

passages in his writings, that Milton was by connection a Baptist, though it was nowhere distinctly stated. The publication of his treatise on Christian Doctrine, however, set the question at rest. He here argues at great length and with much earnestness, the administration of the rite by immersion. The arguments adduced for the reception of infants, as partakers in the ordinance, he rejects as utterly futile; and dismisses with sarcasm, rather than argument, "those who have introduced the practice of affusion in baptism, instead of immersion, alleging that to dip and to sprinkle mean the same thing." The passage on the subject will be found quoted at length towards the close of the present volume. That Milton was actually in membership with any Baptist church cannot be proved, but his language in the extract which we quote would imply that he was so. He speaks of the opposers of the baptism of believers as "they" of its advocates as "us," thus, at page 300—"Again, they remind us that of such is the Kingdom of God." Further, having maintained that Christian baptism consists in the immersion of believers only, he proceeds to argue that "the baptism of John was essentially the same as the baptism of Christ;" urging, in proof, that "it had not been really the same, it would follow that we had not undergone the same baptism as Christ, that our baptism had not been sanctified by the person of Christ." We should consider this as quite decisive of the fact that Milton was a baptist both in practice and by conviction, had he not, in the concluding paragraph, left it an open question, to be decided by the conscience of each believer, whether, having been baptized in infancy, he should be rebaptized on his conversion. His advocacy of our distinctive doctrinal peculiarities, however, is so full and precise, that we need only refer our readers to it, as a sufficient justification of our publication of *Selections from the Works of Milton in the Bunyan Library*.

To the above a note is added, as follows:

In connection with Milton's ecclesiastical position, we may remark that his third wife and widow was a Baptist, which confirms the probability that he himself was so. She survived him for many years. In the year 1688 she took up her abode at Nantwich, in Cheshire, in the neighborhood of which place she was born, residing there until August, 1727, when she died after a few days' illness in her eighty-eighth year. She was buried in the Baptist chapel. She was appointed as one of her executors "her loving friend, Samuel Cretor," who was then pastor of the Baptist church at Nantwich.—*Examiner*.

For the Christian Messenger.

Female Seminary.

To the Baptists of Nova Scotia:

DEAR BRETHREN,

You are aware that for several years past a Female Seminary has been in operation at Wolfville, with encouraging success. Upwards of two hundred young persons have received instruction, many of whom are now engaged in the work of tuition, in various parts of this Province.

A Course of study has been arranged, extending to three years, at the end of which the successful pupil graduates and receives a Certificate or Diploma, as a testimonial of merit. Those who complete this Course are well prepared to undertake the Teachers' office. Such as remain in the Institution for shorter periods are instructed in the branches of general knowledge, according to their previous attainments, and fitted for useful life.

The system practised at the Mount Holyoke Institution, Massachusetts, was originally adopted at Wolfville, but has been considerably modified. By employing the pupils to a certain extent in household exercises expenses are lessened, and it has been found that education, board and lodging, can be furnished at the moderate charge of one hundred dollars per annum. This includes all the usual branches of English education, with Latin and French. Music and Drawing are extras.

The Committee are desirous of making more extensive provision for Female Education. They believe that if suitable arrangements are made great numbers will be prepared to avail themselves of the advantages offered. The building now used at Wolfville affording far too limited accommodation, they propose to erect a larger and more commodious one, on the ground belonging to Acadia College, capable of receiving one hundred pupils, and to furnish it with the most serviceable apparatus of instruction, in books, maps, and instruments.

This will involve an expense of at least twelve thousand dollars. The building must be large and well-constructed, and supplied with suitable out-buildings, including a spa-

cious Gymnasium for exercise in rainy weather. It is cheaper to have substantial premises, properly finished, than to spare expense at first and be subjected afterwards to heavy demands for repairs.

The Baptist Denomination can undertake this enterprise with great ease. A dollar from each member would provide for the whole outlay, furniture and apparatus included. One hundred and fifty large-hearted men might accomplish the object, at the cost of one hundred dollars each. Are there not one hundred and fifty such men to be found in Nova Scotia? Or, if they shrink from it, may we not hope that three hundred kind women will rise up, take the matter into their own hands, and contribute or procure fifty dollars apiece in order to establish an Institution by which their sisters, their daughters, and their descendants will be so much benefited?

A Subscription has been opened at Wolfville. The sum of fifteen hundred dollars has been already subscribed, and considerable additions will be made to it.

The Committee are about to present this appeal, by suitable agency, to the Denomination at large. The statements now made will prepare the friends of the object for the application which will be shortly laid before them.

On this subject being introduced to the three Baptist Associations held respectively at Milton, Queens Co., Canard, King's Co., and Amherst, Cumberland Co., the following resolution was unanimously passed:—

"Resolved, That the contemplated measure is regarded with entire approval by this Association, and that the female members of the Churches of which it is composed are hereby especially and earnestly recommended to assist in carrying it into effect."

Committee:—

J. W. BARRS,
J. M. CRAMP,
S. W. DEBLOIS,
D. J. HARRIS,
S. B. KEMPTON,
J. S. MORSE,
T. A. HIGGINS,
H. B. WITTER.

Wolfville, Oct. 21st, 1865.

Christian Messenger.

HALIFAX, OCTOBER 25, 1865.

Who will get the premiums?

Our readers will not forget the premiums. We have not continued the publication of our offer, but it has been merely because other matters have crowded it out. Lest our friends should have passed it over unnoticed, we will repeat:

We are desirous of adding

ONE THOUSAND

new names to our list before the end of the present year. This may be easily done, we believe, by our friends beginning their efforts in time.

How few of our readers there are who could not get one new subscriber. If all would try, the thing would be done in a month.

By way of offering some inducement to those who have not subscribed, we propose to send the paper 12 months for the price of 12, to those who forward their subscription, \$2.00, in advance for the year 1866 before the 15th of November. At which date we will commence to send the paper to them. We wish to hear, however, as early as possible, that we may know what number of extra copies to print.

This will absorb the profits for the first year, which loss, we trust, succeeding years, when those subscribers have learned to appreciate the paper, will pay for.

By way of encouragement to friends to try and get as many as they can, we hereby offer a premium:

BUNYAN'S COMPLETE WORKS, IN 11 VOLS., published at \$12.00 to the person who sends us the largest list of new subscribers, (over 12) with the advance payments.

And, further, that none may be deterred by thinking they will be unable to get the largest list of subscribers, we will send AN EXTRA COPY FOR A YEAR to any person who forwards the amount for six, viz, Seven copies for the price of six.

To those who can get four new subscribers we will send either,

A large size PSALMIST, or
A small size PSALMIST, bound in roan, or
A POCKET BIBLE of equal value.

An effort has lately been made in the United States to secure some combined movement for the purpose of carrying the gospel into the destitute parts. The success of the Christian Commission in supplying the U. S. Army with religious instruction and benevolent attention during the war suggested the possibility of instituting a similar movement now for purely missionary purposes amongst the masses of the people. A Convention was called a week or two since at Cleveland, Ohio. About three hundred men of nine different denomina-

tions assembled. The Convention was organized by the choice of Chief Justice Chase as President. All agreed in the desirableness of the object. No Christian heart could fail to rejoice in any enterprise that contemplates the salvation of men. The only questions were how to accomplish the result, and whether a new organization, without reference to denominational lines, was likely to increase the power of the church.

Divine wisdom was sought in fervent prayer. After a careful consideration of the subject, the Convention decided to form an "American Christian Commission," to consist of sixty members selected from the different States of our Union, whose duty it should be to devise ways and means for evangelizing the neglected and vicious portions of our population, and carrying the gospel to those who are not now reached by existing Christian organizations.

Of this commission, Rev. William H. Boardman of Philadelphia, formerly Secretary of the United States Christian Commission, was appointed Secretary. A meeting for the further organization of the commission was appointed to be held in New York, October 25th.

It is uncertain yet exactly what shape the commission will assume. Some fear it will have too much the appearance of a National Church, or that it will seek to destroy the present Home Missionary organizations.

Dr. WAYLAND: HIS CHARACTER.

Notwithstanding our notice of the death of this highly esteemed man of God in our last, our readers will not regret to learn a little more of one so highly esteemed, useful and worthy.

Nearly a quarter of a century ago we heard Dr. Wayland deliver a powerful sermon in Boston to the largest congregation of men that we have ever seen, in behalf of one of their noble charitable institutions. The leading object of his discourse, we will remember, was to urge the importance of christian people administering their charities as much as possible with their own hands, instead of merely giving of their abundance, without coming personally in contact with the recipients. Dr. Lowell Mason conducted the singing on the occasion. The whole service was such a feast as is not often enjoyed.

Our friend Rev. W. S. McKensie, the pastor of the first Baptist church in Providence, R. I. has given, in a letter to the *Visitor*, a graphic sketch of the last days of Dr. Wayland, which we copy below:—

"His illness was sudden, and of short duration, and to him painful. He was nearly all the time, and almost wholly, unconscious, during the few days of sickness that preceded his death. In his unconquerable zeal and incessant activity he doubtless overtaxed his system, and hereby induced an attack of paralysis. His whole life has been crowded with herculean labors, in consequence of which his naturally robust and vigorous constitution was prematurely prostrated, and rendered liable to the disease with which his days of ceaseless toil and of almost incomparable usefulness on earth were ended. The past few months he has been labouring with even more than his usual industry and energy, both in manual and in mental pursuits. During the summer just ended I have frequently seen him, at mid-day, under the most intense heat, and with the perspiration rolling in big drops from his capacious forehead and down his broad face, working in his garden, putting forth all his strength and speed, as if his very existence depended upon the amount of labor he accomplished. Thus was he in the daily habit of toiling from early morning to one and two o'clock in the afternoon, when he would quit the garden for a bath, a change of dress and dinner, then immediately after dining go to his study and engage for the rest of the day in the severest mental work.

One week prior to his death, Friday, September 22, he began to complain of a slight indisposition. On the Lord's day following his seat in Church was vacant, a rare circumstance, for he loved the house of God, and delighted in the worship of the sanctuary, and never more so than when listening to some simple gospel sermon, uttered by the lips of an humble and pious minister. Learning, philosophy, science and efforts at eloquence for the sake of eloquence, when introduced into the sacred desk, he loathed from the inmost depths of his great soul. To gain his ear and his heart on the Sabbath and in the holy courts of God's house, you must tell in simple, plain and pure language the story of the Cross. You must make him feel that you were oblivious of self, and absorbed in Christ. Coming down the aisle of my church one day, after closing the services, I met him with his hand extended, and without letting go of my hand, he drew me to his side in a paw and said, "My son," (thus he was in the habit of addressing me) "My son, I have been pained and grieved with your preaching here to day. It has been evident to my mind that you have been pleased and proud over your finely wrought and finished discourse. Those sermons were, as sermons, very creditable to your ability as a preacher, but very discreditable to you as an ambassador of Christ. There is too much learning and too little of Christ in them. Go home, my son, and burn them up, and go to your knees and weep

over your delinquency." All this was said with a tenderness and affection which put to silence any disposition to rebel under the stroke which my proud ambition had received. On another occasion he said, "Now, my son, you preached the gospel to-day, and may God bless you. You did me good. I feel that I am a poor hell-deserving sinner, but that Jesus Christ is my Saviour. When a preacher makes me feel thus, I know he is preaching truth and that God is with him." Nothing made him look so dissatisfied and even disgusted with himself as to mention to him some of those elaborated sermons of his, on which his reputation as a great preacher rested. But speak of reaping a benefit from any simple words of his, uttered by the wayside, and his eyes would sparkle with delight. Earthly fame, or the praise of men, he esteemed as vanity itself, but the honor which cometh from above he held to be above all price. One crumb of God's approbation was infinitely more precious to him than all the honors which his grand and great labors had secured for him from men. He was the humblest man I ever met with. He seemed to be wholly unconscious of his greatness, and I verily believe that in spite of all the high encomiums which have been pronounced upon him, and on which his eyes fell from time to time, he regarded himself as only an ordinary man—and the estimates which men formed of his ability as mistaken and groundless. He had greatness, but none of the pride of greatness. Indeed, his entire freedom from that weakness was one of the most conspicuous traits of his greatness.

On Monday, Sept. 25, it was observed that he was very much embarrassed to find words to express himself. The blow was struck—the fatal blow, but his strong constitution would not yield at once. His mind trembled and tottered under the stroke, while his body still stood up and resisted the shock. But the next day, about ten o'clock, a member of his household, entering the chamber, found him leaning on the bed, as if he had fallen in an attempt to get upon it. He was unconscious. From this hour he was unable to speak, or to swallow any food. With but brief, and partial revivings of consciousness, but never so as to be able to articulate, or to recognize any one, and apparently free from all distress; he continued until the Saturday evening of September 30, when death executed its stern decree, and from the church below to the church above was borne one of the greatest of christian men in modern times.

His departure produces a gloom, not only in this community, where for forty years he stood as the first citizen in every element of intellectual greatness, of a noble character and of a useful life, but wherever he was known in the American nation, and he was known and honored throughout the length and breadth of this country. Few men have a wider and more brilliant reputation than that which is associated with the name of Dr. Francis Wayland, the president of Brown University, and the author of standard works in English literature. Not only in this land, but in every land, even among heathen nations his name is heard and revered. His pupils are to be found in almost every community, in every profession, and in every walk of life; and in the heart of every one the name of the distinguished teacher is treasured as is that of no other man on earth. He was "a king among men." They who differed from him most widely in questions of philosophy, of religion and of politics, yet honored and loved their master. His power over men was wonderful. His very presence inspired respect. Every one involuntarily paid homage to Dr. Wayland. And yet he made no effort to secure this control over his fellow men.

One week before the illness, which terminated his life, commenced, he was at the nineteenth session of the Warren Baptist Association, held with one of our city churches. He manifested a deep interest, and took an active part in all the services and business of the occasion. This was somewhat unusual for him. For though this venerable Association, with which the Doctor has been connected for nearly half a century, is frequently convened in this city, and always within a short distance of his home, he has not been at any of its meetings for the past seven years, though always appointed as a delegate from the church of which he has been a member. This year he came as soon as the session was opened, and with the exception of one of the meetings, which are held through two days, he was present through the whole session. It was my privilege to be much in his company on this occasion, being appointed on a committee with him to report on the state of religion in the churches. Besides he came into our family, and afforded us the gratification of extending to him, near the close of his great life, the hospitalities of our home. He made many inquiries of the Baptists in the British Provinces, of their ministers, their style of preaching, of the character of their membership, of their College at Wolfville, of Dr. Cramp, Dr. Crawley, and Dr. Fryer, and especially of Rev. Silas T. Rand, whether he found Muller's plan of trusting in God a good one. He said he meant to send down an answer to one of brother Rand's prayers soon, and wished me to remind him of this. I never saw him again until I gazed upon his cold and motionless form, prepared for the grave.

We peruse by a paragraph in the *Canadian Baptist* that the church in Germain street, St. John N. B., have extended an invitation to the Rev. G. M. W. Carey of St. Catharines, O. W., to become their pastor; and that he has accepted the invitation. It affords us pleasure to find so honorable a testimony borne of one coming into association with us in these lower provinces:—

PASTORAL RESIGNATION.—We learn, with