

all-needful step. From every Ritualistic congregation in London there is a continual stream of converts drifting towards us." The writer then goes on to enumerate the acquisitions by the Church, of country clergymen, "ladies connected with the Anglican Sisterhood," and others; and then he adds this emphatic testimony: "out of every twenty Anglicans who joined the (Roman) Catholic Church, not less than seventeen have been prepared for the step by the preaching they have heard from the Ritualistic pulpits, and by the practices they have got accustomed to in the Ritualistic Churches."

The record of the Reformed Church of England is a very noble one. To one of her martyred bishops the nation owes a free English Bible; to others of her martyrs and confessors, bishops, clergy, and laity, are no less due the liberty of conscience which followed in the wake of this precious boon of an open bible, and all the blessings traceable thereto. Much that is noblest and best in the history of England is traceable to the Reformation. Yet while we find the two Archbishops uniting to maintain "the principles of the Reformation," declaring that "our Reformers acted wisely in allowing the confessional no place in our Reformed Church," and urging "the attached laity of our Church" to persevere "in maintaining the real principles of the Reformation:" the very words *Protestant* and *Reformation* have become hateful to perverted ears; and the Protestant Church of England, is styled Anglo-Catholic, or by like terms suggestive of some affinity to the so-called "Catholic" Church of Rome. In "*The Church News*"—an acknowledged organ of the Ritualists,—the work for which Cranmer, Ridley, Latimer, Hooper, and others of the noblest and best among the devoted servants of Christ and his Church, laid down their lives, is spoken of as "protestant heresy," and the "pest of protestantism;" while, heedless even of the proprieties and decencies of ordinary language, in their unholy zeal against a work so greatly blessed of God, we find the "*Church Times*,"—another organ of the same party,—anathematising the Reformers by whose labours Romish error was uprooted, as "unredeemed villains," and "unmitigated scoundrels."