

tance from the halting place to another takes about ten hours, during which time the traveller must always continue on horseback, as the cumbrous dress makes it insupportable to wade through the snow. The poor horses suffer at least as much as their riders, for besides the general effect of the cold, they are tormented by ice forming in their nostrils and stopping their breathing. When they intimate this, by a distressed snort and a convulsive shaking of the head, the drivers relieve them by taking out the pieces of ice, to save them from being suffocated. When the icy ground is not covered by snow, their hoofs often burst from the effects of the cold. The caravan is always surrounded by a thick cloud of vapor: it is not only living bodies which produce this effect, but even the snow smokes. These evaporations are instantly changed into millions of needles of ice, which fill the air, and cause a constant slight noise, resembling the sound of torn satin or thick silk. Even the reindeer seeks the forest to protect himself from the intensity of the cold. In the tundras, where there is no shelter to be found, the whole herd crowd together as close as possible to gain a little warmth from each other, and may be seen standing in this way quite motionless. Only the dark bird of winter, the raven, still cleaves the icy air with slow and heavy wing, leaving behind him a long line of thin vapor, marking the track of his solitary flight. The influence of the cold extends even to inanimate nature. The thickest trunks of trees are rent asunder with a loud sound, which, in these deserts, falls on the ear like a signal-shot at sea; large masses of rock are torn from their ancient sites; the ground in the tundras and in the rocky valleys cracks, forming wide yawning fissures, from which the waters which were beneath the surface rise, giving off a cloud of vapor, and become immediately changed into ice. The effects of this degree of cold extends even beyond the earth. The beauty of the deep polar star, so often and so justly praised, disappears in the dense atmosphere which the intensity of cold produces. The stars still glisten in the firmament, but their brilliancy is dimmed.

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**CHURCH FELLOWSHIP.**

From what has been advanced in our preceding articles on this subject a clear if not a wide distinction may be drawn between Christian fellowship and Church fellowship. Christian fellowship must according to our views of Church building precede Church fellowship. It is only to those towards whom we feel a Christian fellowship, that we would be willing, other circumstances being agreed upon, to extend the privileges of the Church. Our Christian fellowship they command by giving us evidence that God has by his grace converted them; that they now hate sin and love holiness, and build their hope of salvation upon the perfect work of Christ. To such as give the evidence of this change from nature to grace, our Christian fellowship, if we are really Christians ourselves, goes forth spontaneously and naturally. "Whosoever believeth that Jesus is the Christ, is born of God: and every one that loveth him that begat, loveth him also that is begotten of him." This fellowship is independent of all Churches or forms. It is however a fellowship that never can be known or felt but by a truly converted person; hence the confusion which exists in the minds of many zealous partisans upon this subject. All fellowship with them is that of craft; such as any association of men may have who have combined for the prosecution of any object, mechanical, scientific, moral or religious, the partiality of those of the same craft. It may be honorable and very desirable, and its formal expression may be simple or ceremonious, but it is not Christian fellowship.—If worldly men are in an organization which they are pleased to style a Christian Church, for the purpose of supporting and propagating their peculiar tenets, and they know no sweeter, holier tie than that which results from their mutual compact and organization, it is not surprising that they should term this deference or partiality, Christian fellowship; it is all they know. "The natural man receiveth not the things of the Spirit of God; for they are foolishness unto him, neither can he know them, because they are spiritually discerned." With such, as their fellowship begins with forms, so it terminates in their being withheld; in fact, it is quite entirely a thing of forms. The greatest stress is laid by such upon the

giving or withholding of this communion of forms. As they have little to give except the form, so they consider everything withheld where they may not be allowed fully to participate in them. Hence arises the great outcry against our denomination, and the false and uncharitable charge of bigotry, because the outward forms of our Church fellowship are not extended to those who are not members with us of what we consider scripturally formed Churches; and who refuse to submit to, and not unfrequently scoff and cast reproach upon what we regard a sacred ordinance of Christ's Church. Truly converted people may be blinded by the prejudices which ignorant or artful teachers may instil into their minds by misrepresenting our sentiments on this point; but truth will yet prevail. Those who have it can afford to submit temporarily to its usual fortunes. Bye and bye it will be seen that those who have been the first to cry out against the CLOSE COMMUNION were really the ones most obnoxious to the charge; knowing no communion and having no communion except with those who could symbolize with them in ordinances; whereas those associated with us in Church fellowship, though consistently limiting the expression of that to those who were really and truly fellows with them in Church constitution and walk, are prepared in their hearts by what the Lord has done for them, to extend their most cordial, sincere and Christian fellowship to every converted person, Catholic or Protestant, of any Church or of no Church. We love as Christians, as disciples of Christ, and as "members of His body, of His flesh, and of His bones," all who love the Lord Jesus Christ in sincerity. This we know from the most certain of testimony, that of consciousness.

Knowing that we have this fellowship, this religious communion of faith, of hope and of love with all Christians, and knowing its value above all forms, we are content to receive and enjoy this from those who are truly religious of other denominations. Not fellowshipping the principles of their organization nor their views of the ordinances, we do not seek or wish to participate with them in any act or ordinance that is specially and specifically a Church rite; and knowing that they on the other hand do not fellowshipping our views of Church constitution and discipline, nor our view of the ordinances we do not invite nor could we honestly allow for courtesy's sake or form's sake a profession of what they do not possess, when we come together in one place to attend to what we regard as specially a Church rite. In true Christian liberality we honestly accord to others what we ask for ourselves; if they respect and are strongly attached to their outward organization, we are to ours; and not inviting them to express a fellowship with us, which we know they have not, we do not obtrude ourselves upon them. What we honestly and conscientiously can give, we do give readily and heartily; what they know we cannot conscientiously give, they cannot consistently nor honestly as Christians ask.

(To be Continued.)

**STATE OF RELIGIOUS FEELING IN ENGLAND.**

The ferment raised by the Papal proceedings instead of lessening has been steadily and rapidly increasing, till all classes and ranks have become pervaded. Considering the strength of excitement, and the nature of the cause it is rather to be wondered at that so little violence has been exhibited. The only outburst of riot has been that of the Irish Catholics at Birkenhead, who mustered in great force and with deadly determination to prevent the lawful assembling of their Protestant employers to give expression to their sense of the Pope's act. The various Protestant denominations have assembled in all the principal cities of England, and though they have been so unanimous in their opinion of the Papal aggression, and have been so justly indignant, yet they have depended upon the legitimate means of law and enlightened public sentiment to redress the wrong. The variety of opinion on doctrine and discipline in the Protestant ranks would of course suggest to the different denominations different methods of protest and appeal but amongst none of them have there been other than what they have considered constitutional and just; that is just, to the country regarding its peace and prosperity, to the civil and religious liberties of the subjects, and to the acknowledged prerogatives of the Crown.

We have selected for our columns what we supposed would give a fair impression of the

subject at issue, and of the course recommended by the ablest and most pious men.

A person must be exceedingly ignorant of ecclesiastical history, and indeed of civil history, that of continental Europe, or even of England to admit the pretence that the late partitioning of England by the Pope bears any analogy to the Districts of the Methodists, or of any Protestant dissenting denomination, to meet simply the religious wants or convenience of the members; or that it had an eye to anything less than the ultimate acquisition of the substantial emoluments and titles of the English Hierarchy. Does any doubt this, let him consider the following as reported from Rome by a French Catholic Priest to the "Ami de la Religion," a Catholic journal of Paris:

"On the publication of the late Bull, the English Roman Catholics now in Rome obtained an audience of the Pope, and were presented by Cardinal Wiseman to thank His Holiness for these measures. Pius IX. spoke on this occasion, so the French priest says, to the following effect: 'I had not intended to send the new Cardinal (Wiseman) back to England, but to keep him near the Papal Court, and to employ his talents here. But I am persuaded,' added the Pope, 'that the time is come to set about the great enterprise, for which you have just thanked me. I think he has nothing to fear in England. I spoke of it some time ago to Lord Minto, and I understood that the English government would offer no opposition to the execution of my plan. I therefore send this most eminent Cardinal back to England, and I entreat you all to pray without ceasing that all difficulties may be removed, and that a million—nay, three millions—of your countrymen still separated us, may enter into this new church, even to the last of them.'

Indeed, and when this three million of English Churchmen, even to the last of them, were reconciled to the Holy Mother, and were safe in her affectionate embrace, what becomes of the English Episcopal dignities and revenues? The meek Pope and his humble and pious coadjutors of the Propaganda of course have not once thought of that matter, seeking not theirs but them. But what says the Pope's Bull about the matter? what is to be inferred when he so formally and explicitly abrogates all former constitutions, privileges and customs however ancient their date.

Consider first the extent of his authority as professed in the opening words of that document: "The power of governing the universal church entrusted by our Lord Jesus Christ to the Roman Pontiff." Consider also his version of the origin of the English Hierarchy. "At once our most holy predecessor Gregory the Great, sent the monk Augustine and his followers; then he created a great number of bishops, joined to them a multitude of monks and priests, brought the Anglo Saxons to religion, and succeeded by his influence, in re-establishing and extending the Catholic faith in all that country, which then began to assume the name of England." Consider again the exact definition of their position and duties as set forth in the Bull. "Their rights and duties will not be in any case impaired by any thing that is at present in vigour, whether originating in the former form of the English Church, or in the subsequent missions. And in order that no doubt may remain, we suppress, in the plenitude of our apostolic power, and entirely abrogate all the obligatory and juridical force of the said special constitutions, privileges and customs, however ancient their date."

Jesuits and their friends may attempt to evade this profession in the midst of the storm of excitement which has been raised by the proceeding; and those who are pandering for Catholic money or Catholic votes may accuse of bigotry those who direct public attention to it; but there are the plain intelligible facts announced; and a knowledge of the history of Popery will not allow the height of arrogance or the far reaching policy of the measure to excite a doubt upon the subject. That this is a correct view of the matter is shown by the light in which Roman Catholics themselves regard the powers conferred by the Papal Bishops, according to their own system, and openly proclaimed by them before the excitement of the Protestants became so ominous.

The Popish Tablet speaks of the Act of the Pope in the following terms:—

"Rome has more than spoken—she has spoken and acted. She has again divided our land into dioceses, and has placed over each a pastor, to whom all baptised persons, without

exception, within that district, are openly commanded to submit themselves in all ecclesiastical matters under pain of damnation."

We may be confirmed again by the assumptions of the press in Catholic countries for instance.

The Universe, the organ of the Ultra montane or Jesuit party in France, referring to the clamours still resounding on the banks of the Thames, compares the "groans of Anglicanism to the howlings of some wild beast wounded to death;" and then, with praiseworthy candour and frankness, proceeds to say:—

"We should not dare to show ourselves too severe in appreciating the complaints of the members of the official Church of England, for it must be allowed that the Holy See has aimed a sturdy blow at their religious establishments.

"In the same way as St. Gregory transferred the primacy of London to Canterbury; in like manner as Popes Boniface and Honorius confirmed that change; so does Pope Pius IX. now transfer the primacy of Canterbury to the archiepiscopal see of Westminster. It is in virtue of authority inherited from his predecessors, that the Pope substitutes the See of Southwark for that of London, and that he abolishes all former episcopal sees established in England by the Popes who preceded him in the chair of St. Peter. Pius IX. distinctly declares it in the brief which creates the new hierarchy.

"Consequently, since the promulgation of the Papal brief, the sees of Canterbury, of York, of London, and any other sees established before this reform, have ceased to exist. The persons who in future may assume the titles of Archbishop of Canterbury or Bishop of London, will be nothing less than intruders, schismatic priests, without any spiritual authority.

"An attempt may be made in England, to appease the alarm of the Anglicans by comparing the new diocesan divisions to the arrangements of the Episcopal Church of Scotland, or of the Methodists; but such a comparison would be completely false. The Methodists follow their propagandism. They never pretended to call in question the spiritual authority of the Anglican Bishops. They may divide and sub-divide as much as they like the Diocese of London or of Oxford, without ever annulling the authority of those sees, and rendering null and of no avail the acts emanating from the Anglican prelates that occupy them. To establish an analogy between these two orders of facts would be to reduce the Catholic Church to the proportions of one of the sects that divide England between them. We prefer, as the Holy See has thought fit in its wisdom to take this grave measure, to avow openly and frankly its bearing, to give its full importance, rather than endeavor to diminish it, to calm the irritation of the enemies of the Church who take offence at it. Yes, the act of supremacy, just issued by the Pope, denies the existence in England of any other spiritual authority than his own. Let upright-minded Anglicans reflect upon this, and examine their consciences, for it comes to nothing less! Or have the Anglicans perchance imagined, that the Pope recognised the authority of a Protestant Church?"

In the face of such testimony who can doubt the object of the Pope, or the purport of his Bull? What kind of liberalism can that be in a Protestant, or rather who can pretend to be a Protestant and encourage such a movement or oppose those who would resist it by an appeal to facts and by a reference to what Popery ever has been and now is wherever it predominates? No wonder England is stirred; no wonder that the Dissenter is willing to unite his protest with that of the Church-man; and no wonder that honest and evangelical Churchmen are willing to unite with Dissenters in an investigation of the causes and processes by which the Pope and the Propaganda should be emboldened to project and attempt the execution of such a scheme. This awakening is none too early, nor is it any too general. Reforms are called for and must take place in quarters where access for such a purpose, under ordinary circumstances would be out of the question. The endowments of the University of Oxford are about £129,000 per annum, and of Cambridge £110,000. Besides, the University and College of Oxford have within their patronage 463 livings, the annual value of which is £138,900; those in the gift of Cambridge are 318, valued at £93,900 per annum. No one can fail to see that there must be a tremendous energy of sentiment to cope with such an incalculable amount of pecuniary and official influence as are here in-