

Dominion Churchman.

THURSDAY, FEBRUARY 19 1880.

THE new Anglican Bishop of Jerusalem has left England.

Afghanistan is far from being in a settled condition. The British forces near the Khyber Pass have been attacked.

James Russell Lowell has been nominated United States Minister to England by the President. His connection with the Biglow papers first brought him to notice.

Dr. Pusey's only son, Mr. Philip Edward Pusey, died suddenly on the 4th ult., at the age of forty years. His death will command general regret. Dr. Pusey at the age of eighty was too ill to attend the funeral.

Mr. Frederick Manning died at Leamington, on the 15th ult., much esteemed and lamented. He was an elder brother to Cardinal Manning, but did not share the Cardinal's devotion to Rome.

Lord Penzance has reluctantly granted an application for a new suit against Mr. Mackonochie, the object of which is supposed to be deprivation. The reason of His Lordship's reluctance was because for the first time he had to intimate a doubt as to whether his court possessed the powers attributed to it. The *Times* and other leading English papers have in many respects turned round so far in Mr. Mackonochie's favor that they begin to think the proper course would be to let him alone. That a clergyman of blameless life, of intense zeal for his Church, who has done a great deal of good in his parish should be hounded down, imprisoned and perhaps deprived, at the mandate of a Persecution Company for the sake of what at the most are considered a few eccentricities, is felt to be one of the greatest scandals of the age.

The latest secession from the Nonconformist ranks to the Church is that Mr. Robert Vaughan, who has till lately been minister of a Congregational Meeting House at Forest Hill.

At a meeting of the Society for the Propagation of the Gospel—after a great deal of discussion on the subject of Colenso, Mr. Colley's leaving England as Colenso's Archdeacon, and his statement that he had the sanction of the Archbishop of Canterbury and the Bishops of Worcester and Exeter—the Society contented itself with reaffirming its former declaration as to the Colenso heresy. From statements made, it appeared, as the *Guardian* remarks, that "The only support he (Mr. Colley) can claim unreservedly appears to be the support of the Dean of Westminster; and that, however enthusiastically given, will hardly create much surprise, or carry much weight in the minds of Churchmen generally."

Mgr. Capel, one of the most noted of the Papal emissaries in England, has lately become bankrupt. He was the Mgr. Catesby in "Lothair" and has accumulated a large quantity of exceedingly rare art treasures, all which, including his private chapel arrangements, have been brought to the hammer.

In speaking at Hertford on the occasion of the Mayor's dinner, on November 10, Baron Dimsdale, late M. P. for Hertford, remarked: "What was the great strength of the Church of England, but that their office-bearers mingle with the people upon their festive occasions—that they take an active part in their secular as well as religious movements—that, in a word, they are not priests of a caste, but the ministers of the people!.....He always thought when they drank that toast (the Bishop and Clergy) they were not only paying a compliment, but were laying down a broad principle that the outward framework of all our political and social institutions was animated by the pervading influence of Christian principle, and based on the universal recognition of Christian truth."

In a recent pastoral, the Bishop of Gloucester and Bristol exhorts:—"Let us unite in resisting every effort to tamper with the Book of Common Prayer. Convocation has lately done us this great good service that it has shown us how very little, in the judgment of sober persons, really requires change. For the sake of the possible amendment of this little to bring the venerable book before Parliament and the country, and thus to court the certain erasure of the Ornaments Rubric and the exile of the Athanasian Creed, would be ourselves to bring about that which no extraneous hostility would ever be able to effect—the splitting up of the English Church. Much more might be said on the same subject; but this is the sum and substance."

The annual Evangelical gathering was held at Islington on the 19th. Prebendary Wilson in the chair. Among other things of no general interest which transpired, several statements were made which showed the large advance of what is generally called "ritual" among the "party." The Rev. E. H. Bickersteth said that one of the most Evangelical Bishops of the Church said that if a man who wanted to come into his Diocese objected to surpliced choirs, he might as well stay away, because they were almost universal. "They should never forget that their Lord and Master in all probability chanted the Psalms in the synagogue..... Although he always preached in a gown, he should not have the slightest objection to preach in a surplice if asked to do so by a brother clergyman..... He believed that early communion was a real help to some, and he felt the Clergy ought to endeavor to meet the spiritual wants of all her children." Canon Ryle thought they ought to tolerate the use of the surplice, the chanting of the Psalms, and turning to the East. The Rev. W. E. Littlewood, of Bath, said he happened to know that one of their Evangelical forefathers, the Rev. John East, late Vicar of St. Michael's, Bath, always had early communions, and it had been continued in his Church up to this day.

Attention has recently been drawn to the fact that the Rev. John Wesley in one of his latest sermons stated that the man who did not fast was as far from the Kingdom of Heaven as the man who never prayed.

THE SECOND SUNDAY IN LENT.

If it was true eighteen hundred years ago, it is equally true now that Christians "wrestle not against flesh and blood, but against principalities, against powers, against the rulers of the darkness of this world, against spiritual wickedness in high places." This is a description of the hierarchy which subsists among fallen angels. There is an organization, and consequently a discipline among the emissaries of the bottomless pit. At the head of this hierarchy, and controlling it, there is one being, with strength and cleverness immensely superior to those of all the rest. So much so that Holy Scripture sometimes speaks of him in terms which might almost lead us to suppose that he is our only spiritual adversary. On Sunday last, we had proofs of his consummate skill, of his great power, of his unbounded daring, and of his untiring vigilance. And proof was also given of the conquest with his own weapons over the power of evil by the Redeemer. But there is a sense and there is a degree in which every Christian has for himself to overcome the evil one—in the power and strength furnished by his Master, and with the use of the same weapons drawn from the same armory. Our adversary has great wrath, knowing that every moment that passes away shortens his period of work and of conquest. He is ever a hard and patient worker, ever devising new and unexpected schemes of mischief, or perfecting one or other of his old devices. But, like the most skilful general, he so disguises his movements as to lead many people to believe that he is doing nothing at all, if indeed he does not persuade us that he has no personal existence at all, but is a mere abstraction, a perfect myth, and that we may safely put the statements of revelation aside just as we would the mythical statements of any nation, before positive history was known or thought of. When he succeeds thus far, he may be certain that the success of his scheme is assured. The conquest of evil, or of the evil one, forms much of our great business through life. And if Satan is conquered, it must be by an active power superior to his own. If evil is personified in Satan, good is personified in the Divine Christ, and Satan, if conquered, must be conquered by his living, personal antagonist. Christ and the grace of His Spirit, especially as imparted in His Sacraments, are more than a match for all the evil in the wide universe. His patience is stronger than human violence—His gentleness than the rudeness of men—His humility than the world's bitter scorn—His lovely and Divine charity, his unbounded goodness infinitely stronger than all the cruelty and the hatred which a universe of men and fiends could ever heap upon the Church of Christ.

LEAKAGES TO ROME.

III.

It has already been shown that, up to 1850 at least, the Roman Church in England and Scotland owed whatever apparent increase was then shown on paper—not to any gains from secession, but to the immense immigration of Irish, who poured into the country to carry out the railways and other engineering works which were Romanism was not enlarging its borders, but that then started. It was shown besides, not only that