

church, had urged his people one evening to an immediate decision of the great question, and when he went home Kingman was not to be seen, nor did the father meet with him again till he had decided to give himself up wholly to Christ. It was a decision from which he never afterwards receded. Then it was that he entered at once on his preaching career, not formally but virtually, holding forth Christ as occasion required. Speaking, with him was a gift of nature sanctified by grace.

He entered at once on a course of preparation for the ministry, fitting for college at Suffield, and becoming a member of the University of Rochester at the early age of seventeen, in which he continued four years, and afterwards remained two in the Theological Seminary. The same earnestness for the welfare of souls, which had previously distinguished him was still more marked at this period. He employed all the time he could command in missionary labors, and even on one occasion was so carried away by his zeal, that he absented himself for two weeks without leave; preaching and laboring in destitute places. For this offence against discipline, he was publicly reprimanded by the faculty, the justice of which rebuke he often afterwards acknowledged, referring to it with characteristic candor, as one of the best lessons of his life.

He was called to the First Baptist church of this city, a few months before graduating from the Seminary. After entering on his work and being ordained, he prosecuted it with untiring energy. His uniform discretion in all his relations, his great success in his church, his growing popularity, especially with the young; his rare catholicity of spirit, displayed in unwonted labors in every place; his sermons at the Academy of Music and at Niblo's; at the Cooper Institute, and in the neighboring cities and towns are all known. During the two years of his ministry, about two hundred have been added to his church, and his audiences have always been large.

Mr. Nott was always remarkable for the perfect availability of his powers on all occasions. His reasoning was a sort of intuition, and his faith, perception. Thoughts and truths found in his mind a congenial soil, instantly springing up in appropriate words and gesticulations. His voice was full and commanding, and his utterance perfectly easy and natural. His person was short and light, but his countenance was lively and expressive, beaming with the sentiments of a fervid soul. He always in the pulpit had perfect command of himself and his subject, and his hearers were never apprehensive of a failure from his youth, inexperience or any cause.

One thing we will say of his people, that their treatment of their young pastor is a model for all churches in similar relations. Their sorrow at his loss is not embittered with the memory of unkindness to him while he was with them. It has been, throughout, one of the happiest unions of pastor and people with which we were ever acquainted. The deacons were always tender of his health, careful of his reputation, judicious in their advice, and the most faithful of Aarons and Hurs to sustain his uplifted hands. Though short, how sweet the memory of such a pastorate! That will never die, but will remain forever an occasion for gratitude and of adoring praise.

Brother Nott has had no partizan connections since he came to New York, and his union was as perfect with brethren of one party as another; for literally he knew no man after the flesh. Hence all alike feel that one of themselves is gone, and over his grave we all meet in the most cordial sympathy and good will. So let us remain evermore.

"At the funeral, the large meeting-house was filled to its utmost capacity, and the street in front of it was thronged by multitudes who could find no admission. The number present, in and outside of the house, is variously estimated at from 5000 to 8000. We have no doubt that at least 6000 people were there. The services at the church, including the time occupied in looking for the last time at the corpse, reached through nearly four hours. The most impressive testimony, to the high moral worth of the deceased, was the heartfelt grief manifested by the thousands who sought the opportunity to look once more upon the placid face of him who there slept in death. Hundreds of these passed before his remains in uncontrollable sorrow. It was a scene never to be forgotten. Rev. H. G. Nott, the father of the deceased, and pastor of the Baptist church at Kennebunkport, Maine, with an only brother, the late elected pastor of the First Baptist church, Rochester, and four sisters, were present at the funeral."

Christian Messenger.

HALIFAX, JULY 27, 1859.

The True Church!

Roman Catholic writers, in discussing the marks of a true Church of Christ, make much of the circumstance of the Roman Church being one body, whereas the so-called Protestant world, consists of a vast number of separate and distinct communities. From the highest dignitaries down to Mr. Maturin, they have not failed to bring forth this delusion, which does not deserve to be called an argument, to support their claim to the above title. Were it possible for them to prove their assertions on this point, we might allow it to have some weight; but we have no hesitation in affirming, that a much greater diversity of sentiment exists between different parties in the so-called one church—the Roman Catholic—than in the various sects of professing Christians outside of that church. It is notorious that that body embraces men holding every shade of belief and unbelief, from that of rank infidelity to the blindest paganism. In saying this we do not deny, but, without hesitation, assert our full belief, that it also contains many God-fearing men of high moral worth, who possess many of the Christian virtues, and whose lives might shame many who boast of their protestantism. This, however, does not, by any means, help to establish the unity they claim for the body to which they belong.

A curious illustration of their unity is being exhibited to the world in the present European war. It is supposed by those who look at it superficially, to be a contention of civil powers concerning territory, and the right of temporal Potentates to exercise sway over the people on such territory, but the question and the parties are so mixed up with the *protection of Papal supremacy*, that it may be considered simply as a quarrel amongst portions of this True Church, as to which power shall be at liberty to dispose of their recognized Head.

The following brief article from the *New York Chronicle* has peculiar appropriateness to this subject.

A HOUSE DIVIDED AGAINST ITSELF.—The war in Europe presents such a division in the 'holy Catholic Church' that the Pope is forced to allow his spiritual subjects to exercise private judgment in their prayers to the 'God of battles.' The Archbishop of Vienna is saying masses, and bringing the artillery of the church to bear upon the gates of heaven, in behalf of his temporal master, Francis Joseph, and consigning, in the peculiar and emphatic phraseology of Romish anathema, all his enemies to temporal, ecclesiastical and eternal perdition. And the Pope must stretch forth his holy hands and pronounce the decisive, Amen. Our army swore terribly in Flanders, said Uncle Toby, when the manifold imprecations of the popish ban were read to him, 'but it was nothing to this!' Of course, speedy and unavoidable destruction must fall upon the enemies of Austria.

But on the other hand, the Archbishop of Paris, whose claims to orthodoxy are as undeniable as those of his episcopal brother of Austria, and for whom the head has that respect and sympathy which is encouraged by large armies and heavy guns, lets fly, in his turn, the batteries of the church against the Austrians, discharging the same direful fulminations, and with equal zeal appealing to the Pope for confirmation. The poor Pope between these two fires, is in a dilemma. It would seem that he cannot bless both parties—much less forbid either Frenchman or Austrian to pray against his country and comrades. The house is divided against itself. 'Out of the same mouth proceedeth blessing and cursing.' Both have equal claims upon him, but both cannot prevail. It would seem that he must abandon infallibility, for the occasion, and leave every man to pray according to his sympathies and interests—by which probably no great harm would accrue. He can then reserve the right to minister to him who is temporally discomfited, more abundant spiritual consolation. But let him see to his money bags. Spiritual consolation is imparted upon a peculiar application of the Scripture.—to him who *hath* shall be given. Woe to the Austrian if he be beaten and driven back, and comes to his spiritual father empty handed.

Presbyterian Union!

The union of Christian churches for religious objects is, of course, highly commendable, where all parties are equally desirous of such combination; but where measures are taken by one party to 'drag in' another 'reluctantly', and by ridicule to misrepresent and degrade those who stand aloof from such combination, and at the same time expect them to consent to such union, there seems to be some other than a purely religious motive for bringing them into church relationship. It is not for us to say what the motive is, but there must be some reason for such a course

of proceeding. Whether it be openly professed or carefully concealed, we may conclude that it is in accordance with the known proclivities of that very artful and 'clearheaded' individual who seems to have taken the subject under his special charge. It seems to be a fixed determination of the *Witness*—the great advocate of this Presbyterian Union—either to rule or destroy those who do not set so high an estimate as he does on a mere formal act of union with their dissenting Presbyterian brethren. It is evidently his desire to bring all branches of Presbyterians into union with the *Free Church*, and make it what that body, has, ever since the disruption maintained, that that it is THE Church of Scotland!

An article in the last issue of our contemporary on "The Union" alludes to the Kirk in the following very fraternal style:—

"A considerable section of the Established Church of Scotland in Nova Scotia look with disgust and apprehension on the Union. They know that in a few years they themselves will also be 'dragged in,' however reluctantly; and they do not relish that thought just yet. We beg leave to tell them that they may as well make up their minds to it at once: for union with them we shall have as soon as possible. The only condition we shall exact is that they cut their peculiar and un-presbyterian connexion with the Established Church of Scotland."

The Report given by the *Witness* of the recent synodical meeting of the Established Church appears rather designed to bring that body into public disrepute than anything else. It can be considered nothing less than a direct insult to members of that body for him to publish such an opinion as the following, of a company of highly respectable ordained ministers of the church of Scotland. He says in that report "It is unfortunate that the Clerk and indeed the majority of members of Synod do not yet seem to understand the meaning of the ordinary technicalities of church courts."

If union is to be purchased at the expence of all independence, and one portion of the united body are to be subject to such dictation we think that although there might be the semblance of unity there could be but little harmony or fellowship. The unity of a church so combined would be a fiction greater even than that of the oneness of the Roman Catholic Church.

It may be asked why we should interfere with this quarrel for union in another body. If so, we reply that whatever is passing in the religious world concerns us, and whatever combinations of hierarchies are formed which are likely to interfere with the liberties of the people is a subject which peculiarly belongs to Baptists.

We believe in every individual christian church being free and independant of every other, and that from the days of Constantine till now every exercise of power whether by Councils, Synods, or Popes, has interfered with the progress of true religion and vital godliness, and has given to the world a false view of genuine christianity. This attempt at, so-called, union is but another illustration of the same spirit of usurpation and dictation.

We have just received a copy of the annual Report of the AMERICAN BAPTIST PUBLICATION SOCIETY, which contains gratifying information on the publication and dissemination of the literature of the Denomination. The work of the Society consists of the *publication department* and the *colporteur work*. The *Young Reaper*, the Sunday School paper published by them is fully equal in paper, execution, and matter, to any of those juvenile periodicals, whilst the large number published (800,000) enables the Society to furnish them "from two to four dollars per hundred less than other denominations supply their schools." With regard to the Colporteur's work the report remarks:—

"Our strictly denominational publications should be circulated by millions every year. To print them is only half our work. On the shelves they are powerless. They must be sent out. The people need them. How many thousands of our membership there are, who need a more intelligent faith, who are unable to give a reason why they are Baptists, and especially, why they do not commune with other Christians. Curtis, Howell, Remington, Brantly, or at least Peter and Benjamin on Communion, ought to be in the hands of every Baptist. Pedobaptists also need these books. They have no just perception of what Baptists really believe. And we owe it to them, to ourselves and to Christ, to acquaint them with our distinctive principles, and with the reasons for their adoption. A copy of 'Penguin on Baptism' and of 'Remington on Communion' ought to be placed in every family in the Nation."

"But, how is this distribution to be effected? Pedobaptists will not come to our Book stores and Depositories to purchase these books, neither will the great mass of our own membership; thousands of them do not even know of the existence of such publications. It is plain, therefore, that they must be carried to the homes of the people. And it is at this point that the absolute necessity of an enlarged Colporteur becomes most apparent. We ought, as a denomination, to have a Colporteur for every neighborhood; instead of one or two to a State.

Nor would even this be sufficient, the membership, *en masse*, must become Colporteurs on their own account. Nothing is so cheap as tracts—1500 pages for a dollar! If all the members in our churches, who are able to do it, would but purchase and distribute one dollar's worth per year, what millions upon millions of pages would thus be put into circulation!"

Extracts are given from the reports of Colporteurs. One of these in Sweden gives an account of

"A GOOD DAY'S WORK FOR A PRISONER."

"At Helgö I preached in the morning and evening. Several friends assembled where I was staying, to whom I read some portions from 'Baxter's Saints' Rest.' While thus engaged a police-officer came in and requested to see my pass. But as I was a Baptist I had been denied a pass; consequently I was arrested for the purpose of being taken to the district-sergeant, who lived about two miles distant. After an examination before him, I was allowed to remain a day at the house of some Christians, inasmuch as the police-officer had no time to convey me to the prison-house until the following day. I was left with the injunction to keep perfectly quiet."

"But, while I was thus made a prisoner, I made a visit to Brother John Palmquist, at Ekby, traveled nine miles to Hgö, where, as a prisoner, I held meetings, baptized 2 persons and organized a church of 21 members, and administered the Lord's Supper."

"I was then handed over to the police-officer, who conveyed me fourteen miles on the prisoner car, to the Örebro county prison. After having been left about one hour in a cell, I was taken out to have a hearing before the provincial governor. But the examination was short, inasmuch as the district-sergeant had already given in a report of the answers I had given him, respecting my birth, baptism, &c. I was now acquitted, upon condition that I would not go beyond the limits of the city of Örebro. I was also compelled to pay the expence of carrying me on the prisoner-car, which amounted to \$2 50, after which the balance of money and my watch, which had been taken from me on being placed in prison, were restored."

At the recent meeting of the Clergy of the Diocese of Huron, Canada West, a spirited debate arose on a resolution moved by Dr. Townley, asking the Legislature to pass a law to enable "every locality where a distinct religious community is sufficiently numerous to establish a school under its own direction, and is desirous so to do, it shall be entitled to receive the school taxes of all those who wish to support it, together with its corresponding proportion of the Government School Funds." It was, however, superceded by the following resolution:—

"That this Synod fully recognizes the principle that religious instruction ought to be included in every system of Education, but inasmuch as there seems to exist considerable doubt as to what is the true construction of the common school law, in regard to the establishment of separate schools in cities and towns; and inasmuch as measures have been resorted to by the Synod of the Diocese of Toronto, for legally testing this question, the further consideration of the subject be deferred until the next meeting of the Synod."

SABBATH SCHOOL CONVENTION.—The Maine *Zion's Advocate*, of the 8th inst., gives an interesting account of the State Sabbath School Convention, held in Portland, on the 28th ult. Credentials were given in from 808 Delegates representing 271 Schools belonging to six different denominations. All were not present. It could not be ascertained how many were absent.

The following subjects were taken up and addresses delivered upon them:—

The qualifications of superintendants and the duties devolving upon them.

The qualifications of Teachers, and is it essential in all cases that they be converted persons?

Teachers meetings, and how should they be conducted?

The obligation of church members, &c., with reference to Sabbath Schools.

Sabbath School monthly concerts, and the best method of conducting them.

Sabbath School Excursions.

Sabbath School Libraries.

The COSMOPOLITAN ART JOURNAL, *Quarterly*, published by the Cosmopolitan Art Association, New York, proposes to give to subscribers of \$3.50. 1st. The beautiful steel engraving of Shakespeare and his friends, 30 by 37 inches. 2nd. A copy of the Journal for one year. 3rd. Free admission to the gallery of the association, 548, Broadway.

The Journal is beautifully got up, with several good engravings.

The article "More Labourers" on our fifth page, came to hand since the publication of our last issue. The writer had not however then seen our remarks on the subject. It would appear therefore that we were only expressing views which are resting on the minds of our readers. We shall be glad to hear again from "Baptist" or others on this very important subject.