CHRIST OUR LIGHT. From the German of Baron de la Matre Fouqué.

Mark x. 46. A thousand years have fleeted, My Saviour, yet thy name, Of healing grace hath meted To one and all the same. Thy Holy Spirit teacheth Thou mad'st the blind to see; And still thy mercy reacheth That light and grace to me.

O'er inward blindness grieving I sat beside the way, With sighs my heart was heaving. To saddest thoughts a prey; The Psalms I heard them singing, And the branches waiving free, Which the redeemed were bringing, But could not look on thee!

Too bitter was that aching, Too deep the misery, My heart fresh courage taking. Began to call on thee: "O Son of David! hear me, Thy promise, Lord, is bright;-One look from thee would cheer me. And close this weary night."

My tears were faster streaming, And louder grew my cry, My very heart was seeming To melt as thou went'st by; My anguish, too, abating, For now they said to me,-"Take courage! be is waiting, The Master calleth thee.'

I knew that thou wer't biding. I tottered to thy side, My self-will all subsiding, And broken all my pride; Thou epak'st, my lips unscaling,-"What wil't thou ?" "Lord, to see, And in thy looks find healing." Thou said'st-" So shall it be."

And oh! thy promise never Could fail, and I was whole; Each ancient mist must sever, And light o'erfilled my soul. From every burden lightened, This heart of fear and sin; My inward path is brightened, And nameless peace within.

## Selected.

THE CHURCH A FAMILY. My DEAR PARISHIONERS.—Let me receive a kind hearing from you whilst I speak of the great blessings which behappiness not only to be numbered, but and brethren of each other. to minister to the wants of the bodies.

with parental authority, care, and affecthem. Such are they towards their parents, and to each other they are full of love and trust. They feel that they have the same parents, the same name, and those that shall be born will be so the same home, the same interest, the same joys and sorrows, hopes and fears, They are brethren and sisters in all the fulness of those dear words. If one suffer, all suffer with him. They are one in heart; and all together form one house, one home, one, I can say no more, one family.

Now do not think for a moment that any of God's earthly gifts are a hindrance to our heavenly calling. Our sins let or hinder us, but not God's ordigifts. Riches are naturally the means the source of pride, and luxury, and of His household in due season. worldliness.+ Poverty makes us anxicus and careworn; causes us to murmur, teanless member of a household bether, and our heaven'r family. 1. First then, let rie speak to you of

theavenly father. He is such by o & Luke svi. 9. Tim. vi. 17, 18, 19.
1 % Luke svi. 10. Tim. vi. 17.
2 % Mark svi. 10. 1 Cor. 1.26. S. James ii. 5.

His creation and preservation of us, and is, therefore, called in scripture the "Father of Spirits." But, alas, our first parents would not obey their heavenly father's will. They brake His laws for themselves and for us.\* In Adam and by Adam we threw off the rule of our father, refused to be His children, and ceased to be His children as once we were. We ceased to be His children in love and holiness.† We ceased to be His children as part of the heavenly family with the holy angels. T We censed to have any claim upon Him as our father; and ceasing in all this, we became divided from our fellow-creatures also. They who are not sons cannot be brethren. Selfishness separated man from man. Violence and bloodshed, oppression, neglect, and fraud showed that the first family was broken up: men were no longer sons of God; and so no longer brethren to each other.§

2. But in the midst of this sin and misery God the Father sent His only Son. He became man for us. As a man He pleased God and restored us to Our fallen nature in Him favour.|| stood upright and pleased God. The Son of God became man, and man became in Him the Son of God. I do not know how to state this clearly to you, so difficult is it and so full of mystery. I must be satisfied with begging you to believe that Christ was the first or new man.\*\* the first true Son of God after the fall of Adam, and that we become sons of God by becoming Christ's brethren. Christ is a Son, and we become sons by being joined to Ilim. And this is the reason why our catechism says, "member of Christ." before "child of God." We become children of God by being members of Christ.

Now then it becomes more easy to see who are the children of our heavenly father, and who are brethren in the heavenly family; even the members of Christ, even those who have joined to

And how are we joined to Christ? By being joined to His body the church. and this we are by baptism. By baptism we are made members of Christ's body, and so members of Christ and so children of God. For thus it is written: For as the body is one, and hath many members, and all the members of that one body, being many, are one body: so also is Christ. For by one spirit we are all baptised into one body."†† "Ye are all children of God by faith in Christ Jesus: for as many of you as have been baptized into Christ have put on Christ.'

Again, it is in the heavenly family as it is in the earthly. Men are born into it; they receive their name, and are ever after counted members of the family. So we are born into the church long to all of you who are members of by baptism, receive our christian names, that family of Goo in which it is my and thenceforth are the children of God,

All the baptized in all countries and minds, hearts, and souls of those who in all times form the one great christian are bound up with me in that holy fel- family: all the baptized, I mean, who lowship by bonds so sacred and endear- have not lost their relationship by some of those unhappy means which I will You all know, in one way or other, soon explain. My brethren, you have the privileges, safeguards, and joys of a many of you lost a brother or sister. teligious home. In it you see a father But you do not count the dead as no supporting, defending, guiding, teach- longer of your family. You still speak ing, himself and by means of his wife, of them and feel towards them as brethren. For death cannot make a You see his children looking up brother cease to be a brother, neither in to him as their head with love and trust; the earthly family, nor in the heavenly, with fear when they sin, with hope All that are dead are our brethren, and when they act rightly; receiving his all that are living, who are members of advice and teaching, and acting upon Christ. Our heavenly family then is large, larger than a hundred countries, large as eighteen hundred years. The dead and the living are our brethren,

> All together form the whole church of God, the universal, the catholic church, which we confess in our belief, in which we live, in which I trust we shall die, and rise again, and dwell with the Lord.

Now the brethren of this heavenly family who live on earth may be seen and heard, they are men; and as men require guidance, instruction, consolation, and support. And therefore the father of the family being unseen, has nances, nor God's providence, nor God's given them fathers who may be seen and heard, to teach, lead, comfort, and of doing good: we, and we only, make guide, and to supply meat to the souls

Thus it is that S. Paul and S. John speak as fathers: 88 and we receiving our and leads us to neglect our souls, not office through them or their fellow because it is an evil thing, but because apostles speak to you in like manner as The are evil. When we receive it your fathers. The clergy according to lightly, it makes us humble, and trust- their degrees are fathers of those comiul, and weans us from this present mitted to their care. Thus then there end word. And so it is here. Home, are many fathers, and many families, with all its safety, and peace, and com- and yet but one father and one family. ens. and objects of love, does not natur- For example, this parish is one family, ally, and need not, draw off our hearts and has its father; and all the parishes om higher things. It is not a help to in this diocese with all their fathers cur affections upon earth, but to train gathered into one body under the bishem and lead them on to heavenly love hop are one family under one father; and duty. There is a heavenly Father and all the dioceses in this Church of there is a heavenly family. The England with their heads are one family, tarthly parent and the earthly home are one Church of England; and all the inly figures of these, ordained to make churches of the world together are the It love them; and so well do they serve one family that is seen; and they that his end in those who would profit by are dead, and they that are to come, form hem, that the selfish, ungrateful, and together the one great heavenly family of men, and with the holy angles the one omes the disobedient child of God, and family of God the lather, being now unres not as a christian brother, whilst seen to us, but hereafter to be seen face he dutiful child and affectionate brother to face. All the families on earth, with rows up into the true christian towards their fathers who may be seen, that is, and towards man. The earthly the clergy, together make one family ther then, the earthly family, are a and one only, the great father of which gure of, and a guide to our heavenly is unseen, but not absent, not far from every one of us.

\* Rom. v. 19. † Gen. III. 8. Eph. II. 2. 2 L. Luke J. 12; E. 9. † Gen. Iv. €; vi 11. § Isaish IIII 31. Rom. v 19. 1 E. John II. 2. § S. John 5 12; xx 17. Heb ii. 9—18. \*\*1 Cor xv. 45. †† 1 Cer. xii 12. 22 S. John III. 5. Titus III. 5. ∰ Gal. iv. 19. 1 S. John III. 5.

ties and links of love, that each and all yours, and yours are theirs. have one Lord, one faith, one bantism.

And of the family in England besides keep the same holy days, and are gov- of brethren. of the Church of England.

And of the less family, the family of self, elect of God. God in this parish, besides all these we may feel fully how bound up we are for and with each other. together, how thankful we ought to be,

and how we ought to love one another. We have then together, as brethren, brethren before brethren. often.

And now, before I mention some of flow from our being in this family. I will, and gentleness in this matter. What I duty: what you hear then hear in love, and because you are my family.

1. Inwardly and invisibly we may cut ourselves off from this blessed family by sin. To all appearance we may remain children of God to the day of our are evil children in a family as well as the whole family is yours, and you are good; and also all our claims, rights, theirs. and privileges remain so as to be ours again upon repentance, when we arise and ony unto our father, " Father, I have sinned against heaven and before Thee.' We may be all this, and have all this, all things. but not repenting, we shall in the end find that all name, title, claim, privilege are vain, without the life and spirit; and as we have rejected the life of children here, so at the last day we shall lose the name.\*

2. We may be cast out by the church, or, as it is called, excommunicated. The heavenly family may cast us forth he pure early days of christianity, and is commanded by our Saviour and S. Paul.+

3. We may leave the heavenly family by deserting it. If we refuse to join in those acts which are our family ties we loosen our relationship, and by degrees lose it. If we forsake the father of the less family, the parish clergyman, for other teachers, the family font for a strange baptism, the house of God, our common home, for other places of worship: our family prayer, the services of the church, for other worship; the common table of the spiritual family, which is the altar at which we feast together; if we so give up and leave that which shows us to be, and keeps us of the one family, then, sad as it is to say, and uncharitable as it seems to some so to speak, we cut ourselves off, we leave the one great family, we cease to belong to it, our privileges, our joy, our hope, our blessedness in it and by it and no more; and it is we alone who have done this, and we who suffer by it. God grant it may never be the case with any of us, or may cease to be so.

Let me also tell you some of the bless ings and duties which belong to us as members of the heavenly family. I cannot dwell upon the unspeakable comfort and grace of being able to speak to God as our father, nay, to have Him for our father, and to be in truth His children. I would rather speak to you of your happiness and duty as brethren than as children.

1. You are brethren, and should never feel alone or deserted. However poor you are, however solitary, you are members of this innumerable and glorious household. All its possessions are yours: all its members are your brethren Should you read of any holy man now departed and at rest, he is your brother. Should you hear of any devoted labourer in God's vineyard still serving God in his calling, he is your brother. When you ere in church, however few there be there, or when you pray in private in the words of the church, or with the desires and feelings of a child and brother, you are not desolate and lone. Not only are God and His angels with you, which were more than enough to console and support you, but you are oined in spirit and truth to the whole family, and are worshipping with all the brethren. And should you be sick, and no longer able to come to the house of God, you are still a brother, you are not alone. All the prayers in all the 4 3. Watt. vil 22. S. Luke xiil. 28. † 3. Matt. xviil. 17. 1 Cor. v. 13. Gel. v. 12.

ENGLAND.

Of the family on earth these are the church in all the world are for you, are Established Church, but, as some apprehension But, to show you that you are not left

one God and father of all, that each and alone and desolate at such a time, I will sacrament of the Lord's Supper and the first you have been treated by the same order of fathers or ministers of church as related to God's children, and dear to them all.

When you were helpless infants, you these bonds and possessions which be- were brought into the family at your long to all, the various families and all baptism, not in private, but before and the members of those families have in by your brethren. All the congregation addition one voice of prayer, and in the meeting in God's house prayed for, reprayer-book use the same psalms, and ceived you, rejoiced over you. Look at portions of scripture, and petitions, and the service; you will see it is the service

erned by the same laws. These are When you were taught your catethe bonds of love between all members chism you learned with your brethren, whom you called, together with your-

In confirmation, in receiving the things in common we have others: but Lord's Supper, in all public worship, let me now put them all together, that mark how all the brethren join in prayer

> If you were married, it was not alone, it was in the face of the church, as

one font for one baptism by one ministry | So it is in health and prosperity, but of the one church, one catechism, one at last sickness comes. Then look at confirmation, one altar for the one supper of the Lord, one house of God, one comes to you as to members of the famfaith confessed in the same creeds, the lily. His coming shows that you are same scriptures, the same prayer-book, not forgotten. He forms around you a the same holy days of joy and sorrow, little congregation to remind you of the the same christian life supported by the great congregation, and you are prayed same means of grace, the same death for as brethren. All the while in pubcheered and turned into a blessing by lic worship you are remembered even the same Lord and Saviour, the first- by name. All join in asking for you born in the heavenly family, the Re- comfort and patience, and a happy issue deemer of each and all, the same church- out of affliction. You receive the Holy yard wherein to lie, after the same Communion in your sick chambers: service. I beseech you think over these and thus show and confirm your union. bonds carefully, and think over them Look at the service. Some of it is to suit your particular case, showing how carefully and tenderly you are rememthe main duties and blessings which bered. The rest is the very same as that which you once used, and your as I before promised, say how we may brethren still use, in the great congrelose them, that by God's grace you never gation. So is it all your life long. You may do so. And hear me with patience are not treated as individuals, as single solitary persons, but as brethren, and say I say in love, and because it is my when you die, it is the same. You are not buried in your field, but in the common ground of the whole family; not alone, but by a congregation which lifts up its voice over you in sorrow and thanksgiving as for brethren. Never, then, feel alone, or neglected, or deso death, and indeed be children; for there late or poor in spiritual privileges; all

> 2. As you may not feel as if you were the only child of God, so neither act as if you were. What you are to others, be to them. Be brethren to brethren in

Be brethren in prayer, not thinking of yourselves alone in the house of God, but praying with and for all the others, saying our Father.

Be brethren in alms and works of love, striving as much as duty will allow to have no private interests, but to assist all as relatives and kinsmen.

Be brethren in love and sympathy, as unfit to belong to it by the judgment | rejoicing with those who do rejoice, and as unfit to belong to it by the judgment replicing with those who weep; having friend upon this point were completely answered try of God. This was very common in a ready car and a willing heart; being by the Right Rev. Prelate (the Bishop of Oxports) tender long-suffer. gentle, affectionate, tender, long-suffe ing, hopeful, delighting in everything good in others, grieving over and con-cealing what is evil. Be brethren in helping your brethren to heaven. "Comfort yourselves together, and edify one another." "Exhort one another daily." "Comfort the feeble-

minded, support the weak."\* 3. Be not vain of your privileges as sons and brothers. What have you that you have not received? God can of stones raise up children to Himself. Not by works of righteousness which we have done, but by His mercy He saved us, by the washing of regeneration and renewing of the Holy Ghost. Let your sense of this be seen in your humility and gentleness. Win them by meekness and love. Win them by showing that you desire not to add to a party, or to procure honour to yourselves, but to bring them to great happiness, and to glory your God.

4. Look forward to, and hasten to the meeting of the great family at the last. Prepare for it, long for it, press on to-

wards it. Here, you have not seen the countless holy brethren who have lived and died since Christ came. Here, you are separated by distance from your spiritual kindred. Even when near, you cannot know them, nor can they know you as we shall know each other hereafter. Here, we are afflicted, tempted, divided. We are now a family dispersed, and wandering in danger and difficulty. Let us look, then, to a re-union with those who have gone before; a union with those we have not known, and a more perfect union with those we see; to meeting in one eternal home, no more to go forth and part,-to meeting in

Let us pray God, with voice, and heart, and life, "shortly to accomplish the number of His elect, and to hasten His kingdom," and in full, and finally, to "gather together in one the children of God that are scattered abroad." Believe me your affectionate Father

and Brother in Christ.

\* Thess. v. 11-14. Heb. ili. 18.

## Ecclesiastical Intelligence.

appeared to exist that such would be the effect of it, he proposed to introduce a clause reserv-ing to the bishops and inferior clergy of the Church of England the full ecclesiastical auall use the same creeds, have the same go back and point out how that from the thority which they now possessed. The folsacrament of the Lord's Supper and the first you have been treated by the lowing was the clause which he proposed to introduce :--

"Provided that nothing in this act shall prejudice or affect the liberty of worship in Churches or Chapels of the Church of England, churches or Chapets of the Church of England, or places duly licensed by the bishops of such Church, notwithstanding that service for baptism, marriage, or burish may be performed therein; nor shall anything berein contained in any way abridge or affect the discipline of said Church, or the enforcing thereof, by the Bishops or other ecclesiastical authority."

If that clause should not, however, be considered sufficient he was willing to according

sidered sufficient, he was willing to accept any words or clauses which might be considered necessary to attain the required object. With regard to the proposition about to be made by the noble earl near him (the Karl of Derby), he should feel hourd to propose it away if he he should feel bound to oppose it even if he

the Sacret of the Steady of Stead I are stead alone in so doing.

The Lart of Derby.—I rise to move, on the motion for the recommitment of the Religious Worship Bill, that a select committee be apointed to inquire into the existing state of the pointed to inquire into the existing state of the law with regard to the liberty of religious worship, and the expediency of religious worship, and the expediency of religing or dispensing with the provision of an act passed in the first year of king William and Queen Mary, chap. 18. I feet considerable difficulty in approaching this subject, not only because it is one with which I am not very conversant, but because the object of my nubble friend amounts. because the object of my noble friend appears to be to afford increased facility for religious worship. It is impossible not to be convinced of the entire earnestness and sincerity of my noble friend (hear, hear); but while my noble friend displays such carnestness and real, I think he allows that real occasionally to outrun his discretion, and to induce in him a readings. to remove whatever may stand in the way of the object which he has in view, without sufficiently considering the consequences which may result. My noble friend, in fact, possessing all the spirit of chivalry, is equally prepared to ride at a giant or a windmill, if either should stand in his way. I must say, I think that, upon the present occasion my noble friend has shown a little over-eagerness in carrying out his purposes, and that he has endoavoured to induce your lordships to adopt, somewhat has-tily a measure which you have not had time to consider. The measure passed through the other House of Parliament with one single discursion upon one single stage. I believe that, in that House, every stage was taken after twelve o'clock at night. In this House it was both read a second time and committed pro forma, and it was not until we arrived at the report that we had any discussion upon the principle of the Bill, and upon that discussion my noble friend had a majority of one.

There cannot be a better proof of the want of consideration with which the measure passed

through the other House than the fact that with regard to two of its leading provisions with regard to two of its leading provisions there is at this moment in progress in that House a bill which is directly contradictory of this present measure. The object of my noble friend's bill is twofold: first, to relieve Dissenters of the necessity of having their places of worship registered; and secondly, to enable Protestants of all denominations to carry of public worship in any unlicensed place in the presence of more than twenty persons. To accomplish the first object my noble friend at once removes the necessity for licensing and registration; but, at the same time that he is doing that, the Dissenters themselves are preasing through Parliament a hill for the purpose, not of abolishing, but of regulating those very licenses and registrations which this bill proposes absolutely to dispense with. (Henr, hear.) I was unable to collect from the discussion of the other evening that any hardship whatever was inflicted by the existing law; and I think that the arguments of my noble applies to meetings held for the purpose of religious worship exclusively, and not to meetings at which religious worship may be inci-dentally introduced. The law, however, whatdentally introduced. The law, however, what-ever it may be, is one to which all persons are amenable upon the information of a common informer; and I venture to say that no common informer ever yet appeared for the purpose of interfering with meetings of this discription. What they may hereafter attempt, encouraged by my noble friend, I will not pretend to say.

His lordship went on to observe that his noble friend (the Earl of Shaftesbury) had

both Churchmen and Dissenters. As regarded private worship, he (lord Derhy), like many of their lordships, had family worship in his house every morning; but he did not go the corner of St. James square to ring an opposition bell— (laughter)—inviting the parish to come in to hear him read prayers or preach sermons, rather than the respected Rector of St. James's. His noble friend had stated that there were five and twenty thousand meetings held every year in the Metropolis in violation of the law. In reference to these cases, the noble duke opposite (Argyll) said, how can you defend the having a law on the statute-book which you dare not put in operation? He (the Earl of Derby) thought that was rather begging the question. There might be cases in which it would be very desirable to put the law in operation, cases in which there was a violation not merely of the letter but of the spirit of the law. (Hear, hear.) letter but of the spirit of the law. (Hear, hear.)
It was, he thought, very fitting that their lordships should inquire whether there was any
real, practical grievance; they ought to inquire
into the evils which the law had produced and
the good which it had prevented, before they
adopted at once the summary conclusion of his
noble friend, that it was desirable to sweep away all restrictions. He said nothing in re ference to the case of Protestant Dissenters but, as a member of the Church of England, he maintained that it was not the principle of he maintained that it was not the principle of that Church that any of her members, in any place whatever, or without authority, should use the services of the Church, should publicly pray, chould publicly preach, should conduct the devotions of the public, and should usurp to themselves that which the Church of England had, with the sanction of the state, confided to

to those who held a higher commission as the messengers of God. (Hear.)
He was well aware that in in many districts of that metropolis, and in many of the manu-facturing towns, the functions of the Clergy could not be carried to the full and proper extent through the whole of their parishes, and he was satisfied that in such cases they would thankfully accept the co-operation of laymen. But then it was most important that these laymen should be the assistants and not the self-W. E. H. set-up rivals of the Clergy. He thought such persons should act with the consent of the Clergyman of the parish, and the B shop of the Diocese, and that there would be great evil in Diocese, and that there would be great will in the promiscuous administration of the rites of religion and the unauthorised preaching of the Word of God. (Hear, hear.) Let all restric-tions be removed, and the effect would be to introduce new elements of confusion and dis-cord, where unhappily there were too many of On the order of the day for the recommittal of this bill, the Earl of Shaftesbury wished to state that the bill did not in the least affect the ecclesiastical jurisdiction of Bishops of the current was unhappily divided. He regretted, extremely regretted, hose practices by which the pure worship of

the Church of God had been too much assimi- to advance to the utmost of my power the interlated to the forms and ceresconies of the Church ests of the Church of England; and I believe of Rome, and by which much grievous offence that in no way can you better advance the inhad been given to simple-minded congregations terests of that Church than by enabling her layand so much injury done to their common religion. (Hear.) But on the other hand, he held the apostolic doctrine that "all things should be done decently and in order," and he could not assent to what would encourage the unauthorised intrusion of laymen into a parish, the strongest attachment to what they call their rival preaching, and rival praying, creating additional discent and additional discent where it should be the effort of all to promote harmony and union. These consequences must, he believed, inevitably follow the passing of his noble friend's bill. He did not say that the law as it stood required no amendment. It misks be and the setting up of a house for rival doctrine, stood required no amendment. It might be the ordinary way. As I have said, the Bill protect that the terms of the existing statute were too stringent, and required amendment; it might be that it was desirable to provide for cases in which laymen might usefully co-operate with preaching places will be established in opposition to them. If such a result take place is any which laymen might usefully co-operate with the dergyman in the discharge of his parochial duties; but he thought their lordships ought to pause and hesitate before upon, the mere state-ment of the noble earl (Shaftesbury) of theoment of the noble eart (Shattesbury) of theo-rotical difficulties and theoretical inconveniences interfering with the preaching of the Word of (lod, they removed all restrictions upon the unli-consed performance by the laity of duties which belowest to the clarge and thus below in upon

conset performance by the large of duties which belonged to the clergy, and thus broke in upon the whole purcodial system of the country. It was for these reasons he had ventured to intrude himself upon their lordships' attention on a subject on which he felt that he had but on a success of which he left that he had but little to speak; not for the purpose of prevent-ing the amendment of the law and the extension of religious liberty; not. God knew, for the purpose of throwing difficulties in the way of eaching the irreligion, ignorance, and vice, which provailed to so great an extent in our large towns, and which called for the best exerious of both Churchmen and Dissenters, bu or the purpose of entreating their lordships before they provided a remody to consider the nature and extent of the disease, in order that they might provide a remedy for grievances without supersoding or abrogating altogether the functions of that valuable and important bedy, the Parochial Clergy. The nable earl concluded by moving that the bill be referred to the select committee.

Earl Granville said in the speech of the

noble earl, which was much more like a speech against the bill than one in favour of referring to a select committee, the complaint was ado that the bill passed through the liouse d Commons almost without disquesion. He hought that fact was in itself more in favor of han against the bill, as if there had been any hing very objectionable it was not likely to have escaped attention. Looking at the bill generally, he thought almost too high some had been given to the debate from the beginning. On the one hand, it could hardly be essential to religious liberty that an act which really appeared to have no operation should be repealed; and on the other hand, an exaggerated impression was conveyed by the speakers in opposition, that by repealing this sot, which was admitted to be inoperative, except in some few cases turning chiefly upon personal questions, the Church of England, with her Liturgy and Prayer Book, would be put in danger. He thought the noble carl

(Derhy) was very much mistaken in the effects which he sutleighted from the passing of the bill. It was quite clear that under the existing law any member of the Church of England could, on paying half a crown, open a room for religious worship. He should be very glad if his noble friend (the Earl of Shaftesbury) would consent that the bill should be referred to a select committee, it being understood that such a reference was not to be made the means of batructing or delaying the bill, but was to be bond fide for a short examination of it. If on the other hand, his noble friend thought it would be more judicious to persevers with his motion, he should support him, on the ground that a law which some of the most respectable vice at least once a day; that at least two serand religious persons in the community were daily violating ought to be repealed.

Lord Congleton supported the bill, and ex-ressed his surprise that the Bench of Bishons and not come forward long ago to hall the and each canon residentiary

offerts of laymen.

Lord Berners said the noble earl who introluced the bill had told him that he could have to idea of the amount of obliquy which their lordships would call down upon their heads by rejecting this measure. He felt that they had a higher duty to perform than that of pleasing the people; and having heard that the Right Rev. Bench had considered the measure, and were unanimously agreed that in its present form they must oppose it, as it would interfere with Church disolpline and with parochial ar-rangements, he felt bound to join them in their

The Bishop of Orford said he, for one, did not entertain the least idea of defeating the whole measure, and he pleiged himself that, t the fairest and most candid consideration. All he wished was, that if there was to b regular public worship under the bill, those who conducted it should be obliged to say whether they conducted it in opposition to, or in communion with, the established Church. The Earl of Shaftenbury, in replying to the

objections urged against the measure, said,—[ will first answer the question put to me as to how I know that these 25,000 meetings I spoke of were illegal. I found those meetings to be all of one and the same character, and, with regard to the London City Mission meetings, I know the character of them to be devotional rom beginning to end. My lords, till I brought this question forward, I was not aware of the extent to which the present law is used for pur-poses of intimidation. I have been quite asonished at the extent to which this intimidation is applied, and to find that it had extended even to some of our parochial Clergy. I have received a letter from one of the heat of our Parochial Clergy in London, telling me what he had been doing, and that he has been doing it daily with fear and trembling. I must appeal to the common justice of those peers who heard my speech the other evening, or who have read the bill, whether they think the noble earl is justi-fied in the declaration be has made to-night, that my object is to persuade the Parochial Clergy to give power to laymen to administer the sacraments, and to take upon them the dis-charge of any of the sacerdotal duties? (Hear, How does my bill in any way affect the Parochial Clergy, or give to any laymen the power of administrating the sacraments, either baptism or the Lord's supper, or set up any kind of rivalry whatever to the Clergy of the Church of England? (Hear hear.) The sole object of my bill is to repeal the section of a particular Act which prohibits more than twenty per one above the immates of a household from assembling for purposes of public worship. Nothing in the Bill will enable laymen to do that which they are not fully able to do now, nor will it give them an atom more of power to trespass on the Ecclesiastical functions of the Clergy than they possess at this moment. A clergy that they possess at the clergy by an ordained Clergyman of the Church of England, that I should expect his next step would be to call for the revival of the Conven-ticle Act. (Hear, hear.) I desire to see everything connected with the worship of God "done in decency and in order." My whole life has

"Mother Church"; and it will be the fault of tion to them. If such a result take place in any one instance, that will arise, probably, because the minister of the district has not given the support which he ought to give to the efforts made for feeding the people with that instance.

made for feeding the people with that instruc-tion which is thought essential to their welfare. The Karl of Derby said the noble earl had stated that the Bill would not give to any lay-man power which he did not now possess. But man power which he did not now preseas. But if he was not mistaken, the noble earl on a for-mer evening mentioned the case of a gentleman who was accustomed to read a chapter of the lible to his neighbors, and who only gave up the practice when told it was illegal. This Bitt the practice when told it was illegal. would remove such illegality, and it clearly showed that there was a desire that the services of the Church should be conducted in the absence of a clergyman.
The Earl of Shaftesbury said, the gentleman

or perhaps a lecture of some clergyman of the Church of England; but was that taking to himself the functions of a clergymen of the Church of England? He hoped his noble friend would be candid enough to say that he had been nistaken in this instance. The House then divided, when the numbers

For Lord Derby's motion ..... 

ed to a Select Committe

The Cathedral Commission has presented its The Cathedral Commission has presented its third and final report: and though not going so far in some respects as we could desire, it is still a most important document, and if its suggestions are carried out, will be of immense benefit to the Church of England. It does not propose any general confiscation scheme: but would restore cathedrals to something like the sphere of usefulness for which they were originally intended. It proposes that the cathedral nally intended. It proposes that the cathedral clergy shall reside nine months in the year, clergy shall reside nine months in the year, instead of three; that the bishop have the right to perform all the ordinances and coromonics in the cathedral, and preach and ordain whenever he pleases, and have ordinary jurisdiction of all the services, over the chapter; that the chapter act as his counsel of advice whenever he shall act as his counsel of active whenever as annu-call them together; that all cathedrals be put on the arms general footing, with honorary and residentiary canons, both together constituting the Great Chapter, to which the election of the the treat Chapter, to which the election of the bishop shall be entrusted; that all cathedral statutes be revised, under approval of a Com-mission to be appointed for 10 years, with further power of change; that every hishop have the patronage of part of the canonries in his own cathedral; that the bishops having pa-tronage in the diocesses of other bishops, suchange it for corresponding patronage in their own; that the choirs shall be maintained in full force, or increased, specially on Sundays; that residentiary canons hold no particular preferment mons be preached every Sunday; and that cathedral solvois be well kept up. Besides which, hints are given of Theological Collages, &c. Each deau is to receive not less than £1500. The most important suggestion is, however, the catablishment of twelve new sees. 1, Newcastle or Hexham, for the county of Northumberland; 2. Liverpool; 3, Brecon, for central Wales; Derby.; 6, Southwell, for Nottinghamshire; Coventry, for Warwickshire; 7, Ipswich (or Bury St. Edmund's) for Suffolk; 8, Bristol (old see restored); 9, Chelmsford (or Colchester) for part of Herts and Essex; 10, St. Columb Major, for Cornwall; 11, Bath, (now part of joint see of Bath and Welle); 12, Westminater, for part of London. Of these, St. Columb Major is particularly neged, as it has been munificently en-dowed by the Rev. Dr. Walker with an income of £1600 a year, and the Bishop of £xeter (from whose present diocese it is taken) urges, at strongly, offering to resign all his patrouse; within the limits of the proposed diocese. This would add nearly one-third to the Episcopate of England-a vast improvement.

Sir Wm. Clay's Church-rate bill is postponed again and again, in a manner which does not look much like its passing. Of the 11000 perialises of England, 10600 pay the rate, and in a majority of them, without any contest whatever. This bill would abolish the whole, without one penny of compensation.

On Whit-Sunday, during the evening service, the Rev. J. C. Mason, the newly-inducted rector of St. Clement Danes, administered public Bapof St. Clement Danes, administered public Hap-tism to ninety-three children, of different ages, without the fee hitherto paid for the performance of that rite. The Archdescon of Northumber-land has recommended to his clergy the imme-diate disuse of fees for baptism, "being per-auaded that the Church expected and required them freely to administer not only the life-strengthening sacrament, but also the life-giving, the regenerating sacrament."—Guardian.

JUNE 8 .- DEATH OF THE DRAW OF CHRIST Chunch. — On Sunday, at half-past eleven o'clock, a.m., Thomas Gaisford, D.D., Dean of Christ Church and Regius Professor of Greek, died at his lodgings in the College, over which he had presided for 25 years, after a short and painful lilness. Dr. Gaisford, although for some painful lilness. Dr. Gaisford, although for some time indisposed, had been engaged up to Thursday last in his ordinary duties, and on that day attended the annual matriculation examination in the college-hall, which, however, he was forced to leave after remaining about two hours from feeling very ill. He was attended by Mr. Tireman, surgeon, and Dr. Aviend, and the dangerous nature of his attack, was shortly pronounced. His disease, we understand, was congestion of one lung and of the brain. Barly on Friday the various members of his family were aummoned by electric telegraph, and all, we believe, except one son (about in Ireland.) arrived in Oxford before night. Dr. Gaisford never rallied, and gradually sack under his never rallied, and gradually sack upder his mainly, expiring at the time mentioned above.

He was in the 75th year of his age.

Dr. Gainford was educated at Hyde Abbey School, Winchester, by the Rev. Dr. Richards.

THE Sore of THE CLERGY.—The 201st anniversary of the "Pestival of the Sone of the Clergy" was celebrated on Wednesday, May 28rd. Divine service was performed in the afternoon in St. Paul's Cathedral, when a serbeen spent in obedience to that Apostolical in-junction. I have labored, with God's blessing,