Educational Record.

OUR PURPOSE.

From the first of its existence, the Chris tian Messenger has been an advocate of Education, - not merely of a high grade o professional training, but of the education of the people. In order to make the paper, in this respect, still more useful to the public, a portion of its columns will, for the coming year, be appropriated to as Educational Department. Original articles, prepared expressly for the paper, will present the methods of sound intellectnal and moral culture adapted to the wants of our own people. Important information concerning different educational institutions, and the working of different educational plans, will be communicated; and the opinions and theories of distinguished educationists, of different nationalities, will be considered.

We shall employ the term, Elucation with a liberal breadth of meaning. The wants and objects of Horton Academy and Acadia College, in which our readers are especially interested, will receive proper attention. Sympathetic support will be the public school system. The Excerature that may be useful to the Teacher and the Minister, will be noticed. The various influences, that will improve the quality of life on the farm and in the workshop, will be earnestly commended. New shall we fail to give thoughtful attention to the important work to be done in the nursery and the home circle. We propose to sustain this Educational Department for the good of the people and the country; and we expect from our patrons a just appreciation of our efforts and a generous support.

-The recent opening of Dalhousie College was accompanied with the annual lamentation, because all the people will not unite to make it a Provincial University. At the first view, it does seem unreasonable to sustain three or four institutions, when one could do all the work. So four or five times as much is expended for the religious education of the people, as would be needed, if they would all be of one way of thinking. And in many other departments of public work, much expense might be saved, if the prescription of a few men who have faith in their own wisdom, were followed. But one fact reconciles us to the existing condition of things, wherever uniformity and concentration have achieved, stagnation has supervened. As for the plea that the degrees of a great university would be at once respected, we see no force in it. The attendance at any one of our Colleges might be doubled, without improving the quality of the scholarship. Mere bulk is naturally obtrusive; not always respectable. We are not aware that any one holds that small colleges are better than large ones, simply because they are small. But facts show conclusively that, beyond a narrow range, the efficiency of any institution, as an educational agency, has no necessary c nnection with the aggregation of elements that make up size. Besides, there is no wisdom o in demanding a grade of university education out of harmony with other factors of the social economy. The best college will be the one that most perfectly comprehends the condition of our people, and adapts itself most intelligently to the advancement of their highest interests. - In the Memoirs and Letters

review of her residence in the family of the Poet Wordsworth. His discourse over the minds of men, all together conwas intelligent, wise, and easily remem- stitute such a plea for prayer as no intelbered. But in my youth, when I enjoyed ligent and thoughtful mind can fail to such ample opportunities of taking in recognize. The most effectual reply which bis mind, I listened to enjoy and not the faithful disciples of Christ can give to By Wolfred Nelson Core, Baptist Misto understand, much less to report and the scornful tount, "What profit is there absorb unconsciously the intellectual prayer." The most hopeful method of baptized in a river, a lake, a sea, and solemn festivals of the year, a spacious airs that blow, or stilly dwell around frustrating the pernicious schemes of wherever water in sufficient quantity could building for this purpose was required, and affect his pupils quite as much by the spirit that animates his work, as by the formal instruction that he may give them. It is necessary, also, that Trustees should the world so open to the entrance of the be able to distinguish and appreciate this Gospel. The efficient barriers of inveterate in a sea or in a pool, in a river or in a as some archeeologists think, from the cirsubtle, but powerful source of influence in prejudices have been broken down; Oriental fountain, in a lake or in a bath; nor is cular Roman temples, which, supplied a a teacher, and in their selections, have nations are awaking from the slumber of there any difference between those whom graceful model for buildings that were not quite as much regard to this quality, as to ages and are turning wistful eyes towards John immersed in the Jordan, and those to be so large as churches. It is more prothe marks given for examination-papers. the mysterious wisdom and power of the whom Peter dipped in the Tiber." Wala-

intention of the new Government at Ottawa in with the engineer and the merchant. to leave the decision of the New Bruns- Be it ours to pray that all these things may wick School question with the Privy Coun- fall out to the furtherance of the Gospel; cil, as had been proposed. We have re- and while drawing closer to each other and ceived from the Education Office in Fred. to God, to lift up our united supplications ericton, some printed slips, designed for that the glorious gospel of Christ, who is circulation among teachers, to correct the the image of God, may shine upon the dark pronunciation of those who feel it to be places of the earth, and fill the world with their djooty to say tchoon and Jchoosday. the knowledge of His glory. and the like. Some of us who have long been accu. tomed to execute this difficult combination of sounds, will prefer to contime the practice. But it is well to train the boys after a milder style. - Mr. J. B. taken the Grammar School in Wolfville, at a salary of \$700 a year. - A series of 23. popular Lectures, under the direction of the Dalhousie Medical Faculty, is announced, in which several distinguished gentlemen from abroad will be presented to the public. At first we could see no reason why a Medical Faculty should be responsible for this business, rather than an Insurance Board or a steamboat company; but on farther reflection, we can see no valid reason why they should not; and therefore, we hope the enterprise will be successful. — The Roman Catholic Bishops in Charter. This would be another troubleproblem of Education in the United King- | 12.

Keligious Miscellany.

WEEK OF PRAYER.

OUT THE WORLD .- JAN. 4-11, 1874.

To all that in every place call upon the name of Jesus Christ our Lord, both theirs and ours; Grace be unto you, and peace from our Futher, and from the Lord Jesus Christ.

BELOVED BRETHREN OF ALL NATIONS :-

It is again our duty and privilege to summon you to join in the customary Week of Intercession which for many years Christians of different nations and languages have agreed to observe.

It is cheering to mark, as the years roll on how this call to prayer meets with a a more general and hearty response, and each successive year is ushered in by a wider and more extended gathering of the children of God around the throne of the heavenly grace.

The remembrance of many hallowed seasons, when our devotions were led by venerated and beloved servants of God who now rest from their labours, and have exchanged prayer for praise, cannot but endear to us these occasions of cultivating and enjoying follows :the Communion of Saints.

Nor do the circumstances of the day in which we live permit the thought of relaxing in the earnestness and importunity of our prayets. All around us are symptoms which may well awaken grave and anxious thoughts in Christian hearts. The agitation and unrest of nations, the rise and fall of empires, the rapid and sudden revolutions of opinion, the anti-social and anti-Christian elements known to be fermenting among the masses, the wide spread diffusion of sceptical ideas, the hostile attitudes of modern science towards everything supernatural, the startling developements of ar unscriptural and superstitious Ritualism of Sara Coleridge, we find the following and, not the least, the astute and audacious struggles of Popery to recover its authority inform others. In our spring-time of life in prayer?" is by a more lervent and we are poetical, not literary, and often energetic appeal to Him " that heareth us, as our bodies do the fragrant atmos foolish or wicked men, is by engaging the be found for the administration of the rite phere of May,-full of the breath of prim- arm of Omnipotence against them. The by immersion. Thus John the Bay tist imroses and violets, - and are nourished there- constant lesson which the Word of God mersed in the river Jordan at Ænon, where Rome is the earliest example of this species by without reflecting upon the matter, any teaches the believer in his warfare with the there was much water. The Ethiopian of building. more than we classify and systematize after forces of evil, is "Fear them not, for they eunuch went down into water lying by the The word "haptistery" is derived from Linewus or Jussieu, the vernal blossoms that be with us are more than they that be roadside to receive baptism at the hands of the Greek, meaning a large vase, labwhich delight our outward senses." An with them." "God is our refuge and Philip. It is not unlikely that Paul bap. rum, or piscina o' the frigidarium in the important principle of education is here strength, a very present help in trouble. tized Lydia and her household in the river ancient Roman baths, which was used to enunciated. The successful teacher will The Lord of Hoets is with us; the God of that runs by the city of Philippi. In his bathe in. It was colled by the Roman Jacob is our refuge."

gratitude and encourage hope. Never was

It has been announced, that it is the West. The Missionary and the Bible enter

The following are suggested as suitable topics for exhortation and prayer on the successive days of meeting :-

Sunday, January 4.- SERMONS.-The unity of the Christian Church. The real Hall, a recent graduate of Acadia, has comeness of all true believers. Hindrances and motives to union .- John xvii. 21, 22,

> Monday, Jan. 5 .- THANKSGIVING .- For national, domestic and temporal mercies, both spiritual and temporal. Confession. ourselves .- Daniel ix. 7.

> Tuesday, Jan. 6 .- PRAYER .- For the Christian Church; for the increase of fuith and holiness, love and powers; and for the more abundant grace of the Holy Spirit; for persecuted and suffering Christiaus,-Col. i 9, 10, 11.; Hebrews xiii. 3.

Wednesday, Jan 7 - PRAYER FOR FAMI-Ireland propose to found a University in LIES .- Home and parental influence. painting. He eays: "Upon the wall, over which the degrees will be conferred by the Schools private and public. Sons and authority of the Pope, without any Royal daughters absent from home. Children in sickness and affliction. The erring and some element in the seriously complicated disobedient. - Psalm cav. 12, 13, 14; exliv

> Nations; for peace among men; for public knees only, and John pouring water upon virtue and righteousness, for the banish- his head. And although on the portico of ment of intemperance, infidelity, super stition and error, and for the diffusion of pure and Christian literature.- Isaiah lx.

Friday, Jan. 9 .- PRAYER .- For the evangelization of European countries; for the conversion of Israel; for the spread of lands .- Ps. lxviii. 31 ; cxxii. 6 ; Heb. xiii.

Saturday, Jan. 10 .- PRAYER .- In review of the events of 1873. Recognition of the Providence of God. Happy issue of the Divine dispensations.—Isaiah xxvi. 8-9. Sunday, Jan. 11 .- SERMONS. - Subject : -Christ's kingdom universal and everlast-

ing .- Psalm zevii. 1-2.

The Nova Scotia Branch have adopted the above, and recommend it the Christian Churches throughout the Province. They have also made the following arrangements for the city of Halifax :

SABBATH: Jun. 4th .- Meeting at 4 o'clock R. M., conducted by the Young Men's Christian Association. Meetings will be held every week day morning at 94 o'clock, in ARGYLE HALL. Evening Meatings will be held from 74 till 9 o'clock, as

Monday : Brunswick Street Church. TUESDAY: Grafton Street Church and

Richmond Church. WEDNESDAY: Fort Massey and St. John's

THURSDAY : Granville Street and Poplar Grove Churches. FRIDAY: St. Andrew's Church and North

Baptist Church. SATURDAY : St. Matthews Church, at 34

SABBATH : Meeting conducted by the Young Men's Christian Association.

Monday, Jan 12th. A Special Meeting

D. McN. PARKER, President, ROBERT MURRAY, Secretary. Halifax, December, 1873.

THE BAPTISTERIES IN ITALY.

stonary in Rome.

frid Strabon acknowledges that the believers in the times of the apostles were baptized with great simplicity in rivers or fountains. The same admission is made by Honorius Augustus. Paulinus baptized the Northumbrian converts in the rivers Glen and Sarle in the North of England. In the Acts of Apollinaris and Victor, it is mentioned that these two missionaries led their catechumens to the sea to administer to them the rite

of baptism. - During the dark days of imperial persecutions the primitive Christians of Rome found a ready refuge in the Catacombs, where they constructed baptisteries for the administration of the rite by immersion. The most remarkable of these is the baptistery in the Catacomb of San Ponziano, on the right side of the Via Ostiensis, and at a short distance beyond the modern Porta Portese. Through this cemetery a stream -Unworthiness and guilt of our people and of water runs, the channel of which is diverted into a reservoir, which was used for administering baptism by immersion from the first to the fourth centuries. On the arch over the reservoir is a fresco painting of the baptism of Christ, which belongs according to Boldetti, to the sixth century. In his work, Roma Sotterranea, Bottari gives the following explanation of this the arch, the Redeemer is represented up to his waist in the waters of the river Jordan, and upon his head rests the right hand of John the Baptist, standing atists that way artists

Thursday, Jan. 8 .- PRAYER .- For represent Christ in the Jordan up to his the church of San Lorenzo, outside of the walls of Rome, that eaint is seen in a painting pouring water upon the head of San Romano, this was certainly not the case, as this picture is far more modern than those of the first centuries, and the artist was evidently ignorant or wrongly informed the Gospel in Mohammedan and heathen | concerning the acts of San Lorenzo. It is not improbable, however, that subsequently it became customary to pour water upon the head of the catechumen after he had been immersed.

> "On the other shore an angel is seen upon a cloud, holding the Saviour's robe; the Holy Ghost descends like a dove and alights upon the Redeemer. Jaha places his hand upon the head of Christ to immerse him. A hart is also seen standing on the shore and looking fixedly at the water; symbol of the catechumen ardently desiring the waters of baptism, according as Jerome says in his commentary on the Forty-second Psalm : 'He wishes to come to Christ in whom is the source of light, that being washed by baptism, he may receive the gift of the remission of sins."

Behind the reservoir is painted on the wall a cross set with precious stones and ornamented with flowers and leaves, and two candlesticks. The symbols of the Redeemer, A and O (Alpha and Omega) are seen suspended from the arms of the cross. Inwoven in this manner, these letters formed a frequent symbol of the early and were considered as expressive of the supreme divinity of our Saviour, His eternity and immutability. His creative and all-embracing presence and energy.

The Catacombe of the Vatican and St. Alexander contained natural springs, those of St. Priscilla and St. Callixtus received water by means of cinals into cisterns, vestiges of which still remain."

It was only after the conversion of the Emperor Constantine to Christianity that its rites were permitted to be celebrated in public. Under his reign, churches were erected with great splendor. In addition to the basilica itself, it was necessary to have a building in which the haptism of the people who were converted to the gospel might be administered. The rite being performed by immersion, and the number In the times of the apostles and their of persons being considerable, because in immediate successors, the converts were general it took place only at the two most church. The baptistery of Constantine at

Second Apology, Justin Martyr states that baptisterium. Pliny mentions a large At the same time there is much to excite this was the custom in his time, and Ter- baptistery he had in his house. The Christullian (De Baptismo, c. iv.) says that " it tian baptisteries were circular or octagonal makes no difference whether one is baptized in form. The oldest were circular, copied

ings was imitated from some apartment in a Roman bath, most likely the frigidarium, or cold bath, a round hall. The frigidarium of the Pompeii baths, discovered some years ago, is a round chamber, with a ceiling in the form of a truncated cone; near the top is a window, from which it is lighted. The plinth, or base of the wall is entirely of marble, and four niches are disposed round the room at equal distances, with eeats for the convenience of the bathers. The alveus, or basin, is twelve feet and ten inches in diameter, three feet deep, and entirely lined with white marble, two marble steps faciliate the descent into the basin. The water ran into this bath in a copious stream, through a spout placed in the wall, three feet seven inches from the edge of the basin. At the bottom of the alveus is a small outlet for the purpose of emptying and cleansing it. This frigidarium had been highly decorated, and is still remarkable for its preservation and beauty.

The internal arrangement of the ancient baptisteries strictly corresponds with the above plan. They are in most cases circular buildings, surmounted with a dome or cupola. In the centre is a large basin which was called by the Latins baptisterium, lavacrum, and nat itoria. Socrates, in his Church History (vii. 17), expressly distinguishes the font, or basin, from the baptistery, or the outer building, with which it has sometimes been con-A 4 and ne metalli was been by

onymous, as " ene poor or ene papererery. The baptisteries are usually situated in the approach to the western, or principal gate of the church, to typify the initiation of the new Christian. They were generally constructed of large size, in order to afford accomodation to the great number of persone baptized at the three principal festivals of Easter, Pentecost, and Epiphany and for this additional reason, that as the right of baptizing was reserved only to the bishop, however numerous might be the churches in the larger cities of Italy, still there was but one general baptistery to which all resorted and which was at cached to the Metropolitan or Bishop's Church.

Rev. J. Wheaten Smith of Philadelphia has for several years spent his summer vacations in Nova Scotia-often in the forests, accompanied only by a guide-hunting some of our wild animals. He spent last summer in the North of Europe, and on his return has given the result of his observation and experience, in the form of a lecture, which is being published in the National Baptist. As our worthy brother is known to many of our readers, they will be pleased to learn something of what he says about the places and people he has seen. We have therefore made a summary of his journeyings as follows. After his voyage across the Atlantic he reaches Holiand and proceeds:

" A person who aims especially at Continental travel without stopping in England, can hardly do better than sail direct for Attwerp. No place is more eminently a centre of travel for all Europe. Antwerp has been called the Boston of Europe; and it is well entitled to the rame, alike for the thrift, the enterprize, and the diversified industry of its inhabitants, and the wealth and comfort which they have

It once had 200,000 inhabitants; and 2,500 vessels lay at its wharves at a time. But under the destructive war waged by Philip II, of Spain, against freedom of thought and worship in the Low Countries, Antwerp was prostrated. More recently, the eagle eye of Napoleon saw what could be made of Antwerp. To him the city owes its docks that surpass those of London, and that are equalled only by the famous Liverpool docks.

The silks manufactured in Antwerp are perhaps the finest in the world; indeed the only complaint that can be made is that . they are too good, too heavy. In laces, also, Antwerp is unsurpassed. And a very noticeable thing about the industry and the trade of the city is that it is done so quietly. People do not spend all the profits of the business, in doing the business. The stores are unpretending and the rents are low, You ask your landlady where you shall buy some lace to take home as a present She tells you of balf a dozen places; is makes no great odds which you choose. You go perhaps to a plain looking house not far from the Royal Exclange, where over the door is the sign, "The Sisters Lowe." You knock and are shown into a parlor, where are the three (unmarried) sisters. You need not to alarmed; the youngest of them is not less than 60 .-They spread out the laces on a table cov-