

Educational Record.

OUR PURPOSE.

From the first of its existence, the Christian Messenger has been an advocate of Education...

We shall employ the term, Education with a liberal breadth of meaning. The wants and objects of Horton Academy and Acadia College...

The recent opening of Dalhousie College was accompanied with the annual lamentation...

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...

In the Memoirs and Letters of Sara Coleridge, we find the following review of her residence in the family of the Poet Wordsworth...

It has been announced, that it is the intention of the new Government at Ottawa to leave the decision of the New Brunswick School question with the Privy Council...

Religious Miscellany.

WEEK OF PRAYER.

INVITATION OF THE EVANGELICAL ALLIANCE FOR A WEEK OF UNITED PRAYER THROUGHOUT 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 Father, 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...

It is cheering to mark, as the years roll on how this call to prayer meets with a more general and hearty response...

The remembrance of many hallowed seasons, when our devotions were led by venerated and beloved servants of God...

Nor do the circumstances of the day in which we live permit the thought of relaxing in the earnestness and importunity of our prayers...

and, not the least, the astute and audacious struggles of Popery to recover its authority over the minds of men...

At the same time there is much to excite gratitude and encourage hope. Never was the world so open to the entrance of the Gospel...

West. The Missionary and the Bible enter in with the engineer and the merchant. Be it ours to pray that all these things may fall out to the furtherance of the Gospel...

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 oneness of all true believers...

Monday, Jan. 5.—THANK-GIVING.—For national, domestic and temporal mercies, both spiritual and temporal. CONFESSION.—Unworthiness and guilt of our people and ourselves...

Tuesday, Jan. 6.—PRAYER.—For the Christian Church; for the increase of faith and holiness, love and power; and for the more abundant grace of the Holy Spirit...

Wednesday, Jan. 7.—PRAYER FOR FAMILIES.—Home and parental influence. Schools private and public. Sons and daughters absent from home...

Thursday, Jan. 8.—PRAYER.—For Nations; for peace among men; for public virtue and righteousness, for the banishment of intemperance, infidelity, superstition and error...

Friday, Jan. 9.—PRAYER.—For the evangelization of European countries; for the conversion of Israel; for the spread of the Gospel in Mohammedan and heathen lands...

Saturday, Jan. 10.—PRAYER.—In review of the events of 1873. Recognition of the Providence of God. Happy issue of the Divine dispensations...

Sunday, Jan. 11.—SERMONS.—Subject:—Christ's kingdom universal and everlasting.—Psalm xxvii. 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: Jan. 4th.—Meeting at 4 1/2 o'clock P. M., conducted by the Young Men's Christian Association. Meetings will be held every week day morning at 9 o'clock, in ARGYLE HALL...

MONDAY: Brunswick Street Church. TUESDAY: Grafton Street Church and Richmond Church.

WEDNESDAY: Fort Massey and St. John's Churches. THURSDAY: Granville Street and Poplar Grove Churches.

FRIDAY: St. Andrew's Church and North Baptist Church. SATURDAY: St. Matthews Church, at 3 1/2 P. M.

SABBATH: Meeting conducted by the Young Men's Christian Association. MONDAY, Jan 12th. A Special Meeting of THANKSGIVING FOR THE MERCIES OF THE WEEK OF PRAYER will be held in Chalmers' Church at 7 1/2 P. M.

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

THE BAPTISTERIES IN ITALY.

BY WOLFRED NELSON COLE, Baptist Missionary in Rome.

In the times of the apostles and their immediate successors, the converts were baptized in a river, a lake, a sea, and wherever water in sufficient quantity could be found for the administration of the rite by immersion...

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...

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 Panciano, on the right side of the Via Ostiensis...

represent Christ in the Jordan up to his knees only, and John pouring water upon his head. And although on the portico of the church of San Lorenzo, outside of the walls of Rome, that faint 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...

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. John 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...

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...

The Catacombs of the Vatican and St. Alexander contained natural springs, those of St. Priscilla and St. Callistus received water by means of canals 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 baptism of the people who were converted to the gospel might be administered...

The word "baptistery" is derived from the Greek, meaning a large vase, labrum, or piscina of the frigidarium, in the ancient Roman baths, which was used to bathe in. It was called by the Roman baptisterium. Pliny mentions a large baptistery he had in his house. The Christian baptisteries were circular or octagonal in form. The oldest were circular, copied as some archeologists think, from the circular Roman temples, which supplied a graceful model for buildings that were not to be so large as churches...

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 seats 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...

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 natatoria. Sozomenus, 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 confounded...

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 accommodation to the great number of persons 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 attached to the Metropolitan or Bishop's Church.

A TOUR IN NORTHERN EUROPE.

Rev. J. Wheaton 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 Holland and proceeds:

"A person who aims especially at Continental travel without stopping in England, can hardly do better than sail direct for Antwerp. 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 name, alike for the thrift, the enterprise, and the diversified industry of its inhabitants, and the wealth and comfort which they have created.

It once had 200,000 inhabitants; and 2,500 vessels lay at its wharves at a time. But under the destructive war waged by Phillip 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 lace, 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 half a dozen places; it makes no great odds which you choose. You go perhaps to a plain looking house, not far from the Royal Exchange, 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 be alarmed; the youngest of them is not less than 60.—They spread out the lace on a table cov-