-same body that was crucified, was such downright falsehood, it was incapable of any palliation, and was the compandious way to discover those of the contrary opi- | Parson's Examination of Pox's Martyrs.

to the most dull and dancical commissioner was able to ask; and, thanks be to God, the silliest protestant soul brought before them was able to answer; first, by denying it; then by dying in the defence of his denial.

SCARCITY OF PREACHERS.—So much for the bishops. As for the inferior clergy, under them, the best that could be gotten were laced in pastoral charges. Alas! tolerability was eminency in that age. A rushcandle seemed a torch where no brighter light was ever seen before. Surely, preaching now ran very low, if it be true what I read, that Mr. Tavernour, of Water-Eaton in Oxfordshire, high sheriff of the county, came, in pure charity, not estentation, and gave the scholars a sermon in St. Mary's, with his gold chain about his neck, and his sword by his side, beginning with these words: "Arriving at the mount of St. Mary's in the stony stage where I now stand, have brought you some fine biscuits, baked in the oven of charity, and carefully conserved for the chickens of the church, the parrows of the Spirit, and the sweet swalows of salvation."

If England, in our memory, hath been sensible of a perfective alteration in her churches; if, since, she hath seen more learning in the people's pews than was then generally in the reader's desk, yea, preather's pulpit; let God be more glorified in t, men more edified by it; seeing of late the universities have afforded more vinedressers than the country could yield them vineyards. Yea, let us be jealous over ourselves with a godly jealousy, lest our ingratitude make us to relapse into the like ignorance and barbarism. For, want of bread was not so much the sufferings of those days, as fulness thereof hath lately been the sin

THE ENGLISH REFORMERS, AND THE FOREIGN CHURCHES. - On the twenty. fourth of July, [A. D. 1550.] king Edward, by his letters patent, at the request of John a Lasco, free baron of Lasco in Poland, did by the consent of his Council, give and grant the whole church of St. Augustine's near Broad-street in London, (the choir excepted, formerly possessed by marquess Paulet,) unto the superintendent, and ministers of the Dutch church and other strangers in London, to have and to hold for them, their heirs, and successors, in frank-almonage, to be a meeting-place for them, therein to attend God's word and sacraments. He ordered also, that hereafter it should be the Lord Jesus; and incorporated the said superintendent, ministers, and congregation to be a body politic, for all purposes and intents; empowering them from time to time, in the vacancy of a superintendent, to choose, name, and substitute any able and fit person in that place; provided, that the person so chosen be first presented to the king, his heirs, and successors, to be approved ministry, enjoining all archbishops, bishops, and other officers, Quod permittant prafatis superintendenti, et ministris, et sucmoniis in reano nostro usitatis :--• that ministers, and their successors, freely and quietly to hold, enjoy, use, and exercise their own proper rites and ceremonies, and their proper and peculiar church-discipline, notwithstanding that they agree not with the rites and cermonies used in our kingdom."

*The letters are kept in the Dutch church, and exemplified in JOHANNES UTENHOVIUS, in his narration of the Dutch congregation, page 13,

COMMON SUFFERING HEALS DIVISIONS. -Strange that their heart-burnings could not be quenched, till the fire was kindled which was to burn both their bodies. But it matters not what is the cause, if amendment be the effect. The Jesuit* challengeth the credit of this reconciliation to the entholics, bragging that they made them friends. But, we know, their cruel intenion was not to make friends, but ashes, o them. Let the thanks be paid to that Di vine Power and Providence, which sanctified their sufferings into an agreement beside, beyond, above, against, the design and desire of those which inflicted them Thus, when froward children fall out and fight, a good parent and a good rod do quickly make them friends. See the letters at large in Master Fox which passed betwixt them in prison: wherein, as Hooper had the honour first to offer agreement, let Ridley receive his praise,—that he did fast embrace it. For, as the second blow makes the fray; so, it is not the tender out acceptance of peace makes the reconciliation.

THE FRAMERS OF THE XXXIX ARTICLES. -In the Convocation now sitting, January 29th, [1563] wherein Alexander Nowell, dean of St. Paul's, was prolocutor, the nine-and-thirty Articles were composed. For the main, they agree with those set forth in the reign of king Edward VI. though in some particulars allowing more liberty to lissenting judgments. For instance: in this ting's Articles it is said, " that it is to be believed, that Christ went down to hell, to preach to the spirits there;" which last clause is left out in these. Articles, and men left to a latitude concerning the cause, time, and manner of this descent.

Hence some have unjustly taxed the composers for too much favour extended in their arge expressions, clean through the contexture of these Articles which should have tied men's consciences up closer in more strict and particularizing propositions; which, indeed, proceeded from their commendable moderation: children's clothes ought to bo made of the biggest, because alterwards their bodies will grow up to their garments. Thus, the articles of English Protestant Church, in the infancy thereof, they thought good to draw up in general terms, foreseeing that posterity would grow up to fill the same. I mean, these holy men did prudently pre-discover, that differences in judgments would unavoidably happen in the church, and were loath to un-church any, and drive them off from an ecclesiastical communion, for such petty differences; which made them pen the Articles in comprehensive words to take in all, who, differing in the branches, meet in the root, of the same religion.

Indeed, most of them had formerly been sufferers themselves, and cannot be said, in compiling these Articles, (an acceptable service, no doubt,) to offer to God what cost them nothing, 2 Sam. XXIV. 24; some having paid imprisonment-others, exile-all losses in their estates—for this their experimental knowledge in religion; which made thom the more merciful and tender in stating those points, seeing such who have been most patient in bearing, will be most pitiful in burdening the consciences of others.

It is observable, these Articles came forth much about the time wherein the Decrees of the Council of Trent were published; truth and falsehood starting in some sort both together, though the former will surely carry away the victory at long running. Many of which Decrees begin with lying, and all conclude with cursing, -thundering anathemas against all dissenters: whilst these our Articles, like the still voice, only plainly express the positive truth.

A DAY WELL SPENT. Letter from Bishop Hall to Lord Denny. Every day is a little life, and our whole

ife is but a day repeated; whence it is that

old Jacob numbers his life by days; and Moses desires to be taught this point of holy rithmetic, to number not his years but his lays. Those, therefore, that dare lose a day, are dangerously prodigal; those that dare mispend it, desperate. We can teach others by ourselves; let me tell your lordship how I would pass my days, whether common or sacred, and the sacred of the sacred o ever others over-hearing me, may either approve my thriftiness, or correct my errors. When sleep is rather driven away than caves me, I would ever awake with God. My first thoughts are for him: if my heart be early seasoned with his presence, it will savour of him all day after. While my body is dressing, not with an effeminate curiosity, nor yet with rude neglect, my mind addresses itself to her ensuing task, bethinking what is to be done, and in what order, and marshalling, as it may, my hours with my work. That done, after some meditation, I walk up to my masters and companions -my books; and sitting amongst them with the best contentment, I dare not reach forth my hand to salute any of them, till I have first looked up to heaven, and craved favour of him, to whom all my studies are duly referred; without whom I can neither profit nor labour. After this, out of no over great variety, I call forth those which may best fit my occasions, werein I am not too scrupulous of age; sometimes I put myself to school to one of those ancients whom the church hath honoured with the name of Fathers, whose volumes I confess not to open without a secret reverence of their holiness and gravity :--sometimes to those latter doctors, which want nothing but age to make them classical-ALWAYS TO Gon's BOOKS. That day is lost whereof some hours are not improved in those divine monuments; others I turn over out of choice, these out of duty. Ere I can have sat unto weariness, my family, having overcome all household distractions, invites me to our common devotions, not without some short preparation. These heartily performed, send me up with a more strong and cheerful appetite to my former work, which I find made easy to me by intermission and variety. One while mine eyes are busied. mother while my hand, and sometimes my mind takes the burthen from them both. One hour is spent in textual divinity, another in controversy; histories relieve them both. When the mind is weary of other labours, it begins to undertake her own; sometimes it meditates and winds up for future use; sometimes it lays forth her conceits into present discourse; sometimes for itself, often for others. Neither know I whether it works or plays in these thoughts. I am sure no sport hath more pleasure, no work more use; only the decay of a weak body makes me think these delights insensibly Inborious. Before my meals and after, I let myself loose from all thoughts, and would forget that I ever studied. Company, discourse, recreations, are now seasonable and welcome. I rise not immediately from my trencher to my books, but after some intermission. After my latter meal my thoughts are slight, only my memory may be charged with the task of recalling what was committed to her custody in the day; and my heart is busy in examining my hands and mouth, and all other senses of that day's beliaviour. The evening is come: natrades-man doth more carefully take in his wares