



THE LATE SAMUEL AND MRS. HARTT.

A grandson, Brother Luther S. Hartt, sent the following sketch of his grandfather for the Highway. The sketch has a very familiar sound to us, as we heard the same words repeated of his son, Rev. Aaron Hartt, when he in like manner preached and sang the gospel of full salvation, or entire sanctification through the same sections of country in which his father preached and sung the gospel of free salvation. Although the Free Baptists as a denomination long since had their name changed to "Free Christian Baptists" in this Province, and have now ceased to exist as a denomination, yet there are a considerable number of people who remember Rev. Samuel Hartt and his preaching and singing. The writer, although a boy of 14 years of age when Mr. Hartt died, remembers hearing him preach and meeting him in the homes of the people as he visited or passed through Woodstock.

The Reformed Baptists are the Free Baptists of the present day, and should enjoy the fullest fellowship of all of like precious faith.—Editor.

THE LATE SAMUEL HARTT.

Samuel Hartt is one of the names that will be cherished as long as there are Free Baptists. "Father Hartt" he was affectionately called, and the name is sweet to many still living. He was born in April, 1799, at Sheffield, Sunbury Co. Though from early boyhood he had thought much on the subject of personal religion and had deep convictions, he did not make a profession of religion till he was twenty-six. He was baptized by his uncle, Rev. Lathrop Hammond, a Baptist minister. Almost immediately he began telling the story of the Cross, but he was not ordained till March, 1831.

His early religious teaching was strongly Calvinistic. He was taught "that God had chosen from all eternity a certain number of persons who were, unconditionally on their part, elected to everlasting life, and that all the rest of mankind were unconditionally doomed to eternal death; that the atonement was made only for the elect; that no gracious provision existed in the new Covenant for any others; and hence that it was contrary to God's will to offer life or salvation to them." So great an influence had this teaching upon him, that even after thorough study of the Scriptures and the guidance of the Holy Spirit, he had repudiated it, he sometimes feared "lest, in recommending Christ to

sinners, he might recommend Him to some for whom He had not died. "Only after many months of prayer and the study of God's Word was he able to fully break away from that early teaching, and to proclaim unhesitatingly the doctrine of the general atonement, with a free offer of salvation to all men.

No organized body of Christians existed then in the Province who held the whole system of Christian doctrine which he believed. He, therefore, went forth relying wholly on the divine guidance, not controlled by the forms and usages of any denomination. His early labors were much opposed. Those who should have fostered and nourished him, rejected and scorned him. The cry of delusion and fanaticism was raised against him; he was spoken of as bereft of reason and filled with wild-fire; parents restrained their children from attending his meetings; and some fled from his presence as though he carried with him a deadly contagion. In spite of this he kept at the work to which God had called him. He went everywhere declaring the great salvation. God greatly owned his ministry. Many hundreds were converted.

Prior to his time scattered elements of the Free Baptist body were here and there throughout the country, but no attempt had been made to bring them together, and give form to their faith and practice. The labours of Elder Hartt made more necessary some organization; and it soon became evident that the Spirit and providence of God were opening up the way for such organization. Father Hartt himself was not, strictly speaking, an organizer; he was an evangelist, and had the gift of a gatherer in a marked degree. Besides being an effective preacher, with remarkable power in exhortation and prayer, he was distinguished for his gift of song. He probably, did more to mould the religious beliefs of the people in the counties along the St. John river than any other man.

He died in January, 1867, away from home, laboring in a revival at Upper Brighton, Carleton County. It was as he would have chosen—the call to the heavenly home found him at his loved employ, persuading men to the faith of Jesus.

THE DAILY CROSS.

"Take up thy cross," the Saviour said,
"If thou would'st My disciple be;
Deny thyself, the world forsake,
And humbly follow Me."

Take up thy cross; let not its weight
Fill thy weak spirit with alarm;
His strength shall bear thy spirit up,
And brace thy heart, and nerve thine arm.

Take up thy cross, nor heed the shame,
Nor let thy foolish pride rebel;
Thy Lord for thee the cross endured,
To save thy soul from death and hell.

Take up thy cross, then, in His strength,
And calmly every danger brave;
'Twill guide thee to a better home,
And lead to victory o'er the grave.
Take up thy cross, and follow Christ,
Nor think till death to lay it down;
For only he who bears the cross
May hope to wear the glorious crown.

—Selected.

APOSTASY IN THE CHOIR LOFT.

By Dr. H. C. Morrison.

"Take thou away from me the noise of thy songs; for I will not hear the melody of thy viols."—Amos 5:23.

There is no one feature of present-day apostasy more glaring and distasteful to pious people who go to the house of God for worship, than the godless choir, dressed in the height of fashion, whispering, laughing, and showing to everyone that God is not in their thoughts; that the Spirit of worship is entirely foreign to their minds; that they have neither reverence, humility, or any sort of appreciation of where they are, and what they are supposed to be doing.

It seems that the average congregation in our American Protestantism has gotten the consent of its mind to let a gang of thoughtless, giddy, whispering, giggling sinners take a very important part in the worship of the Lord's house; and it appears that we have reached the point where there is no remedy. Woe be to the preacher who would try to clean out of his choir loft a gang of impudent, sacriligious people who have no thought of God and His worship. We hardly know a more successful way to bring on an endless church row than to undertake to dislodge some poor silly sinner from the choir. A very large proportion of the membership of any church will stand by the sinner in the choir rather than worship God in spirit and truth, and speak out for the sacredness of His sanctuary.

You may be sure it is a very serious thing to go into the house of God and take an important part in His worship without a thought of His presence. His holiness, and the worship justly due Him. But you may be sure God turns away from the silly, godless choir. He does not listen to their songs or their instruments, and by and by He will put in the sickle of His wrath and sweep away all those poor silly creatures who have had neither reverence for His name or His sanctuary. The giggling, worldly choirs are going to soon find out that there is an awful hell of torment for the irreverent and the unholy.—Pentecostal Herald.

Note.—Dr. Morrison says some some things out loud which many pastors endure with heavy hearts. Have these conditions found their way into the large churches of Christian Canada?—Ed.

"There is a great difference between the man who is sure of what he knows and the one who thinks he knows it all. The one has the beginning of knowledge. The other will never truly know anything."

A minister of the Gospel was once introduced to a dear old saint, whose beautiful life was living evidence of the reality and power of blessedness of God's grace. "Are you the woman of strong faith of whom I have heard so much?" he asked. "No," she quietly replied. "I am the woman of weak faith in a strong Saviour."

"I had rather go to the Kingdom of heaven through a poorhouse than go down to hell in a golden chariot."—Moody.