

CARDINAL MANNING AND
LORD REDESDALE.

The *London Daily Telegraph* has recently favoured its readers by opening its columns to an instructive and curious controversy between Cardinal Manning and Lord Redesdale. To a passage of arms between two such renowned combatants, we cannot but turn aside for a moment and give attention. The Cardinal appears lately to have manifested a taste for discussion; indeed, the policy of the Romish party in this country has evidently been changed, and open attack seems to be the order of the day. Lord Redesdale is Chairman of Committees of the House of Lords, a gentleman of education and high honour, and sound in his attachment to the Anglican Church, a straightforward Englishman, and thus, perhaps, hardly a match for the leader of Ultramontaniam in this country, for we are compelled to say that there is an arrogant tone and willingness to sacrifice truth in the letters of the Cardinal, that painfully reveals how destructive Romish influence is to the grand old English disposition.

Lord Redesdale throughout keeps to his point. He asserts that Christ instituted communion in two kinds, that thus communion in both bread and wine is enjoined upon the faithful, and that the Roman Catholic Church in administering in bread only is disobedient, and guilty of treason and heresy. He defies the Cardinal to show any Divine authority for communion in one kind only. The Cardinal's answer is, "The doctrine of the Church on this subject is as follows:—There is no Divine commandment, nor any intrinsic necessity, that all men should receive communion in both kinds."

We were certainly not prepared for such a display of cool arrogance as is manifested by the Cardinal in this discussion. His argument really amounts to the assertion that in dealing with Scripture you must accept the authority of the Church, which means that you must take his opinion. The difficulty of arguing with a man who claims to be judge as well as disputant is evident. "The Church is infallible because it is infallible" is his argument. "You are wrong because I am right" is Vatican logic. It reminded us of a witty tale which appeared in *Blackwood* some years ago just after some Romish discussion had attracted public attention. A certain priest called Father Tom was paying a friendly visit to the Pope at the Vatican. In the course of the evening a black-eyed housekeeper made her appearance. The attention of the Pope was turned aside by a candle being knocked over, and just then a very uncanonical sound was heard. Father Tom was young and gallant, and Eliza was seventeen and blooming. The Pope turned in a rage. "How dare you kiss my housekeeper?" said he. "The noise you heard was only drawing the cork out of this bottle," was the cool reply. "Why," said the Pope. "I saw you as plain as possible; besides, the cork is in the bottle still." "I fear," replied Father Tom, "your Holiness is turning Protestant if you take the evidence of your senses against the word of a priest."

The last paragraph of Lord Redesdale's letters is worth quoting. We should very much like it to be applied to some other communion than Rome. I am disposed to place the Pope in a ridiculous position, as I have known an argument of that sort to be left and understood when more sober reasoning has not been attended to. Let us suppose that God was to allow St. Peter to return to earth for a short time and that the saint was to go to Rome, and entering a church there, was to administer the Holy Sacrament in both kinds, as he had been accustomed to do up to the time of his martyrdom, believing such to have been Christ's order and intention. According to the Cardinal it would have been the duty of the infallible Pope Pius IX., who pretends to be the successor and representative of St. Peter, to denounce the venerable apostle as a traitor and a heretic. Would he not say to the Pontiff, "This is a new thing to tell me that I am guilty of a crime in doing that which my Lord and Master told me to do in remembrance of him? Do you claim to be superior to Christ?" I think Pope Pius would be puzzled to find an answer.

But there is one assertion of the Cardinal which Lord Redesdale has not attempted to answer, and we earnestly beg the attention of our Poedobaptist brethren to his words. Cardinal Manning writes:—"It was at that day the practice to baptize by immersion. There are those who still say that baptism by immersion is a Divine commandment. By what authority, then, was baptism by sprinkling introduced

throughout the Church? By the same authority which introduced communion in one kind."—*London Freeman*.

The Christian Messenger.

HALIFAX, N. S., DECEMBER 15, 1875

SOME IMPORTANT ENQUIRIES.

Should a minister of the gospel baptize the converts on their reception into the church of which he is the pastor?

Why, yes, certainly he should, unless by some physical disability he is unable to do so.

But supposing the convert has some conscientious scruples respecting the mode of baptism, and for instance requests the sign of the cross made on him with the water as a necessary part of the rite. If the minister were unwilling to so administer the rite notwithstanding that his church accepted such baptism when performed by a clergyman, should he shew the convert the proper foundation in the Bible for his mode of administering the ordinance? or, should he go to an Episcopal clergyman and get him to perform the rite for the convert? Or again, if a convert wished to unite with a Presbyterian church, but being of Romish parentage, and finding that the Presbyterians accepted Roman Catholic baptism as sufficient, and he, somehow not having been previously baptized, were required to receive baptism before being recognized as "a member in full communion," and preferring to have the baptism administered by the Roman Catholic priest with all the additional ceremonies of that church, should the Presbyterian Minister in such case be prepared to so administer the rite, or should he go to the Romish priest and ask him to dispense the sacrament of baptism to his convert, so that such convert might be thus qualified to become a member of the Presbyterian church?

Or again if the convert held the Baptist view that immersion is the only Scriptural baptism, should the minister baptize the candidate or apply to a Baptist minister?

Why, surely if a church recognize the baptism of any other church, whether it be Roman Catholic or Protestant, Episcopal or Baptist, its own minister should be able to so administer the rite to the convert. What is in order for a church, is in order for a convert, and is also in order for the minister. And if a minister cannot conscientiously, or is disinclined to perform what the church is willing to accept, there is disorder in such church, and liberality becomes a snare and a sham.

Under these considerations then it appears plain that a minister of a church should be prepared to administer baptism in any mode that his church is willing to accept, either as performed by the Roman Catholic Priest, the church of England clergyman, the Presbyterian, or the Baptist minister.

THE BLIND ASYLUM.

The Annual Meeting of the supporters of this Institution was held on Saturday last. The report of the managers shews that the Asylum has been in operation four years and has had eighteen pupils. There are at present twelve, 9 males and 3 females. It further says of the whole number ten were led by the good Spirit of God to seek closer communion with him, consecrating themselves to His service by joining such branches of the Christian Church as they had been in the habit of attending. The institution is fully equipped to board and educate at least 40 to 50 pupils. It parents of blind children could but pay a visit to the asylum and see the comfortable school-rooms, bedrooms and parlors, two pianos and organ, workshops and play-room, kind attentive Superintendent and lady teacher, our new, pleasant, good-natured housekeepers, who fill the place of father and mother, the Christian tone that pervades the whole establishment, we think they would deeply censure themselves for not having taken advantage of such an opportunity to have their dear ones taught those things which give zest and happiness to life here, and prepare them for a joyous life hereafter.

Our finances have been well managed by our worthy Treasurer, and although our receipts have fallen off nearly \$900 and the cost of living is increasing, still we have managed to keep the balance on the right side. Our income from all sources has been \$3,428.01, and expenditure \$3,605.52. Balance on hand towards paying small bills still to be presented, \$537.85. We have expended \$236.29 improving

the grounds, thus helping to beautify our city. We have also expended \$100 in travelling expenses of our Superintendent, visiting the places of residence of the blind in Cape Breton.

Our former steward and matron having left us, we were exceedingly fortunate in getting Mr. and Mrs. Blair, of Onslow, to fill the situations, and we have found them in every way suitable for the positions, both being kind and attentive to every want of the inmates and in their general management of household duties.

"We close this Report by appealing to the Governments of New Brunswick, Prince Edward Island and Newfoundland, to interest themselves in behalf of the Blind of their several Provinces. We have plenty of room and can easily make more when required. We have an efficient staff, everything indeed that is needed, and all we want is pupils. We will be happy to make arrangements with these governments, and can educate their Blind much cheaper than they can at home, and we think quite as efficiently as in any Institution of the kind to be found anywhere."

The Superintendent, Mr. Fraser, also submitted a report detailing the work of the institution during the year. One interesting feature of it was the success of the effort to teach the pupils the art of piano-tuning. Three of them are about to leave the Asylum and settle down in different parts of the country to practice piano-tuning as their regular occupation.

The reports were adopted and ordered to be printed. The Board of Managers were re-elected as follows:

James F. Avery, M. D., John S. MacLean, Geo. P. Mitchell, M. H. Richey, Chas. Fletcher, John Duffus, W. C. Silver, S. A. White, W. H. Neal, Stephen Tobin, Edward Smith, Chas. Murdoch.

DISTRESS IN CAPE BRETON.—The prospects for the winter in parts of Cape Breton is most appalling. J. N. Gisborne writes, the *C. B. Times* deprecating the decision of the Local Government to render no assistance to the distress which prevails among the miners till after the meeting of the Legislature. He says:

"Even now many families are existing upon one meal a day, and healthy men are fainting from lack of bread!"

"Next March will be too late, too late both for the sufferers and their Government. Navigation will be closed, transport of provisions costly and the loss of every human being whose death has meanwhile been accelerated through want of the common necessities of life will be charged by an exasperated people to the heartless incompetency of their Local Government."

"The miners had no inducement held out to them to remain at the Collieries, beyond the possible though avowedly improbable contingency of speedy revival in the coal trade. Such men as possessed partly-cultivated lands, did leave the works and many wandered far and near in search of employment, only to return to their anxious families poorer than when they had started. Work was not to be had even at greatly reduced wages, anywhere within reasonable distance, and many a poor fellow exclaimed upon his return:—'Well we may just as well starve here, where the kind consideration of our late employers, at any rate affords us free shelter and in many instances free fuel, than perish of absolute want elsewhere.'"

Here is a problem which our legislators have but rarely had to solve, and will require all the wisdom and prudence that can be brought to bear upon it. On one hand to relieve actual starvation and distress, and on the other to avoid the fostering of a spirit of pauperism and idleness.

The Rev. E. Roberts who lately came to this Province from England delivered a lecture before the *Acadia Athenaeum* in the vestry of the Baptist church, Wolfville, on the evening of Saturday, the 4th inst. Subject—"The Triumphs and Heroisms of British Nonconformists."

The lecturer observed at the opening that British Nonconformity could be traced back one thousand years. From that date the severe struggles, the patient sufferings and glorious triumphs of those men who preferred to die at the stake rather than be compelled to worship God contrary to their consciences and the Bible, were noticed in telling and forcible language. The presentation of the subject was perspicuous, evincing careful thought and originality of style. The speaker by his propriety of language, by the strength and dignity of his sentences rendered the lecture both pleasing and effective and elicited frequent applause from the audience.

By request the rev. gentleman preached a very appropriate and interesting sermon before the members of

the Institutions in the Academy Hall on the following Sabbath afternoon.

Mr. Roberts has been in this country about six months, during which time he has been earnestly laboring with the Baptist church at Bridgewater, and is held in the highest esteem by its members. We congratulate them in their success in obtaining the ministrations of so worthy a man.—*Com.*

Acadia College, Dec. 10th.

Here is another brief but striking Temperance Lecture, from an English paper:—

A DRUNKARD ROASTED TO DEATH.

A young man named James Comitty, of Keith, Banffshire, was found on Thursday slowly roasting on a large fire. He came home last night much the worse for drink, and quarrelled with, and so badly used, his mother, that she had to fly from the house and take shelter at a neighbour's. On entering her dwelling this morning she found her son quite naked, lying on a fire and actually roasting. His body was frightfully scorched, and he died a few minutes after being discovered by his mother."

Total abstinence are safe from such a terrible death and from the untold other miseries, both in this life and that which is to come, arising from 'taking a little.' Moderate drinker, there was a time when James Comitty took no more drink than you do!

Reader, if not already in the ranks of Temperance men, resolve, at once, to quit the use of all that intoxicates, now and hereafter, for ever.

The friends of Rev. J. E. Goucher of Truro will be glad to learn that after the severe sickness he has endured for several weeks he is now convalescent.

Rev. Dr. Cramp also had been confined to his house by illness for some time is recovering.

We should be glad to say as much of our afflicted brother Rev. David McKean of Macaan, but not having heard for the past week or two, we fear his disease is of a more serious nature.

LONDON UNIVERSITY.

The *Acadia Athenaeum* quotes the annexed paragraph concerning the matriculation to London University for this year from the "*Illustrated London News*." It gives the candidates with their standing, who passed the examination in the colonies.

"Dominion of Canada. Honours Division (the number prefixed to the name, indicates the number in the original honours list immediately after which that name would have been placed, had the candidate been examined in England): 10 * J. G. Schurman Acadia College, 38. * A. W. Marling, University College, Toronto, and College Institute, Hamilton: 36. J. Brown, St. Catherine's Collegiate Institute.

Second Division: T. H. Symth, University College, Toronto. Mauritus, First Division: J. Bucherat Royal College, Mauritus.

Tasmania: Honours Divisions. 56 C. J. Pike, High School, Hobart Town. * Obtained number of marks qualifying for a prize."

The Editors of the *Dalhousie* (College) Gazette have come to realize the real position of that Institution. The remark made to the Faculty and Students by the Chief Justice has borne fruit. In the last issue they say "What we want is a Provincial University." Previously they had spoken of Dalhousie College as "the Provincial University." There is some hope that they have now learned a useful lesson.

Amongst the former students of Dalhousie College, now at Edinburgh University, is Mr. Jas. McD Inglis who carried off 4 prizes and £100 bursary in the Established Divinity Hall.

KINGS AND APOSTLES.—Israel's Kings and Christ's Apostles. International Sunday School Commentary, volume six, Jan. to July, 1876. Sacred Text by Rev. Geo. R. Bliss, D. D., Thomas J. Conant, D. D., H. B. Hackett, D. D., and A. C. Kendrick, D. D. With notes prepared expressly to meet the wants of the Sunday School Teacher, embracing Commentary, Bible Dictionary, and Spiritual Instructions; and Golden Texts, together with such Analyses of the texts as may be fitted to help Pastors in preaching on the lessons, and Superintendents in speaking on them. By Rev. T. A. T. Hanna. The Common Version and the Revised are at the head of each page. The plan throughout is the same as in *Heroes and Judges*. The Reviews of the Text are scholars of the highest celebrity. The Author of the Notes is a scholar of the first class. In preparation

for the work, he spent a considerable time in Palestine to make himself familiar with the scenes alluded to in the Text. His notes are condensed, sententious, striking, and appropriate. They are just adapted to the needs of the Sunday School Teacher, and are expected to afford the fullest information possible in so brief a compass.—Those tens of thousands of Sunday School Teachers who have used *Moses and Israel*, and *Heroes and Judges*, published by the Bible Union, will welcome this volume.

Price—Retail, single copy, \$1.00; for which it will be sent to any address, postage prepaid. To Sunday Schools ordering a number of copies, and paying for transportation, it will be furnished at the low price of 80 cents. Address all orders to American Bible Union, No. 32 Great Jones St., New York.

"WORK AND PLAY," is a very bright and attractive magazine, both as regards its literary contents and its illustrations. The December number has a delightful Christmas flavor that the boys and girls will appreciate. Mabel Forrester's charming story will set a good many of them to work to make sure of a happy holiday time. The variety furnished in this popular-priced magazine is remarkable. Good paper and printing leave nothing to be desired, and we are assured that the third volume, to begin in January, will greatly increase the popularity of this excellent juvenile monthly.

Published at 57 Bible House, New York.

For Christmas Present for the juveniles, nothing could be more beautiful than the Illustrated Books to be had at the British American Book and Tract Depository, 133 Granville street. Some specimens, submitted for our examination, are perfect gems. The cuts are most beautiful. "Wild Animals." "Domestic Animals." "The Children's Friend." "The Family Friend." "Bible Pictures." "Band of Hope Review." "The British Workman," and "The Cottager and Artizan," are some of the beautiful works, to be had in the Depository.

THE FOUR FOOTED LOVERS, is a new book for children, got up in the handsomest style for which Lee & Shepard of Boston, are so well known. Its illustrations are fine. Bossy and Bonny have various ways of shewing that they can love as well as bipeds. Bunn, too, a beautiful squirrel shows his capacity for affection, and appreciating and returning loving attachments. The cover has a fine portrait of a common, sociable friend. The book may be found at Gossip's in Granville Street.

Notices.

RECEIVED FOR FOREIGN MISSIONS.

Nov. 20, per Mr. J. G. Hayes, Norton, N. B. Baptist Church, \$ 7.00
Dec. 6, per Mr. Rosewell Wilbur, Germantown Baptist Church, Harvey, N. B. 20 00
Dec. 7, per Rev. L. B. Gates, Westport, N. S., from a friend, for the Teologoo Mission. 5 00
Jacksontown Baptist Church, received at the Centreville Association, credited to the Home Mission fund by mistake, now refunded. 11 61

THOMAS P. DAVIES,
Treasurer Foreign Missionary Board.

RECEIVED FROM WOMEN'S MISSION AID SOCIETIES.

Clarence, Annapolis Co.—Miss A. Jackson. \$16.00
Annapolis Royal.—Miss H. M. Snow. 8.00
Cape Canso.—Miss C. A. Cunningham. 10.00
Halifax.—Granville Street Church, Miss E. Robinson. 4.75
Yarmouth.—Temple Church, per W. H. Warren. 10.00

NOTICE.

To the Secretaries and Treasurers of W. M. A. Societies.

All Reports and Accounts which are wished to appear in the Annual Report of the Central Board must be sent in to the Secretary before the 31st of December, as the books are closed on that day, and passed over to the Auditor for final examination, so as to be ready for presentation at the Annual Meeting of the Central Board, and Public Anniversary, held in January. All monies received after that date will be credited to the account for 1876.

M. R. SELDEN, Sec'y.
Halifax, N. S., Dec. 15th, 1875.

NEW SOCIETY.

On the 4th of September last, the sisters at Clementsvale, and others interested in Foreign Missions, had the pleasure of a visit from Sister DeWolf. After listening to a very earnest and instructive lecture a society of seventeen members was formed, called the "Clements vale Women's Missionary Aid Society."

OFFICERS CHOSEN.

Mrs. Gilbert Hicks, President.
Mrs. Albert Purdy, Mrs. Joseph Potter, Vice-President.
Mrs. Joshua Potter, Treasurer.
James E. Potter, Auditor.
ORATIA POTTER, Sec'y.
Clements vale, Nov. 30th, 1875.