

that it has undergone repairs, and that the arm and hand of John, holding the cup, are known to be quite recent, the claim is a simple assumption. The original position was no doubt the hand resting on the Saviour's head, ready to bow him under the water; this being the common position in the more ancient pictures, as shown in the one found in the Catacombs of Rome.

The perverting tendency of these modern additions of art to ancient baptisteries is shown in several other instances. At Florence, a bronze representation over the principal entrance, represents John in the act of pouring water on the head of Christ, in conflict with the ancient practise of administering the ordinance in that splendid structure. On the Ravenna Baptistery, the grand vase, which was formerly used for baptism by immersion, is of white marble and porphyry; and in the recesses of the building are two chapels, one containing a sculptured marble of the sixth century, which formerly belonged to the ciborium of the old cathedral; and the other a beautiful urn of Parian marble covered with symbols supposed to relate to the ancient nuptial purifications. The whole building is now sunk below the surface to the depth of three metres. It has been determined to raise it to the present level, and Signor Lancsani, who has prepared the plans for this difficult and important work, believes that this will be the first attempt which has ever been made to raise an ancient edifice.

For the Christian Messenger. "Raising the Standard."

No. 2.

Mr. Editor,—

In your last, I instituted a comparison between the subjects required for admission to Acadia College, and those required by the Halifax University. I shall now do the same for the subjects required for the degree of A. B. in the respective Universities.

FOR DEGREE OF A. B. AT ACADIA COLLEGE. FOR DEGREE OF A. B. IN THE HALIFAX UNIVERSITY.

LATIN. First Year. Select Metamorphoses of Ovid, Agricola and Germania of Tacitus, Latin Prose Composition, Semi-Weekly. Roman Metres.

Second Year. Select Satires and Epistles of Horace, Heautontimorumenos of Terence, and De Officiis of Cicero. Arnold's Latin Prose Composition, Part 2nd.

Third Year. Select Satires from Juvenal and Persius. The Captives of Plautus and Tusculan Disput, Lib. 1 of Cicero. Latin Composition, Semi-Weekly.

Fourth Year. Two Books of the Histories of Tacitus.

GREEK. First Year. The Memorabilia of Xenophon, One Book of Homer and the Medea of Euripides. Greek Composition, Semi-Weekly.

Second Year. One Book of Herodotus. One Book of Thucydides, Edipus Tyrannus of Sophocles, Composition.

Third Year. De Corona of Demosthenes, Prometheus of Aeschylus, and Nubes of Aristophanes. Composition.

Fourth Year. Phaedo of Plato.

MATHEMATICS. First Year. The nine Books of Davies' Legendre. Olney's Algebra.

Second Year. Plane and Spherical Trigonometry, Analytical Geometry, Olney. Differential Calculus and Integral Calculus Olney.

Third year. Surveying and Navigation. Physics, Chemistry and Astronomy.

ENGLISH, Mental Philosophy and Moral Philosophy, Political Economy, Constitutional History, History of Middle Ages and Greece and Rome, Ancient Geography, English Literature, Rhetoric, Evidences of Christianity, Geology, Mineralogy, Essays Monthly throughout the course.

Only a person who is perfectly acquainted with the subjects here laid down can appreciate the great difference between these two Curricula.

In the English studies there is little difference in the two lists, but in the Classical, Mathematical and Scientific, the contrast is very marked.

In Latin the Halifax University requires five Books representing three authors. Acadia College requires nine authors with an average of one book to an author. In Greek the former requires four Books representing four authors, the latter requires six Books representing six authors, the former requires Latin Prose Composition, the latter requires both Latin and Greek.

In Mathematics Acadia has about twice as much Geometry, a good deal more Algebra and Analytical Geometry and the very important subjects of Differential and Integral Calculus, Surveying and Navigation Extra. In English she has Rhetoric, Evidences of Christianity and Monthly Essays, and in Science, Geology and Mineralogy; none of which are required in the new University.

The course at Acadia requires four years of hard study even with an excellent preparation; the degree of this new University might apparently be obtained by a student at all clever in two years. Young men, who value education for its own sake, will not be likely to content themselves with a degree, thus easily secured, but will rather aspire to one which will represent a course of study and an amount of mental culture in some measure commensurate with the intellectual rank to which they will have attained.

P. S.—I am much obliged to "A. A. C." for his commendation and correction. If I misstated the facts I certainly wish to be set right, as I have no desire to mislead. I had received the impression, that there was to be a uniform standard of matriculation for the Halifax University and the affiliated Colleges; and that these Colleges were expected to remodel their curricula so as to prepare their students for taking the University degree. Otherwise what is there in affiliation? Will "A. A. C." be kind enough to show what connection there really is between the so-called affiliated Colleges and the University, or, in what respect their relation to it differs from that of Acadia.

I am glad that "Light is dawning" upon "A. A. C." I hope that it will soon be sufficient to dispel the increasing darkness that gathers around this subject the further we explore it.

April 26th, 1877.

For the Christian Messenger. Straws—direction of the wind, &c.

"I trust, therefore that the Synod of the Dominion about to assemble at Halifax, will in some authoritative shape recommend that the Professors whom the Presbyterian Church maintain in Dalhousie College are permanently to remain in it as a non-sectarian and Arts College—the best of all feeders for, but not superseded by, the new Theological Hall, and the two, moving in harmony, each performing its own proper functions."

This comes from Sir William Young, President of the Board of Governors of Dalhousie College in Convocation recently assembled, and it forms a sort of hill-top from which one may look off and see how things are moving. The Theological Hall will, of course, be especially, entirely, and exclusively for Presbyterian divinity students. There can be no mistake on that point. And Dalhousie will be "the best of all feeders for it". Precisely. Non-sectarian, non-Presbyterian Dalhousie, "the best of all feeders" for the Presbyterian Theological Hall! This is very clear and manifest. Non-sectarian, non-Presbyterian, Provincial Dalhousie with its "Professors whom the Presbyterian Church maintain" in it, "moving in harmony" with the new institution to be built expressly for the education of Presbyterian students for the Presbyterian Ministry. Thanks for Sir William's clear outline of the future. The plan is working itself out

and the time of its accomplishment draws nigh. Let us go into Dalhousie, said they, and desert the Truro building. The Dalhousie revenues are such as a \$100,000 can afford and they are not to be despised. We will go in and occupy. Other denominations won't come in because they can't. We'll insist upon calling Dalhousie "Provincial, Non-sectarian" and the like, because it would never do for us to enjoy a \$100,000 provincial endowment as Presbyterians. No, we'll take it as the occupants of a Provincial College whose doors are open to all. If others don't come in we'll ignore history and say its their own fault. And by-and-by when our Theological Hall is fully equipped and other denominations still persist in keeping out of Dalhousie, well, what then? I don't want to be abrupt or shock any one. But if I will (gently and gradually) come around that Dalhousie, with all its revenues, will become the acknowledged property of the Presbyterians, and the College and the Hall will "move in harmony, each performing its own proper functions." And the vexed College question will be solved.

Am I uncharitable or unjust? If you think so, I point you to the fourteen years' enjoyment of the Dalhousie revenues which the Presbyterians have already had. Would they consummate this long continued and gross injustice by accepting forever the magnificent Dalhousie Endowment fund which belongs equally to all other denominations in the Province? Upon reading the very frank and clear language of the Chief Justice, I think the answer must be in the affirmative. Who lives will see. As time passes it will become more and more necessary for Mr. Grant to "explain" that Dalhousie is not the College of the Presbyterians. Yours, &c., HALL.

For the Christian Messenger. Colchester and Cumberland on the Endowment Movement.

Dear Editor,— The enclosed are resolutions passed unanimously at our Ministerial Conference held the 5th ult., at Great Village, which the brethren requested, by your permission, to be published in the Christian Messenger.

Yours very truly, E. GOUGHAN, Sec'y. of Com.

- 1. Resolved, That this Ministerial Conference, heartily endorse the action taken by our Convention at Sackville in August last, touching the One Hundred Thousand Dollars additional endowment to Acadia College. And that we, as Pastors, pledge ourselves to do all we can in our respective Churches, to further this desirable and necessary undertaking.
2. Resolved further, That the hearty and vigorous manner, in which our brethren, in the Town and County of Yarmouth, as well as in the City of St. John and other parts of N. B., have laid hold of this enterprise in starting Professorships with a view to foster the College and at the same time to raise a Monument to those patriarchal men who, under God, laid the foundation of our denomination in these Provinces and planted the seed from which our College has grown, is deserving of all praise, and should stimulate all our Churches to go and do likewise.

The Christian Messenger.

Halifax, N. S., May 2nd, 1877.

"RE-ORDAINING."

Some of our Pedobaptist contemporaries are troubled because the Rev. E. C. Haynes, who recently left the Methodist ministry in Brooklyn, New York, and after he had been baptized joined the Baptist Church, was "re-ordained" on becoming the pastor of a Baptist Church in New York. The Witness offers the opinion that in similar cases "in England and in this country re-ordination would not be insisted on."

If the ordination of a minister by his brethren on behalf of a church were held as conferring any special power or sanctity, it might be a question of some importance to determine whether there were such a thing as "re-ordination," but when it is held that the ordination of a minister is only the public recognition of what has been already effected by the Great Head of the Church, and that such ordination is but the installing and welcoming of the candidate into the ranks of the ministry by his brother ministers, in the presence of the assembled church, it does not seem the formidable thing some people would make of it. We do not believe in Apostolic Succession, except as men do Apostolic

work. There seems just a little touch of that superstition at the bottom of our Pedobaptist friends' anxiety. It does not therefore seem to us to require that "re-ordination" shall be insisted on, but the ordination would be rather desired by one who has accepted the command to be baptized after he had been regarded as a minister by another body. In any such case the opportunity would rather be desired by the minister himself, so changing his relations, to have the opportunity of stating his views of gospel truth and New Testament church polity.

If the said minister has wholly renounced what he before held as his baptism, it is surely a far less thing for him to do to renounce his ordination, seeing that it was antecedent to his baptism. The proper order of things would thus be preserved, but as no disrespect would be intended by such proceeding towards the body he left, it should not be regarded by them as any discourtesy.

There have been cases in which men have embraced Baptist sentiments in which no such public services have been held and said ministers have been as fully and heartily received, when the churches were agreed in other matters of doctrine. It was so in that of Rev. Adoniram Judson who previously belonged to the Congregationalists.

It will be seen therefore that the whole matter like that of the Communion question is one of believers' baptism; that being settled, all the rest follows as naturally as adoption into a family entitles one to all the privileges of the household.

Sunday School work occupies a place of no secondary importance in the minds of the Baptists of New England. A high tone is given to it by bringing in the leading minds of the body to help the teachers. The following is a list of the subjects and speakers to come before the Baptist Sunday School Convention in Boston on the 17th and following days of this month:

Character, as an Element in successful Teaching, by Rev. R. S. McArthur, N. Y.

Enthusiasm, as a Power in our Work, Prof. Truman J. Backus, N. Y.

Importance of Gathering the whole Church for the Study of the Word of God.

Obligations resting upon the most Experienced Christians to Engage in Teaching the Word of God, A. S. Woodworth, Mass.

What special Training do our Sunday-school Workers need? Prof. T. W. Bancroft, R. I.

By what Method can a more effective Training for our Workers be secured? Rev. George A. Peltz, Pa.

Possible Dangers in present Sunday-school Tendencies, Rev. Wayland Hoyt, N. Y.

Possible Improvements upon our present Sunday-school Methods, Rev. H. M. Sanders, N. Y.

Training our Scholars in the Saving Knowledge of Christ, Rev. H. M. King, Mass.

Training them in intelligent Christian Character, Rev. Lucius E. Smith, Mass.

Training them in practical Benevolence, Rev. George W. Gardner, Ohio.

Training them in our distinctive denominational Principles, Rev. P. S. Henson, Pa.

Jesus, the model Teacher, Pres. Alvah Hovey, Mass.

The Holy Spirit—the Teacher's Guide and Helper, Pres. A. H. Strong, N. Y.

Parental Obligation to give Biblical Instruction not Transferable, Prof. John C. Long, Pa.

Heart Preparation essential to successful Bible Teaching, Rev. E. Judson, N. J.

The Perils of our Youth, Rev. W. W. Boyd, Mass.

The Conversion of young Children—its possibility and necessity, Rev. W. E. Hatcher, Va.

The Rewards of our Work, Rev. Warren Randolph, Ind.

The music will be conducted by Prof. W. F. Sherwin, N. J.

Many of our readers have had some acquaintance with, and interest in, the work of Dr. Cote in Rome and will be concerned to hear of his death. A letter from Mr. Wall, the English Missionary there, to the London Baptist, dated April 3rd, says: "Dr. Cote, the author of the 'Archæology of baptism,' and missionary in Rome, has just been called from his work on earth. For some weeks he was suffering, and a fortnight since has obliged to keep his bed. When I called to see him I was surprised at the havoc disease had made in his constitution in so short a time. On the last occasion he called on me he seemed to be suffering from Roman fever, but unmistakable symptoms of heart disease soon appeared, and on Sunday morning last, April 1, he passed from our midst. During the visit which I made he was able to converse freely. He referred but little to the disappointments of his life, showed much

solicitude for the work he had commenced, and looked forward with full confidence to the triumph of the Gospel in Italy. The hymns which he had learned from his mother's lips in infancy came back to his mind with peculiar power in the hour of suffering, and even when life was ebbing away he could not refrain from attempting to sing one of them. No single fear of death seemed to disturb the settled calm of his trust in the Lord. He was touchingly grateful for the smallest kindness, and his remarks on passages of Scripture which I repeated drew tears from all present. Conscious of the Lord's presence, and testifying to his eternal faithfulness, just before the Easter dawn he slept in Jesus.

On the following day nearly a hundred brethren and friends followed his remains through the streets of Rome, and almost as many others joined us at the gate of the Protestant Cemetery. After a short service in the chapel, and addresses at the grave, the attendants each threw a handful of mould upon the lowered coffin, and slowly returned to the city.

He was also re-entering into active service, had recently formed a literary institute, and was contemplating establishing a medical mission in one of the poor quarters of Rome. The Lord, however, has called him away, and his remains rest in the cypress shades on the slope of the Aventine, where from time to time many a Roman convert will gaze with sincere regard on the grave of the American missionary who was the first from the Great Republic to enter Rome after its liberation, who died in harness at his post."

The days of persecution have not yet passed away, nor are they likely to for a good while to come, so long a corrupt christianity bears sway in the hearts of the powers that be. In Europe it seems as difficult for rulers whether Protestant or Catholic, to think of religious liberty for others as well as for themselves. Mr. Wiberg in the April Missionary Magazine gives the following from Sweden:

"I mentioned in my last letter the case of Bro. Carl Victor Palmblad, a student at our Bethel Seminary. This brother had been sentenced to pay a fine of 300 crowns, or undergo imprisonment for seventeen days on water and bread, for having preached the gospel contrary to the prohibition of four church councils. As it was not considered expedient either by himself or by his friends to pay the fine, he decided upon undergoing imprisonment on water and bread; but when he arrived at the prison the keeper thought he was too weak to endure starvation on water and bread for such a length of time, wherefore he advised him to procure the testimony of a physician to that effect. Having obtained that, it was granted to him to undergo civil imprisonment in a cell for fifty-one days, with ordinary food, instead of seventeen days' imprisonments on water and bread.

On Wednesday, Dec. 6th, he was set at liberty. When he came out of prison there was a large concourse of people assembled to congratulate him, and the same evening he preached at the Baptist meeting-room in Norrköping, to an assembly of about six hundred. Last Monday evening he arrived in Stockholm, again to take his place among the students in the seminary. At our church-meeting, the same evening he received a hearty welcome. He stated that during his time of imprisonment he experienced much peace and joy in the Lord.

In consequence of the imprisonment of this brother, the Committee of the Swedish Branch of the Evangelical Alliance waited upon the king and presented a petition pleading for more extended religious liberty."

How thankful should we be that there has been a Roger Williams on this continent who has shewn that the State has no right to interfere in religious matters except to protect the people in the enjoyment of perfect freedom. Let us prize it more highly and ever be ready to defend it from all encroachments.

CHRONOLOGY OF THE WEEK.

Table with 2 columns: Date and Event. April 23. Death of Shakspeare. 1616. Death of Cervantes, Spanish Poet. 1616. Birth of Oliver Cromwell. 1599. Death of Dr. Grant, Missionary. 1843. Death of Tasso, Italian Poet. 1595. Joan of Kent burned. 1351. Death of William Cowper. 1800. Death of Magellan, Circumnavigator. 1521. Death of Bruce, African Explorer. 1794. Death of Sir Wm. Jones. 1794. Death of Ruyter, Dutch Admiral. 1676.

WIDE AWAKE for May, published by D. Lothrop & Co., Boston, is lively as ever, full of charming things in poetry and prose and well illustrated to please the children of all ages.