

availed themselves of that rich and valuable privilege at Penhae. His ministerial labors of every kind, among his parishioners and neighbours, were unwearied. Till within a few years of his death, he regularly maintained, unassisted, and in churches more than three miles apart, four full services with sermons every Sunday. And the call found him at last while engaged in his Master's work; for his last illness seized him in the midst of voluntary service, which he had given for many years every Friday at the Launceston Union Workhouse. Few indeed have ever shown better than he did their feeling of personal responsibility to the God who gave them their wealth, or rather entrusted it to their stewardship. Until the last few years, he travelled as a deputation every year for the Church Missionary Society, at his own expense. He was a zealous friend of the Pastoral Aid Society, the Society for the Due Observance of the Lord's Day, and the Irish Society; and his best support was given to the Church Association for the repression of the Popish ritualistic practices among ministers of the Church of England, and the maintenance of her truly scriptural and Protestant doctrines. For many years he had been re-elected unanimously by the clergy of his deanery as their Rural Dean. He lingered three months after his last illness seized him, and on the 16th of November last the good and faithful servant entered into his rest.

DEATH OF MR. HENRY RACEY, BRANTFORD.

We copy the following obituary notice from the *Hamilton Times*. Mr. Henry Racey's loss to the church in Brantford will be very great, but not more so than to his numerous friends scattered through the Province of Ontario:—

"It is with feelings of profound regret that we are called upon to announce the death of Henry Racey, Esq., Clerk of the First Division Court of Brantford. He was in his usual health only two days ago, but yesterday morning, about 6 1/2 o'clock, he was seized with an apoplectic fit, from which he never rallied, but lingered on in unconsciousness till this morning, when he died at 4 o'clock, in the 47th year of his age. Henry Racey was the son of the late James Racey, Esq., a native of Bath, England, and was born in the village of Mount Pleasant, County Brant. His father was the first Clerk of the first Division Court of that county, and was succeeded by his son Henry, the deceased, who has held the office for about twenty years, discharging his duties with the greatest efficiency, yet, at the same time with the utmost kindness and consideration towards the unfortunate, with whom he was brought into official relationship. In 1862 he commenced the publication of the *Brant Expositor* newspaper, in which he retained a proprietary interest till his death. During the many years of his residence in Brantford, after he attained to manhood, Mr. Racey was actively connected with almost every moral and social enterprise that took root in his native country, and for many years held a seat in the Town Council, of which he was one of the most active and useful members. He was a zealous member of the English church, and his religion was of that eminently practical kind which displays its spirit in acts of benevolence and charity. Indeed, his generosity and benevolence were among the most distinguishing attributes of his character, and in him the poor and lowly always found a kind and sympathizing friend. Possessing a heart fully imbued with the sentiment of friendship and domestic affection, no man was ever more idolized by his family or more beloved by his friends. His integrity of character, honesty of purpose, together with his many noble qualities, impressed themselves upon all who came within the circle of his acquaintance; and his sudden death at the early age of forty-seven has cast a gloom over the whole community, for all, both old and young, feel that in his death they have lost a faithful and beloved friend. The deceased has left behind him to mourn in deepest sorrow a widow and a large family of children, of whom but one has attained to maturity. But the whole community sympathize with them most profoundly in their unconsolable bereavement, and all unite in one common testimonial of respect in the memory of departed worth."

Miscellany.

REV. MR. FOULKER'S PAMPHLET.—We make the following extract from a pamphlet entitled: "The Church's Creed or the Crown's Creed," which we ask our readers to weigh carefully, as being the words of a Roman Catholic to his Archbishop, respecting the church of which they both were ministers years ago. No member should rashly leave the church of England after reading this pamphlet, or even after reading the following extract from it.

"You (my Lord Archbishop) have proceeded me yourself in expatiating on the workings of Holy Spirit in the church of England with your accustomed eloquence, and have not hesitated to attribute to its members many graces in virtue of the sacrament of baptism which you allow they administer on the whole validity; but there you stop. I feel morally constrained to go further still. If I had to die for it, I could not possibly subscribe to the idea that the sacrament to which I am ad-

mitted week after week in the Roman communion—confession and the holy eucharist, for instance—confer any graces, any privileges, essentially different from what I used to derive from those same sacraments, frequented with the same dispositions, in the Church of England. On the contrary, I go so far as to say, that comparing one with another strictly, some of the most edifying communions that I can remember in all my life were made in the Church of England, and administered to me by some that have since submitted to be re-ordained in the church of Rome; a ceremony, therefore, which, except as qualifying them to undertake duty there, I must consider superfluous. Assuredly, so far as the registers of my own spiritual life carry me, I have not been able to discover any greater preservation from sin, any greater incentives to holiness, in any that I have received since; though, in saying this, I am far from intending any derogation to the latter. I frequent them regularly: I prize them exceedingly; I have no fault to find with their administration or their administrators in general. All that I was ever taught to expect from them they do for me, due allowance being made for my own shortcomings. Only I cannot possibly subscribe to the notion of my having been a stranger to their beneficial effects till I joined the Roman Communion, and I deny that it was my faith alone that made them what they were to me before then, unless it is through my faith alone that they are what they are to me now. Holding myself that there are realities attaching to the sacraments of an objective character. I am persuaded, and have been more and more confirmed in this conviction as I have grown older, that the sacraments administered in the church of England are realities, of objective realities, to the same extent as any that I could now receive at your hands: so that you yourself therefore consecrated the eucharist as truly when you were Vicar of Lavington as you have ever done since. This may or may not be your own belief; but you shall be one of my foremost witnesses to its credibility, for I am far from basing it on the experiences of my own soul. My Lord, I have always been accustomed to look upon the sacraments as so many means of grace, and to estimate their value, not by the statements of theologians, but by their effects on myself, my neighbours, and mankind at large. And the vast difference between the moral tone of society in the Christian and the pagan world I attribute not merely to the superiority of the rule of life prescribed in the Gospels, but to the inherent grace of the sacraments enabling and assisting us to keep it to the extent we do. Taking this principle for my guide, I have been engaged constantly since I joined the Roman communion in instituting comparisons between members of the church of England and members of the church of Rome generally, and between our former and our present selves in particular; or between Christianity in England and on the continent; and the result in each case has been to confirm me in the belief which I have expressed already, that the notion of the sacraments exercising any greater influence upon the heart and life in the church of Rome than in the church of England, admitting the dispositions of those who frequent them to be the same in both cases, is not merely preposterous, but as contrary both to fact and to the opinion of the Pope and his adherents and the man of sin. My Lord, there is no person in his sober senses who could affirm that you, for instance, began to be a devout, earnest, intelligent follower of Christ, an admirable master of the inner and the hidden life, a glorious example of self-sacrifice, a deep expounder of revealed mysteries and Gospel truths, when you embraced the Roman communion; or all those graces which you exhibited previously in the sight of man could be deduced from the one rite which you received unconsciously as a child, counteracted by all the bad and unwholesome food on which, according to this hypothesis, you must have lived ever afterwards. In the same way, there is no ordinary person in his sober senses who could affect to discover any fundamental change for the better in you morally or religiously, now from what you were then. There are some, on the contrary, to my knowledge, of your existing flock who profess that they have not half the liking for the sermons which they hear you deliver us Archbishop of Westminster that they have for the dear old volumes which you published as Archbishop of Chichester, as fresh as full of fragrance to their instincts as ever. And I have heard the same said of another, whose parochial sermons, hailed as a masterpiece on their first appearance, have just burst forth into a second spring. People say that sermons which *ex-ant* Anglican clergymen of note preached formerly, read so much rational that any that they have since delivered from Roman Catholic pulpits. They argued impartially, then, as men whose sole desire it was both to get at the truth, and uphold it any cost: they never fear looking facts in the face, and were as little given to exaggerate those that made for them, as to keep out of sight or evade by subterfuge those which they could neither excuse nor explain. They were never tired of confessing their own sins or shortcomings. In a word, their tone was frank, honest, and manly. Now, they may preach with the same energy, but it is as though they preached under constraint or dictation. Either they are high-flown and exaggerated; or else punilicious and reserved; weighing each word as if they were repeating a task: always artificial, never themselves as if committed to a thesis, which they must defend at all risks, and to which all facts must be accommodated, or else denied. Hence, do what they will, there is a distinction between themselves and the cause they advocate, which cannot fail to strike the most ordinary listener; their words no longer carry the moral argument with them that they once did even among their followers; and the judgment of public opinion on them is that they are rapid and destitute of force by comparison. What people say of those generally who have become Roman Catholic in England of late years, is that they have deteriorated as a body rather than advanced. The foremost of them have not progressed in any perceptible degree—perceptible by others, that is—beyond the high standard to which they had attained before, as their lives, their writings, and their sermons testified; others, every allowance being made for the peculiar trials to which they have been subjected, have notoriously descended to a lower level of Christianity since they became Roman Catholic, from that in which they had been working previously; and some have been driven from their moor-

ings—in appearance at least—altogether. All this I hear said: and as far as my own experience goes, it is quite true: and for the life of me I cannot infer anything else from it than that sacramental grace is equally derivable from the same ordinances in both communions according to the dispositions of those who frequent them, and is not more indelible in the one than the other. What I have seen of Roman Catholic myself, since joining their church, all points to the same conclusion. Till then, I know them only by report, which, founded on prejudice, was far from being in their favour; and I was horrified to find how shamefully it had misrepresented them. I found them—I mean the educated classes—all that in a general estimate members of a Christian church should be; God-serving, charitable, conscientious, refined, intelligent; and I could discover nothing idolatrous or superstitious in their worship, nor anything at variance with first principles in their daily life. At home or abroad I was equally surprised to find them so different from what my traditional informants had described them, with so much to admire where I had supposed there was so much to reprobate. But afterwards—when my first emotions consequent on this discovery had subsided—when I came to ask myself the question, are those, then, the only true Christians that you have ever known in life; and till you conversed with them, had you never conversed with a true Christian before? I can scarcely describe that the recoil that it occasioned in me! Why my own father and mother would have compared with the best of them in all the virtues or sinarily possessed by Christians living in the world and discharging their duties conscientiously towards God and their neighbours, in, through, and for Christ. "All for Jesus" was as much their motto as it could be of any parents in Christendom; and well indeed would it be for all Roman Catholic children if they were blessed with no worse fathers and mothers than mine. Then I have, or have had, relative and friends in numbers, members of the church of England, whose homes I will undertake to say are to all intents and purposes as thoroughly Christian as any to be found elsewhere; and it would be sheer affectation or hypocrisy in me were I to pretend the contrary: or else to claim for my own friends and relatives any peculiar excellence distinguishing them from average specimens of the Anglican body. For a calm, unassuming, uniform standard of practical Christianity, I have seen nothing as yet amongst ourselves in any country superior to that of the English peasantry and its surroundings: go where I will, I am always thrown back upon one of those as the most perfect ideal of a Christian family; a combination amongst its members of the highest intelligence with the most unselfish purity and earnest faith I ever witnessed on earth. It was not far from Brackley. You may have known several such yourself. On describing the "daily round" of Christian life in the English church—such as I had been accustomed to from a child—to the excellent priest who received me into communion on the continent—our family prayers, our grace before and after meals, our readings of the scriptures, our observance of Sunday, our services at church and Sunday schools—what did he do but mount his pulpit the Sunday following, and embodying all that I had told him in a fervid discourse, expatiate to a fashionable congregation in Paris on the many lessons of piety which they had to learn from their separated brethren on the other side of the channel. "Such, too, was our general practice," he said to me in a private conversation, "before the revolution: and we hope to recover it: but as yet there are few families where it exists." Of my countrymen he observed, "Leur bonne foi est acceptée pour leur vraie foi." I took this explanation on trust at the time, but have since given it up as inadequate. For if it be said that faith and integrity of purpose make members of the church of England what they are without the sacraments in mature life, by what argument, I should like to know, can it be proved that it is not to their faith and integrity of purpose solely that members of the Roman Catholic church are indebted likewise for all the progress they make? The only test of the efficacy of the sacraments appreciable by common sense lies in their influence upon conduct. If therefore it were capable of proof, as distinct from assertion, which it is not, both that all the sacraments administered in the church of England but one were shams: and all administered in the church of Rome, without exception, realities how comes it that we are not incomparably more exalted characters ourselves than we were formerly; or that Roman Catholic countries on the continent are not incomparably more penetrated to the core with Christianity than England? Both these points, I dare say, might be affirmed by some; but they are denied, and I maintain with much more reason, by others: and therefore at best it can only be the degree to which the thing exists, not whether it exists at all, which is in question."

UNPOPULAR PAPERS.

I cannot refuse to quote, for your friend's information, although that should have been unnecessary, the language, alluded to in my last, as having been used by Mr. Newman and his followers concerning the church of Rome, before their own secession to that apostasy. The church of Rome was called "a lost church;" its system was styled "the Papal apostasy;" it was pronounced "heretical;" and declared to have "bound itself by a perpetual covenant to the cause of Antichrist;" men were exhorted to "see it as a pestilence;" it was compared to "a demagogue," and to the devil himself; its doctrines were condemned as "profane," "impious," "blasphemous," "gross," "monstrous," and "cruel." Such strong declarations answered their purpose but too well! For whenever anyone was startled by the Romanizing tendency of the later tracts, then these denunciations were confidently appealed to, as convicting proof that "to oppose ultra-Protestantism," such was the cant of the day,—is not to favor Popery." And so they continued upon record till Mr. Newman had no longer any purpose to serve in letting them be quoted as his sincere sentiments.

At present, however, I wish to direct your attention to a single point prominently put forward in the views already quoted, to the effect that the "views" held by concealed Papists in the Church of England are "necessary" in their "position." I think it only fair that you should

hear, in the words of one of the party, who, after having been for a time misled, subsequently denounced the sophistry of the leaders, a plain statement of the nature of the views which ingenious and truthful minds write under the consciousness of the real character of the system. You will thus be better able to judge, from the testimony of those who have tried it, what the position of the Ritualists really is; and what is the humiliating untruthfulness which forms an essential and "necessary" part of it.

In a remarkable pamphlet, published some years ago (*The Morality of Tractarianism: a Letter from One of the People to One of the Clergy*), the author, from his own experience, describes Tractarianism as tending to make those who adopt it "uncandid and prevaricating;" as giving them "sophistry for faith," and "destroying the principle of honor." This, says he, "is what disturbs thousands whom logic and controversy would never disturb. It is a feeling which has lurked unexpressed in the heart of its warmest followers. Not one of us but must own it; not one but has written under the torture of doubting whether, on the threshold of this system, which he embraces to make him a holy, there rests not the stain and semblance of a lie. Is this too harsh a term? But what is the fact? Do we not as Catholics claim to believe doctrines which yet we dare not avow in their plain unmistakable words? We dare not, for, alas! the church of England does not give us plain and unmistakable words in which to avow them; and if we convince ourselves that she does not rather intend us to avow their very reverse, it is only by a course of explanation which turns her apparently most Protestant statements into a positive sanction of Catholic truth." * * * If, then, we first acknowledge that the only way of holding such truths in the English church is by the use of non-natural interpretation, and then also acknowledge that these truths are the heritage of the people, not the exclusive privileges of the educated classes, we must begin by spreading the spirit of candour among our village schools and laborers' cottages; we must make our wives and daughters students in scholastic niceties; and in a degree we have done so. Where we have not, we have left them Protestant; where we have, we have made them false. We tread the aisle with faltering steps, trying to do as we are bid, and to drown our doubts with clever prevarications. We see the priest standing before the altar... It is as if he said, I am here offering up the unbloody sacrifice of the very body and blood of Christ for the remission of quick and dead. This is what as Catholics we claim to believe. But it is a secret between you and me: I could not teach the people as; it would give offence, seeming contrary to the Prayer Book, though in reality it is not. Hence the Article which denies it is not aimed at the doctrine itself, but at the particular way in which once it was taken by the vulgar. The difference between our doctrine and that received by the Roman branch of the Church Catholic is entirely verbal: a distinction of terms was all that the reformers died for, no real distinction of belief.... You may adore, for you see everybody kneels; and though the Church of England says it is idolatry to do so, she meant exactly the reverse; or, if she did not exactly command it, she at any rate permits her children to do what her language calls idolatrous! "Wonderful sophistry! most solid ground of faith! excellent school for guilelessness and sincerity! admirable preparation for making men holy, and good, and saintly, and everything that is Christian! except, perhaps, making them true. Can we any longer believe with the fulness of faith, or is not every article of belief choked and poisoned with a sedition?"

You will observe that I merely ask you to mark from what quarter this witness comes, and then—EXAMINE ORDERS!

THE RITUALISTS SIGHING FOR UNION WITH ROME. The *Church Times* says that, supposing Lord Shaftesbury's Bill were passed into a law—"There are hundreds of districts where churchmen would be only too thankful to build Ritualistatories if they were not 'restrained' by the law; and the day which saw a secession once taken place, would see the inauguration of a missionary movement on a scale of which the Bishop of Carlisle can have no idea. Moreover, a body like the Anglo-Catholics who are sighing for reunion would not long remain in isolation; and if they effected a fusion with Rome, the result would be to make the Roman Catholics the most numerous and powerful religious party in the United Kingdom."

The *Church Times* proceeds to show how little is gained by their remaining in a church which they in fact abhor, and closes with the Bishop of Oxford's words, as may be seen in the following quotation:—

"But it cannot be too plainly understood that we gain nothing whatever in character, prestige, or material aid by our position within her. To us secession—if it were only lawful—would be the greatest possible gain; and we feel sure that every far-sighted man, if he would but coolly consider all these circumstances of the case, would say to the friends of the establishment, 'except these abide in the ship ye cannot be saved.'"

A MASTER'S RIGHT TO ORDER A SERVANT TO GO TO BED.—A singular case came before the county court judge at Guildford (Mr. Stonor) on Thursday. Elizabeth Westley v. James White was a claim of 16s. 8d. in lieu of notice. The defendant is the landlord of the Talbot Inn at Ripley. The plaintiff said she was in the service of defendant, who had dismissed her without giving her any notice. The cause of her dismissal was that the defendant came down into the kitchen one night and told her to go to bed at a quarter to 10 o'clock. She refused to do so, as they never went to bed till half-past ten. On the following morning he threatened to kick her out of the house if she did not go. The Judge—I think your master was quite justified in dismissing you. When your master told you to go to bed it was your duty to do so, and as you did not obey his reasonable commands, he was quite justified in dismissing you. I shall find a verdict for defendant.—*West Sussex Gazette*.

RECREATIONS OF A PHILOSOPHER.—Professor Doremus once placed a linen handkerchief in the explosive condition of gun-cotton, and threw it into the wash. Bridget washed, dried, and sprinkled it ready for ironing, without a suspicion of its character. The moment she placed the hot iron upon it, the handkerchief vanished into the air, nearly frightening the poor girl out of her senses.—*American Paper*.

The Portfolio.

"What mortal is there who can have so much reason to rejoice in the Lord always as the true Christian, who has God for his companion, his way to salvation, and his glorious end? To whom God is a Father, Christ a Redeemer, the Spirit a Comforter, angels his servants, the world his slave, and heaven his inheritance?"—*Bishop Hall*.

"Every furrow in our fields is loaded with evidence of a Divine power: and not five thousand' only, but millions of millions, to whom God gives meat in due season, are sustained by Omnipotence, and not one of them ever feeds at less expense than that of wonder, nay, of an infinite train of wonders. . . . But the creature are his, and therefore to be received with thanksgiving; this our Saviour performed with great seriousness and zeal, thus teaching us, when 'looking up to heaven,' that 'the eyes of all ought, in the most literal sense, to wait upon that Lord' who gives them their meat in due season." . . . A secret sense of God's goodness is by no means enough. Men should make solemn and outward expressions of it, when they receive his creatures for their support—a service and homage, not only due to Him but profitable to themselves.—*Dean Stanhope*.

"Do little things as if they were great, because of the majesty of the Lord Jesus Christ, who dwells in thee; and do great things as if they were little and easy, because of His omnipotence."—*Pascal*.

"I am persuaded that we are all more deficient in a spirit of prayer than in any other grace. God loves importunate prayer so much that He will not give us much blessing without it, and the reason He loves such prayer is, that He loves us and knows that it is a necessary preparation for our receiving the richest blessings which He is waiting and longing to bestow."—*Dr. Judson*.

"You have sometimes found, instead of a reluctance to pray, a powerful impulse to that exercise, so that you felt as if you could do nothing else. Have you always complied with those motions, and suffered nothing but claims of absolute necessity to divert you from pouring out your hearts at the throne of grace? The Spirit is said to make intercession for saints with groanings which cannot be uttered. When you have felt these ineffable longings after God, have you indulged them to the utmost? Have you stretched every sail, launched forth into the deep of Divine perfections and promises, and possessed yourselves as much as possible of the fulness of God? There are moments when the conscience of a good man more tender, has a nicer and more discriminating touch than usual; the evil of sin in general, and of his own in particular, appears in a more pure and piercing light. Have you availed yourselves of such seasons as these for searching into the chambers of imagery, and while you detected greater and greater abominations, been at pains to bring them out and slay them before the Lord?"

"There are moments in the experience of a good man when he feels a more than ordinary softness of mind; the frost of selfishness dissolves, and his heart flows forth in love to God and his fellow-creatures. How careful should he be to cherish such a frame, and to embrace the opportunity of subduing resentments, and of healing those sore wounds which it scarcely possible to avoid in passing through the unquiet world."—*Robert Hall*.

"All this earth is but an atom in comparison with the heaven of heavens. Therefore, although we have been lords of the whole earth, and did forsake the whole earth, that would yet be nothing when likened with the kingdom of heaven. Even as if a man should forego a piece of brass that he might gain a hundred pieces of gold; even so he should be lord of the whole earth, and should forsake it; would but forego a worthless trouble and receive a hundred-fold. Although we died a thousand deaths, although we should and did perform all pure and virtuous deeds; yet how far, how infinitely far short should we come of rendering any return worthy of those treasures which God hath in store for us!"—*St. Chrysostom*.

"Grace to live from day to day an increasingly Christian life, without being inordinately anxious about the morrow; faith in Christ as the only and all-sufficient Saviour for us; and more success in imitating the example of Him who is Lord and Master, are, and must be, the great aim of every Christian, and if reached and realized will prepare him equally for death and life."—*Dr. George Wilson*.

"Take a mass of quicksilver, let it fall to the floor, and it will split into a vast number of distinct globules. Gather them up, and put them together again, and they will coalesce into one body as before. Thus God's elect below are sometimes crumbled and distinguished into various parties, though they are in fact members in one and the same mystic body. But when taken up from the world and put together in heaven they will constitute one glorious undivided church for ever and ever."—*Toplady*.

"He that is not with me is against me. We know Him not and therefore it is he hold out against Him. Is He not the living spring of all our comforts? Have we not from Him, life and breath and all things? And is He not ready to forgive iniquity, transgression and sin? Let mercy melt our hearts to Him. Let His loving kindness overcome these stubborn hearts and spirits of ours. But if this prevail not, then think how unhappy this enmity is! You, who are afraid of men like yourselves, whose breath is in their nostrils: will ye not tremble at his power and be afraid to continue on terms of hostility against Him who is the Lord of Hosts, who hath power both over soul and body to kill both and cast them into hell? What is the stoutest of men, but as stubble to the flame of his wrath? Then, if you will not perish when his wrath is kindled, take that word of Eliphaz, 'Acquaint now thyself with Him and be at peace; thereby God shall come unto thee.'"—*Archbishop Leighton*.

"What art thou, O man, that liftest up thyself in pride? Know that pride cannot sit so high, but vengeance can sit above it to pull it down. 'God and pride,' saith St. Bernard, 'cannot dwell in the same mind, which could not dwell in the same heaven; and pride fallen from heaven, ascends no more from whence it is fallen.' . . . The more direct the sun is over us, the lesser is our shadow; the more God's grace is over us, the lesser is our shadow of pride and self-love. . . . If you ask, what is the first step in the way of truth? I answer humility, saith St. Austin. 'If you ask, what is the second? I say, humility.' 'If you ask, what is the third? I answer the same—humility.' It is not as the steps of degree in the temple, whereby we descend to the knowledge of ourselves, and ascend to the knowledge of God? Would we attain mercy? humility will help us."—*C. Sutton*.

"The habitation and resting place of the spirit is humility, love, meekness, and every other commandment of the Lord. . . . The richer any one is in these riches, the more he esteems himself poor. In the soul of such an one, the Lord delights to abide, for that mind in him, which was in Christ Jesus."—*Macarius*.

"Let me entreat you to look to the word of God's testimony, and think not that anything else than a simple reception of these words, 'that the blood of Christ cleanseth from all'