

lications and practices of the Ritualistic party. And he who has no fear of the spread of the system, is not acquainted with its underlying principles. We all know the native tendency to form and ceremony, and to sensuous representations of spiritual realities on the part of the heart that is destitute of Christian life, yet anxious to maintain some sort of a Church relation and communion. The true corrective of Ritualism is a revival of pure and undefiled religion. In the early ages, when the Gospel ceased to be preached in its simplicity and power, when worldliness crept into the Church, when bishops were lords and churches were like royal basilicas, ritualistic practices increased. On this continent a wholesome check may be given to innovations by the rise of the Reformed Episcopal Church that has succeeded in gathering a few congregations in Canada as well as in the United States. That it has already had this effect is manifest from the acts and discussions of the Church Congress recently held in New York. And among us, if it should do nothing more than awaken increased attention to the encroachments of Romanizing tendencies, it will not have existed in vain. The great danger with nearly all such organizations, however, struggling for a position, is leaning for support upon secular societies and institutions. If the Reformed Church fails to develop a high-toned spiritual life, its days will soon be numbered.

In his recent pamphlet on the "Vatican Decrees in their bearing on Civil Allegiance," Mr. Gladstone has widened, if that were possible, the breach between himself and his previous Romanist admirers. He speaks of the revival of these papal claims as the "disinterment of hideous mummies," and expresses his alarm at the aggressive policy of Rome, as sapping the very foundations of civil government, and threatening, if it be successful, to bring the social fabric in ruin to the ground.

Whatever may be the result of the sentimental, and, as we believe, transient Catholic revival in Great Britain, it is strikingly significant of the waning influence of Romanism as a political power, when the great leaders of both parties in the nation deliberately, and of set purpose, assail the very bulwarks of that system, as Mr. Disraeli did in "Lothair," and as Mr. Gladstone has done in his recent pamphlet.