

oft-tried eastern route, explored the neighborhood of the western coast instead.

The missionary system however, was at work the while, noiselessly and securely. The Rev. Robert Moffat, without the mention of whose name any notice of South African exploration must be incomplete; was still at his post; and he was still blessed with his wonted success in pacifying the hostile, and reforming the ways of the treacherous and rapacious tribes of the interior. Thus acting, he left behind him a quiet and inoffensive people, and pushed northwards to new dangers and persecutions, but finally to triumphs. Joined by other spirits as zealous as himself, the work advanced rapidly, until last year, in the ripeness of time, one of the great cynosures of South African discovery fell an easy capture. The missionaries, following up their own high calling, had so facilitated the traveller's task, that the hour at last came when the mere subsidy of a moderate amount of money for a small onward movement procured as its result one of those great lakes which had baffled the larger and smaller expeditions of so-called discovery, had eluded the most scientific travellers, and had escaped the grasp of the most adventurous hunters and traders.

In conclusion, gentlemen, I cannot but wish success, both spiritual and temporal, to your Society; and long may you possess such members as Messrs. Moffat and Livingston.

### CHRISTIAN VISITOR.

SAINT JOHN, FRIDAY, NOVEMBER 22, 1850.

#### THE ROMISH BISHOPS IN ENGLAND.

The zeal of the Pope for the conversion of England and the measures he has recently adopted to effect that object have taken all classes by surprise and created a very strong sensation. We have received several interesting documents by the last mail touching this matter, which, however, are too lengthy for our columns. One is the Apostolic Letter of Pius IX., by which the Roman Catholic episcopal hierarchy is to be re-established in England; and which, for cool and unblushing effrontery, we should say could hardly be surpassed. Besides the insult to the Government of England by a studious omission of all reference or allusion to its authority or will, while professing, as though unquestioned, apostolical authority for these acts, it must be specially offensive and tantalising to the prelates and adherents of the English episcopacy. This is contemptuously alluded to as the Anglican Schism whilst the Romanists are spoken of as "the Church of England," "the Church in England," and "the Church." As specimens of the tone and style we subjoin a few paragraphs which succeed the nomination of the several bishoprics, of which there are to be twelve, besides the Archbishopric of Westminster for the Cardinal.

"Thus, in the very flourishing kingdom of England there will be one single ecclesiastical province, with one archbishop and twelve suffragans, whose zeal and pastoral labours will, we hope, by the grace of God, bring new and daily increase to the power of Catholicism.—For this reason we reserve to ourselves and successors the right to divide this province into several, and to increase the number of its bishoprics as new ones may be required, and in general to settle their boundaries as it may appear meet before the Lord.

"Meanwhile we enjoy the archbishop and bishops to furnish at stated seasons reports of the state of their churches to our congregation of the propaganda, and not to omit informing us on all points concerning the spiritual good of their flocks. We shall continue to avail ourselves of the aid of the congregation of the propaganda in all that concerns the affairs of the Church in England. But in the sacred government of the clergy and people, and all which concerns the pastoral office, the archbishop and bishops of England will enjoy all the rights and faculties which bishops and archbishops can use, according to the disposition of the sacred canons and the apostolic constitutions, and they will likewise be equally bound by all the obligations to which other bishops and archbishops are held by the common discipline of the Catholic Church.

"The archbishop and bishops of England will thus have the integral power to regulate all that belongs to the execution of the common law, or which are left to the authority of bishops by the general discipline of the Church. As for us, most assuredly they shall never have to complain that we do not sustain them by our apostolical authority, and we shall

always be happy to second their demands in all which appears calculated to promote the glory of God and the good of souls. In decreeing this restoration of the ordinary hierarchy of bishops in England, and the enjoyment of the common law of the Church, we have had principally in view the prosperity and increase of the Catholic religion in the kingdom of England.

"We likewise decree, that all which may be done to the contrary by any one, whoever he may be, knowing or ignorant, in the name of any authority whatever, shall be without force."

The following also shows by whose assistance and authority and at whose instance this unwarrantable assumption has been exercised. After professing to have sought council of the Almighty, Pius IX. proceeds—

"We have further besought the assistance of the blessed Virgin Mary, mother of God and of the saints, whose virtues have made England illustrious, that they would deign to obtain by their intercession with God the happy success of this enterprise. We have since commended the whole business to the grave and serious consideration of our venerable brothers, the cardinals of the holy Roman Church, forming our congregation for propagating the faith. These sentiments having been found completely conformable to our own, we have resolved to sanction them, and carry them into execution. It is for this reason, after having weighed the whole matter most scrupulously, that of our own proper motion, in our certain knowledge, and in the plenitude of our apostolic power, we have resolved and do hereby decree, the re-establishment in the kingdom of England, and according to the common laws of the Church, of a hierarchy of bishops deriving their titles from their own sees, which we constitute by the present letter in the various apostolic districts."

We have also the Pastoral Letter of the Cardinal.

"Given out of the Flaminian Gate of Rome, this 7th day of October, in the year of our Lord, 1850."

The introductory paragraph of this Pastoral will indicate to the reader that the Cardinal Archbishop is fully alive to his newly acquired dignity, and sufficiently elated by its authority.

"Nicholas, by the Divine mercy, of the holy Roman Church, by the title of St. Pudenciana Cardinal Priest, Archbishop of Westminster, and Administrator Apostolic of the diocese of Southwark.

"To our dearly beloved in Christ, the clergy, secular and regular, and the faithful of the said archdiocese and diocese—

"Health and benediction in the Lord."

The subject of the letter is to extol the good fortune of the Catholics in England at the new order of things, to express his own joy at his promotion, and to glorify the magnanimity of Pius IX. The most remarkable paragraph of the epistle is the following, the polite compliment of which to those whether episcopal presbyterian or congregational who have sustained the light of gospel truth in England for two centuries past will be readily comprehended.

"The great work, then, is complete; what you have long desired and prayed for is granted. Your beloved country has received a place among the fair churches which, normally constituted, form the splendid aggregate of Catholic communion; Catholic England has been restored to its orbit in the ecclesiastical firmament, from which its light had long vanished, and begins now anew its course of regularly adjusted action round the centre of unity, the source of jurisdiction, of light, and of vigour."

Besides these precious documents we have the address of the clergy of Westminster to the Bishop of London and his Lordship's reply to the same. The latter is written with great ability, betraying of course considerable sensitiveness at the indignity with which he and his office and his functions as a prelate have been treated by "the Bishop of Rome."

The following paragraph would have read very strangely a month or two since as coming from such a source, though it was as truly called for then as now, but as the offended Bishop would say: "circumstances alter cases."

"But there are other duties besides those of protesting and petitioning, the performance of which seems to be specially required of us by the present emergency. Unwilling as I am to encourage controversial preaching, I must

say that we are driven to have recourse to it by this attempted usurpation of authority on the part of the Bishop of Rome, and by the activity and subtlety of his emissaries in all parts of the kingdom. We are surely called upon for a more than ordinary measure of watchfulness and diligence in fulfilling the promise which we gave when we were admitted to the priesthood, "to banish and drive away all erroneous and strange doctrines contrary to God's word."

It is indeed singular if the Bishop of London even has had any doubts previously of the concluding sentiment of the following paragraph. We hope however the Bishop will not fail to see in this, the Pope's glass, how ridiculously such assumptions appear to such as are in a position to see them in a true light, and that ludicrously and ungainly as they appear in the Papacy, they are equally or more ill-favored in Episcopacy.

"After all, I am much inclined to believe, that in having recourse to the extreme measure which has called forth your Address, the Court of Rome has been ill-advised as regards the extension of its influence in this country, and that it has taken a false step. That step will, I am convinced, tend to strengthen the Protestant feeling of the people at large, and will cause some persons to hesitate and draw back who are disposed to make concessions to Rome, under a mistaken impression that she has abated somewhat of her ancient pretensions, and that a union of the two Churches might possibly be effected without the sacrifice of any fundamental principle. Hardly anything could more effectually dispel that illusion than the recent proceeding of the Roman Pontiff. He virtually condemns and excommunicates the whole English Church, Sovereign, bishops, clergy, and laity, and shuts the door against every scheme of comprehension save that which should take for its basis an entire and unconditional submission to the spiritual authority of the Bishop of Rome."

But what probably affects the Bishop most deeply is what is set forth most prominently in the following sentence:

"But the appointment of bishops to preside over new dioceses in England, constituted by a Papal brief, is virtually a denial of the legitimate authority of the British Sovereign and of the English episcopate; a denial also of the validity of our orders, and an assertion of spiritual jurisdiction over the whole Christian people of the realm."

We should hardly be able to condole with the Bishop in this lamentation for the satisfaction of seeing how he who has been so accustomed to treat the great protestant body out of the Episcopacy in this manner likes it when applied to himself.

What may be the issue of all this time will show. The Patriot remarks as follows:

"We can have no doubt that Cardinal Wiseman will be found to have incurred heavy penalties, as a foreign subject in assuming the title conferred upon him by the Vatican."

A bishopric our readers are aware is recognised in English law as an office to which large emoluments and great authority are attached; and which can be created or supplied only by the Queen. To assume her prerogative and to exercise it in so offensive a way as the Pope and cardinals of Rome have done, or to acquiesce in such an assumption as some at least of the nominees have done is to commit a very grave offence. We are not surprised, therefore to read on good authority that Her Majesty is desirous of receiving the petitions of her people. Knowing the use which the Romish Church always makes of concession, if this step is overlooked by the Government, we should conceive that nothing would be too daring for the next.

We very cheerfully give place to brother C's communication, and submit with the best possible grace to his gentle castigation. That we are of the positive degree we readily admit. We admire to see a man who knows what he believes, and why he believes it, and who talks and writes accordingly. If others choose to hide their sense in soft sounds and are willing to convince no one by attempting to please all, so be it, we shall make no controversy about it. But we have no fondness for cakes uted, that can be dough to one and bread to another, and be equally worthless in both cases. If this temperament is inconsistent with our brother's idea of charity, then, if weighed in his scales, of course we are found wanting. Our brother errs however in supposing that we intended a side-

wind at Robert Hall; far from it; we believe he was a man of splendid genius, and of most unaffected piety. We were called upon by a cotemporary to be ashamed of our sentiments because Robert Hall had denounced them.—Did our brother notice that fact? or did his superlative reverence for Robert Hall prevent his perceiving under what circumstances we wrote of him? We neither intended a side-wind nor head wind; and if we had, we do not conceive it would have at all affected his reputation, which we consider too well established to need brother C's defence, or to be impaired by any side-winds of ours; and unless we are altogether mistaken in the man, he would have been the last to have taken offence when under such circumstances a man should have expressed himself in that way.

We cannot say whether in his remarks on infant sprinkling bro. C. means to show us how high and mannerish our style is, or is giving utterance to his own sentiments; if the latter, we leave the cherubic and seraphic and lustrous in saintly graces who practice such rites to exercise their kind indulgence as very likely "evil communication has corrupted good manners."

As to the last part of the communication we are not clear as to its import. If brother C. means that ordinances to test our obedience and to strengthen our faith are perpetuated beyond this life, and that Robert Hall and Archbishop Leighton are still subject to them; we must say, we dissent from his opinion altogether. If on the other hand he means that the order and rule pursued in heaven in regard to Church ordinances must govern the practice of the Church militant; here again, we dissent altogether from his views; for in such case water-baptism must be dispensed with altogether, as there is no such thing observed in heaven. If he does not mean that in administering and submitting to Church ordinances here, we are to follow the analogy of the Church triumphant, we see not what he does mean. For our part we conceive we have a more sure word of testimony than our supposition of what takes place in heaven to govern our practice in the Church below. Brother C. perhaps only intends a sort of side-wind at something that shall give no offence to any body. Very well; we commend his good will, but beg leave notwithstanding to intimate our belief that more plainness, more point, and more positiveness might be advantageous.

We have received our English Periodicals for November, the Evangelical Christendom, Primitive Church Magazine, Baptist Magazine, and Appeal, from some of which we have selected for our columns this week.

In the London Baptist Magazine we see a letter from Rev. Mr. Russel, one of the Deputation sent out to visit the Missionary stations in India. He reached Alexandria in safety, where he took steamer for Cairo on the Nile, from whence he commenced his route over the Desert; he had proceeded one day upon this route at date of letter. It was supposed at the time of publishing the letter that he might be visiting the Missions on the Island of Ceylon, where at Colombo, the Capital, the English Baptists have a flourishing mission. In April, Mr. Allen at this station, baptized four, among whom were the editor of the Observer and his wife. The news from the other principal stations, Calcutta, Barisal, Dacca Chitura, and Delhi, is encouraging.—Several brethren who have endeared themselves to the English churches and their Missionary Board by their devoted labours and successes have been cut off this year, and the cry is, "who will take their places?" The Committee report that they are unable at present to fill up these breaches for want of suitable men; four or more brethren would be immediately sent if they could be found.

We announced some weeks since that Rev. John Francis had commenced an agency for this paper, and would visit the several parishes on the Eastern mail route. As we have been disappointed in this matter, and are now in pressing need of our dues, we hope the agents and subscribers will forward them immediately. We want especially to hear from Springfield and Upper Sussex. Charlotte County is also far behind. Our ministering brethren know our affairs too well to require so frequent public hints, which are more disagreeable for us to give than for our friends to read. Although our Ministers are not uniformly agents, we must depend chiefly upon their kind offices to extend our circulation, and to collect subscriptions.