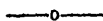


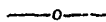
Such is the aspiring conception, and men whose means are vast and who are not deficient in persistency, declare their purpose to put their shoulders to it.



### Progress of the Romanizing Movement.

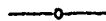
There is no abatement of the turmoils in the Church of England, though the intensity of the ritualistic controversy is just now keeping the broad church discussions in the shade. It can no longer be denied that ritualism is alarmingly on the increase, both numerically and in point of excesses; that the actors in it are becoming more open and bolder in their movements, and that the firmness of the Archiepiscopal influence against it is giving way. The scheme, two years ago scouted as out of the range of possibility, to effect a diplomatically arranged fraternization with the Latin and Eastern Churches, is now systematically forwarded by a large and influential society within the Church, organized for the express purpose. The *Evangelical Christendom* says that "it would be tedious to enumerate all the churches in different parts of the country which are opened for the first time with ritualistic observances, or those in which Romanism is all but openly preached." The papers are crowded with several illustrative cases. We give one from the magazine just quoted. The scene is the Church of St. Ethelburga, London. It was the anniversary of the Society above referred to. "The chancel was crammed to overflowing with priests, choristers, acolytes, and the other actors in the mummerly; the congregation consisted of about thirty persons, chiefly women. The edifice was filled with the smoke of incense, which at first had a suffocating effect upon the uninitiated. 'The altar' was decorated with white and crimson drapery, and the Host was exhibited exactly as in Roman Catholic Churches. While prayers were intoned, the incense was swung about vigorously. The Rev. Mr. Lee preached the sermon, after which a species of 'Miserere' was chanted; and the priests, with their backs to the congregation, administered to each other what appeared to be the consecrated elements." The *London Record* has the account of a recent service in St. Michael's, Shoreditch. The preacher, discoursing from the words, "My Father giveth you the true bread from heaven," inquired, "Where is that true bread to be found that giveth life to the world?" Then pointing to the altar, he cried emphatically, "There, on that altar," and urged the people to seek Christ in the Eucharist, and to worship him in the Eucharist. Meantime the Romish primates, both in England and Ireland, speak of the re-conversion of the kingdom as an easy certainty. The difficulties have vanished from

their task. "The work going on within the Established Church itself," says the former, "is preparing the harvest for us." An easy conquest indeed, if the Established Church was the only guardian of the Protestantism of the realm. But there is good salt left even when that has lost its savor.



### Lack of Candidates for the Ministry.

This subject is pressing upon the attention of Presbyterian and other bodies of Christians of Great Britain. It especially appears in the almost total failure of candidates for missionary fields. The Free Church has difficulty in maintaining its stations in India for want of men, and Mr. Merivale complains of an inadequate supply of agents for missions of the English Church. At the recent meeting of the London U. P. Presbytery, the same subject was under discussion. An overture to the English U. P. Synod was agreed upon, reciting the fact that of late years the supply of licentiates and probationers has fallen much below the necessity of the Church for the maintenance and extension of her Home and Foreign Mission work; and that recent appeals by the Mission Board for agents to be sent to various parts of the Mission-field where laborers are urgently required, have failed to call forth the offers of needed service. Rev. Dr. Edmonds, in the course of a speech on the subject, remarked that, so far as he could see, there was no positive symptom of any improvement, and the number of first year's students at last session of the Theological Hall was still quite inadequate. He had his own opinion as to the probable causes; but at present he would only say that there was a combination of them, and that the subject was one that very seriously demanded the solemn consideration of the whole Church. In fact, he did not conceal his opinion that there was nothing in connection with their position as a Church—not even the question of union itself—that so pressing demanded the prayerful and most prolonged consideration of the whole Church. He also felt, in reference to the other point embodied in the overture—the absolute silence of students, preachers and ministers, in response to the very urgent appeals for help from various mission fields—that there must be something which required the very solemn consideration of the Church.



**PRIVILEGE TO PROTESTANTS IN TURKEY.**—Throughout the provinces of the empire the nominally Christian element is large, but is mainly divided among the image-worshipping and ritualistic churches. The Protestants are feeble, and all the other non-Mussulmans unite in oppressing them. They have been