

ed by arguments more or less plausible; a rubric which in its studied and guarded generality was most probably framed with a view to closing up for the time a dangerous controversy, but of which it was only too truly foretold that its ambiguity would one day breed 'debate and scorn.'

"Now, let us ask ourselves, is it after all so very certain that any interpretation of such a rubric as this is so absolutely and unquestionably the true one, that a Christian man is justified in defying the legal tribunals of his country and throwing Church and State into strife and confusion in order to carry it out?"

For my own part I must, at the risk of being accused either of great dishonesty or of great stupidity, candidly confess that I have seen no interpretation of this rubric for or against which much might not be said. Undoubtedly there is much to be said for what we may call the ritualistic interpretation of it; but I cannot read the arguments of learned counsel, or the elaborate and able judgment of the court, without also seeing that there is much to be said for the opposite view. Indeed, I am simple enough to think that a rubric which requires the aid of fifteen Judges, lay and ecclesiastical, sitting for nearly a fortnight in order to decipher its meaning, cannot be so perfectly clear from all ambiguity as is alleged; and that being so, I am content to have its meaning ruled, not by an unimpeachable judgment, which I believe to be in the nature of the case impossible, but by authority to which I can with a clear conscience submit myself. Now, I do not, of course, expect that all men should see this as I do; I only ask those to whom their own interpretation of this rubric may seem far more certain than it does to me, to consider whether something may not fairly and reasonably be said for the other side, and whether they may not therefore in their conscience, and for peace sake, submit to a judgment from which they differ."

#### DUTY OF THE LAITY TO THE CHURCH.

THE Lay members of the Church sometimes appear to forget that they are so essentially a part of our Ecclesiastical organization that they have responsibilities and duties connected with their membership, which are of no light or trivial character. On this subject, Bishop Magee, in his recent charge has thus expressed his estimate of the matter:—"I have said that the life and the work of the clergyman is the best defence of the Church; but these are not her only defence. The clergy are not the Church. This is a truth of which our brethren of the laity sometimes remind us when they think we are in danger of assuming too much for our order. And very right and very well it is that they should remind us of this. But will our brethren of the laity bear with me when I remind them that this truth has two sides to it? If the laity are as truly a part of the Church as the clergy, they are so for work and duty as well as for privilege and right; they, too, as well as the clergy, have their duty of strengthening the Church, and that in their capacity, not as an Establishment, but as a spiritual society. Political help our brethren of the laity are ready to give the Church; their money, too, is largely at her service. A Church which in one generation has raised thirty millions for church building and restoration, and fifteen millions for her schools, has certainly no reason to complain of the niggardliness of her laity. But this is not all that the Church needs of her lay members. Their co-operation with the clergy in work and counsel is required, too, and this, I am thankful

to say, is increasingly given, though there is room here for improvement. I confess that I am sometimes tempted to wish that a little more of the energy, the zeal, the organizing power that we see devoted to business or to pleasure could be enlisted in the service of the Church. But there is a support which the clergy need from the laity in their spiritual work which is even more important than any of these; it is the moral support of a good example. The laity tell us, and tell us truly, that they value the Church mainly because she provides in every parish the means of grace, and the ministrations of the clergy. Do they always try to show that they value these privileges for themselves as well as for others; or is the example of neglect of these never set by laymen, who yet would be grievously offended if they were told they were not well affected to the Church? Is it no hindrance to the parish priest, in bringing the humbler classes to frequent the house of God, to know that his principal parishioner is either an habitual absentee from it or a rare and unfrequent visitor there? Is it no difficulty to the minister of the Church, as he tries to win back the Nonconformist or convert the unbeliever, to be told—"It is time enough to try and convert us to your Church when your own people show that they believe in her!"

#### HOOKE AND THE CHRISTIAN MINISTRY.

WE have shown in our previous extracts from Hooker the glaring inconsistency of those who claim to be his followers, while still they denounce his teaching as sacramentarian. We will now turn our attention to their other charge against sound Church teaching, and show that Hooker held as unmistakable opinions as to the authority and dignity of the Christian ministry as any who are now denounced as sacerdotalists. But in doing so we must again remind our readers that he from whom we quote is claimed as a Low Churchman; for we think we know more than one High Churchman, who, if called upon to state his belief on this point, would do it in language more guarded and less liable to be misunderstood than are even the following extracts from Hooker:

Hooker, Book V., Chapter lxxvii., Section 1.—"The ministry of things divine is a function which as God did Himself institute, so neither may men undertake the same but by authority and power given them in lawful manner. That God which is in no way deficient or wanting unto man in necessities, and hath therefore given us the light of His heavenly truth, because without that inestimable benefit we must needs have wandered in darkness to our endless perdition and woe, hath in the like abundance of mercies ordained certain to attend upon the due execution of requisite parts and offices therein prescribed for the good of the whole world, which men thereunto assigned do hold their authority from him, whether they be such as himself immediately, or as the Church in His name investeth, it being neither possible for all nor for every man without distinction convenient to take upon him a charge of so great importance. They are therefore ministers of God, not only by way of subordination as princes and civil magistrates whose execution of judgment and justice the supreme hand of divine providence doth uphold, but ministers of God as from whom their authority is derived, and not from men. For in that they are Christ's ambassadors and his laborers, who should give them their commission, but he whose

most inward affairs they manage? Is not God alone the Father of spirits? Are not souls the purchase of Jesus Christ? What angel in heaven could have said to man as our Lord did unto Peter, 'Feed my sheep; preach, baptize; do this in remembrance of me; whose sins ye retain they are retained, and their offences in heaven pardoned whose faults you shall on earth forgive.'? What think we? Are these terrestrial sounds, or else are they voices uttered out of the clouds above? The power of the ministry of God translateth out of darkness into glory, it raiseth men from the earth and bringeth God himself down from heaven, by blessing visible elements it maketh them invisible grace, it giveth daily the Holy Ghost, it hath to dispose of that flesh which was given for the life of the world and that blood which was poured out to redeem souls, when it poureth malediction upon the heads of the wicked they perish, when it revoketh the same they revive. Oh wretched blindness if we admire not so great power, more wretched if we consider it aright, and notwithstanding imagine that any but God can bestow it!"

#### Diocesan Intelligence.

##### NOVA SCOTIA.

(FROM OUR OWN CORRESPONDENT.)

HALIFAX.—The Lord Bishop of Nova Scotia is expected to arrive in a few days from England, where he has been taking an active part in the Lambeth Conference and other Church gatherings.

The Rev. John Abbot, Rector of St. Luke's, has, we are glad to hear, returned safe and well from his trip to his native land.

A native of Halifax, the Rev. J. Lloyd Keating, M.A., of King's College, Windsor, N.S., has been appointed by the most Reverend the Metropolitan of New Zealand, to the Rectory of Waikarie, Canterbury, in the diocese of Christ Church. Mr. Keating had many warm friends when at Horton, in this diocese. His thorough honesty of purpose and upright maintenance of Church principles won him the respect of non-conformists even. He has lately been resident in the Mother Country, acting as Curate of Preston. Mr. Keating distinguished himself at King's College, taking, 1869, the Binney Exhibition; 1870, Sir Fenwick Williams' prize for Mineralogy applied to mining; 1871, the McCawley Hebrew prize, (Bracketed 1st with Stanley Boyd).

PICTOU.—On dit that the Rev. J. Edgecombe, late of Terence Bay and Harriet's Field, on the N. W. Arm of Halifax, is to become Rector of St. James', Pictou. If correct we congratulate the Parish on securing Mr. Edgecombe's services, and wish Mr. Edgecombe "God speed" in his new work.

BRIDGEWATER.—A gloom has been thrown over, not the parish of Holy Trinity alone, but the whole community, by the death of the Rector's eldest child, just rising to manhood; bright, promising, and generally beloved. The warm sympathies of his neighboring brethren were shown to Mr. Gelling (who only lately lost his own venerable father, Vicar of Kirk St. Ann, Isle of Man, since 1836), by attending and taking part in the funeral services. Rev. C. P. Churchward kindly officiated at Holy Trinity Church on the following Sunday.

NEWPORT.—A meeting was held in St. James' Church, on the evening of Friday, 8th inst., in aid of the funds of the Board of Home Missions, but owing to the inclemency of the weather the congregation was somewhat small.

After a few remarks by the Vicar, Rev. H. How, on the object of the meeting, &c., he was followed by Rev. Canon Maynard, D.D., who brought forward the following:—"That the command of our Great Master, and also practical experience, teach us that missionary work is necessary to the life of the Christian Church." In his usual earnest manner the Rev. speaker insisted that the Catholic