

SONNET ON THE DEATH OF REV. JOSEPH HART.

A man less among men, No common life— Since in this turning world true men are few; And when one dies the wound is ever new—

March 25, 1830.

AN ADDRESS.

Delivered by Rev. H. Pope, D. D., in the Grafton Street Church, Halifax, March 24, 1830 on the occasion of the funeral of the late REV. JOSEPH HART.

My honoured and beloved brethren in the ministry and Christian friends: I am profoundly sensible of the solemnity of this scene and hour. The coffin remains of my beloved brother in the ministry, the Rev. Joseph Hart, the late pastor of the Centenary Church, St. John, N. B., lie in our midst.

The Rev. Joseph Hart was born in Quysboro', N. S., in the year 1833. He was the child of pious parents, whom God has singularly honored in calling three of their sons to the work of the Christian ministry in the Methodist Church of these Provinces.

Mr. Hart's religious history began with his earliest years. On this subject he shall speak for himself, as I am favoured to possess his own testimony, as furnished on the occasion of his ordination to the full work of the ministry. At that time so full of supreme interest to him for both worlds. Mr. Hart said:—

"From a very early age I was the subject of the Holy Spirit's influence, producing in my mind an ardent desire for salvation, and leading me very earnestly to seek the pardon of sin. In this I recognize the answer to the fervent and continuous prayers of pious parents. By the providence of God situated so that I enjoyed all the means of grace afforded to the members of Wesleyan congregations, conviction of the fact that it was my duty to give my heart to God gained strength, and yielding to the conviction I earnestly sought and soon obtained an indisputable evidence of my acceptance with God. This was at the age of fourteen. During subsequent years while surrounded by the temptations incidental to youth, God's Spirit inspired my mind in such a peculiar degree with a gracious fear that lest I should in any way offend my Heavenly Father, of whose constant presence I felt deeply sensible. Thus, amid encompassing danger I have been kept by the power of Divine grace, and feel to-night 'That in the Father's love, I share a filial part.'"

I was early impressed with the idea that God would have me to labor in the work of proclaiming His gospel, but shrank from the thought of devoting myself wholly to this work, and looked forward to such labor in a local capacity.

Most unlooked for circumstances, however recurring in rapid succession seemed to indicate another course as my pathway of duty; and led by these to entertain the thought of entering upon the full work of the ministry, the duty of thus devoting myself became so apparent as to determine me to engage in this work if subsequent events should strengthen this conviction. I always endeavoured in this matter to follow the leadings of Divine Providence; and having labored sometime as a local preacher under the superintendence of the Rev. Roland Morton, was received on probation by the District meeting at that time assembled in Liverpool.

With humble gratitude to that God whose blessing has attended my feeble endeavors, rendering them instrumental in winning scores of souls to Christ, I seek to-night anew to consecrate myself to this high and holy work. I have enjoyed very great happiness in the prosecution of my labors, and feel assured that I am in the path assigned me by unerring Wisdom.

I have most ardent attachment to Wesleyan Methodism; I most cordially embrace her doctrines, and live her discipline, being convinced that they closely consist with the teaching of God's Word;

and I shall ever esteem it an undeserved honour to be numbered among her ministerial sons."

In the year 1853, he was received on trial for the work of the ministry, and having fulfilled a highly satisfactory and useful probation of four years, was taken into full connexion, and ordained at the Conference held in Sackville, N. B., in the year 1857. His ministerial life of 26 years has been spent in various spheres of labor. In Nova Scotia he occupied in succession the Margaret's Bay, Horton, Shelburne, Newport, Lunenburg, Petite Riviere, Liverpool, Annapolis, Yarmouth, and Granville Circuits. Since his removal to the Conference of New Brunswick and P. E. Island—his stations have been Sackville, and Exmouth Street and Centenary Churches, St. John.

Mr. Hart's qualifications for his life's work were of no common order. His natural endowments were of a superior stamp. He was possessed of a highly vigorous and active intellect, associated with fine mental tastes. These precious gifts he sought through his whole life to develop and mature by the most diligent and conscientious study. His love of books was well nigh a passion, and his converse with them rendered him familiar with the higher walks of literature and science. His own mental energies were braced and stimulated by being thus brought into contact with the best and most cultured minds of his own and other times.

Having a justly large conception of the attainments required for the ministry, in view of the claims of the church, and of the age—he laid the foundations of his knowledge broadly, and availed himself of every facility within his reach to secure acquaintance with any subject which might bear upon the work of his life. Thus armed and equipped he was prepared, as occasioned required, from time to time to expose the fallacies of certain modern philosophical principles which conflict with the word of God.

Another element of power in Mr. Hart's ministerial character was the reality of his own piety. His conversion to God was the great fact which loomed up above all other events of his life. So thoroughly sensible was he of this great spiritual change, that his confidence was never shaken by a doubt. Nor was this the only source of moral power which his personal knowledge of salvation supplied. When a student at Sackville, having been led to make an entire consecration of himself to Christ, he experienced such a plenary baptism of the Holy Ghost, and such an assuring insight into the mysteries of the kingdom of grace, as rendered him ever afterwards strong in the Lord, and established in the faith of the Gospel. In subsequent years when advocating the cause of truth against the demands of infidel error, the depths of his experience of the life and power of true godliness—gave an assurance to his statements, and a convincing power to his arguments, which nothing else could possibly supply. His conviction of his divine call to the ministry was most clear and strong. In speaking of it he was wont to say, "I was thrust out into the work."

Thus intellectually and spiritually prepared is it any wonder that Mr. Hart's ministry should have been distinguished by marked success? On every field of toil he proved the truth of the divine promise "He that goeth forth weeping, bearing precious seed," &c.

On some circuits more especially was this the case, and we have every reason to believe that thousands gathered into the Church of Christ through his instrumentality will be stars in the crown of his rejoicing in the day of the Lord Jesus. His preaching was marked by large intelligence, soundness of doctrine, evangelical truth, irrepressible earnestness, and most impassioned appeal. Of such appeals we may cite an instance which lingers in the memory of more than one who sat under his ministry. "How desirable to build up such a character as will stand re-examination in the white light issuing from the eternal throne! O my Brethren, to stand face to face with God!"

As a Pastor he was rarely gifted with those qualities which adapted him to this important department of ministerial service. His deeply sympathetic nature and great helpfulness of disposition made him ever welcome in the sick chamber, and by the bed of the dying. The fruits of his self devotion to the spiritual interests of all who came within the sphere of his influence will never be known in its full extent until the Grand Harvest Home shall arrive. During his long illness, again and again was his heart gladdened, and his gratitude to God evoked by letters from those who in other days had been led to the Saviour by his sanctified efforts. From among these we select one which he received from the Captain of one of the largest and most gallant ships which sail from our coast. It bears date Feb. 29th, 1830. "Dear Friend—It was with

feelings of deep sorrow that I heard of your great affliction and I sincerely hope the report has been exaggerated, and that you will be spared many years yet. I cannot find words to sympathize with you as I should, but believe me that few will deplore your illness more than the writer. I know of no man in my business that knew you but will hope and pray in his heart for your restoration to health. No minister ever prayed for the sailor as you did, nor approached, nor understood his feelings and failings as you seemed to do; and many a time when in danger have I thought of those powerful and earnest petitions you would pour forth for those exposed to the perils of the sea. Ah, Mr. Hart, God makes but few such men as you in a century! He will surely bring deliverance."

In reference to his connection with the general work of our church in these lands we might say a great deal did time allow. Suffice it to say that the material as well as spiritual interests of Methodism ever commanded his enlightened regard, and his most liberal and powerful support. In many parts of Nova Scotia, and in New Brunswick, church edifices notable for their commodiousness and architectural beauty are standing to-day as monuments of his liberal and advanced ideas as to what Israel ought to do.

To the Missionary and Educational enterprises of our church were brought his judicious counsel in the committee-room, and his who's-could and eloquent advocacy both from the platform and the pulpit. He may be said to have grown steadily into usefulness and honor. Such were his administrative ability and his loyalty to the doctrines and entire economy of Methodism that, not only were the most important circuits entrusted to his care, but he was invested with the highest honors it was in the power of his brethren to bestow.

Elected President of the New Brunswick and P. E. I. Conference in 1878, he represented that body in the General Conference which assembled in Montreal in the same year. For several years he has been one of the Boards of Trustees for the Mount Allison Educational Institutions, and has ably discharged the important duties of Secretary to that body.

During his occupancy of the Exmouth Street Station the calamitous Fire of 1877 occurred devolving upon him a crushing weight of responsibility and toil. The ruinous effects of this terrible strain upon his already impaired health became sadly apparent to all but himself. At the Conference of last year in compliance with the request of the Official Board of the Centenary Church, he was appointed to that important charge. The grandeur of his proposed plans of labour in his new sphere were worthy the best antecedents of his life. Among these was the completion of the Centenary Church in accordance with the design, the magnificence and beauty of which would justly entitle it to be regarded as the Metropolitan Church of Maritime Methodism. None but they who know something of the loving tenacity with which he was accustomed to cling to any enterprise in which he had embarked can at all appreciate the bitterness of his disappointment, when stern disease compelled his reluctant abandonment of his fondly cherished hope. Such indeed was his passion for work in his Master's service that when his faithful Physician advised him to relinquish all work, saying "Mr. Hart you must give up all work, not to-morrow but to-day!" he said to his wife afterwards "My dear, you know me, you know I must work—For me, to rest is to die." Insidiously, but surely and with increasing strength his disease gained upon him—but amid all his weariness and weakness and pain that grace which he had offered with so much confidence to others, proved its sufficiency for his own comfort and support. Speaking of his hopeless illness—he remarked, "at first I had a severe struggle—but it was short—and now I am fully resigned to the will of God I have no great emotion of joy—but I enjoy a sweet restfulness of soul. I am resting on the atonement." At another time absorbed in meditation he was heard ejaculating "It is blessed. I feel it now—the power of the blood. I am drenched in its mighty power"—To some young men—relatives of his—he sent this message "I have looked into all the different philosophies of the day, and while some of their theories are plausible, their inferences are all false—they are a lie, and I come back to the faith of my childhood confirmed in the belief that the hope of the gospel is the only foundation upon which a sinner can safely rest." Four weeks ago last Sabbath was a red letter day with him. He rose more than usually refreshed—and in the afternoon having gathered around him a number of his brother ministers and other friends partook with them of the Holy Communion. He was greatly elevated in faith and feeling, and his countenance seemed radiant with the glory of that heaven, whose sub-

urbs he seemed to have entered, as sweet voices sang to him about

"The bright the bright forever In the summer land of song"

One evening, Mrs. Hart and he were sitting together, when he observed.

"Oh, to-night it would be so easy to go into the dark valley. The way is so clear."

Mrs. Hart said, "My dear do you feel worse?"

"No, but only the way seems so clear. Are you not amazed to hear me speak so—of whose faults and imperfections you know so much?"

A Christian friend visiting him the day before his departure inquired, "How is it with you now, brother?"

"I am standing on solid ground!" was the cheering reply.

In the course of his last night upon earth he was heard saying repeatedly

"A sure foundation."

A few moments previous to his sweet release he whispered distinctly. "It is all right." Shortly after he said to us "turn me over," then lifting his eyes to heaven, he seemed to be watching for the outburst of its glory—nor had he long to wait—the curtain was lifted, and his pure spirit passed into the joy of his Lord.

Thus gloriously set the sun of the earthly life of my dearly loved and faithful friend and brother Joseph Hart

"As sets the morning star Which goes not down behind the darkened West; Nor hides obscured amid the tempests of the sky But melts away into the light of heaven."

Deeply we sympathize with his many sorrowing relations and friends—especially will our prayers ascend to the God of Peace that His strongest consolations may be given to his venerable parents who mourn to-day in their distant Eastern home—and to her—the heroic partner of his toils, and the yet more heroic sharer and soother of his sufferings—who sits amid the grief and gloom of her early widowhood. For his sake for whom we mourn as well as they—we shall not forget them.

The obliterating waves of the singing ages shall wash out all earthly records of his life and labour; even the stately edifices which here and there exist as monuments of his devote and zeal shall crumble into their original elements, but that spiritual Temple into whose walls, Joseph Hart has builded so many living stones—shall continue to rise until in divine completeness and resplendent with the light and glory of eternity, it shall be the admiration and the joy of God.

CORRESPONDENCE.

PROFANATION OF THE SABBATH

The S. W. Presbyterian of the 26th ult. has a very good article in regard to the profanation of the Sabbath. It says—"Public attention, in various parts of the country has been urgently called to the increasing disregard of the Sabbath. Several of the leading denominations have taken special action on the subject; and we are glad to see that one of the States (South Carolina) has adopted special legislation to prevent the degradation of the day by the railroad companies." The article proceeds to point out how much a community risks in perverting the Sabbath to worldly ends, and urges Christians to co-operate to bring about a better public feeling on the subject. It also says that the recent supply of the vacancy in the Episcopate of Louisiana in the the Protestant Episcopal Church seemed to afford promise of help in the matter. The Bishop-elect at his ordination was addressed by the bishop who preached the sermon as follows:—

"I have but one word of exhortation to speak: Remember that this your office is to be a witness of the resurrection &c."

It was upon the Christian Sabbath that our Lord's resurrection took place and the day has ever since been consecrated to the memory of that great event. The communion to witness to the resurrection would also imply a sense of reverence for a day so intimately connected with it in Christian life and worship. Judge then the feeling among those who were striving to bring about a better state of things when it became known that the newly elected bishop took the opening part in the military proceedings of unveiling the Washington Artillery monument on the following Sabbath; and that the bishop who preached the sermon attended the Opera house on the evening of the Mardi-Gras Ball. The bishop accepted this service after it had been declined by a minister of another denomination out of respect for the Sabbath day.

Verily "the successors of the Apostles" are falling back from the high position they claim, in being so conformed to the world. The impressive words of Canon Ryle have need to be sounded in their ears—

"The utter uselessness of carnal relationship, or formal outward succession, is a truth which man does not like to admit, but one that needs to be constantly taught in the churches. How common to hear men say, we belong to the one church by the apostles! We are in direct succession from the apostles! Such claims are utterly useless, if not accompanied by works."

How applicable the words of good bishop Latimer: "One man having the scripture and good himself alone, than a thousand such as are either gathered together, or succeeding one another."

Charlottetown, March 26.

WENTWORTH, March 23rd, 1830.

MR. EDITOR.—We held our Annual Missionary Meeting last evening, with encouraging success. The weather was exceedingly fine, and quite a large congregation, representing the different denominations in the place, gathered to hear the cause of missions advocated.

Our friends here showed by their careful attention, and practical support, that they are fully in sympathy with this great and glorious work. Bro. D. W. Johnston of Oxford, rendered us excellent service as Deputation, his earnest address will long be remembered. The collection was eighty per cent. in advance of last year.

Our friends are putting forth every effort to sustain the cause of God amongst them, and are succeeding admirably. Besides paying off a circuit debt, they paid to the R. & E. scheme fifty per cent., more than the missionary income for last year.

The above is good evidence that our people are alive to God and to the interests of his cause. Nor do we lack other evidences that "God is with us." Our public services and social means of grace are well attended, and are seasons of grace and blessing.

It is cause for thankfulness to God that most, if not all, who were brought to Christ last winter through the instrumentality of my predecessor Brother F. H. Wright, are standing fast in the Lord, and we are praying that the Lord may add to our number such as shall be saved.

Yours truly, J. S.

MONOTON, N. B., March 1830.

MR. EDITOR.—It affords us much pleasure in asking you to publish the following. On last Sabbath afternoon previous to the closing of the Sunday school on Dominion Street, the following address was presented to Mr. Price, late Superintendent of above school.

MR. PRICE.—In behalf of the officers, teachers and scholars of the Dominion Street Methodist Sabbath school we have much pleasure in presenting you with the following address:—

We regret very much to hear that you are about to leave Monoton, and we feel greatly indebted to you for the kind interest you have taken in the past as Superintendent of the school, and teacher of the Bible class, and your usefulness amongst us in general. We hope and trust that wherever your lot is cast in the future, your influence will be a source of blessing and comfort to those by whom you will be surrounded, and above all that you may be the means of leading many to our Saviour.

We remain, Yours respectfully, GEORGE MOORE, Supt.

In behalf of the officers, teachers and scholars of Dominion Street Methodist Sabbath school,

In going out from amongst us brother Price will carry with him the best wishes of those whose acquaintance he has formed since his coming to Monoton. His genial disposition, and general deportment have won him many friends. His loss to Methodism here will be felt, as we cannot afford to lose even one. He was always ready to assist in any good and great undertaking in behalf of his church or Sabbath school, and through his instrumentality, backed by the efforts of some who have left us, and also others that remain, he was the means of establishing our second school in this town, already referred to in the address. His loss as a superintendent and teacher will be felt, as also that of a class leader. His devotion to the cause of God and to the interests of Methodism won him many firm friends.

Although we feel sorry to lose one who has stood by our cause here, yet we feel that going where he does, he may be the means in God's hands of building our glorious cause there. In going out from amongst us, we bid him God speed. The Lord has blessed his coming in amongst us, and we hope that he may also bless his going out, and that wherever his lot may be cast in the future, he may be spared to a life of usefulness and be the means in God's hands of not only building up Methodism, but also be able by a godly walk and conversation to lead many to Christ.

Special services are being held each evening. Our membership is being quickened, and not a few others we are glad to say are evincing a desire to free from condemnation, take up the cross, and follow the Master. We pray that as in the days of Pentecost the Holy Ghost may be poured out abundantly upon us, and that many souls may be added to the church such as shall be saved.

MR. EDITOR.—Every week as your paper is received it gives me pleasure to read not only your editorials (which hit the mark) but the observations of your correspondents upon the subjects which they write about. In your issue of March 5th a correspondent signing himself "York County," undertakes to give a resume of the work of Methodism in that county. All who have Methodism at heart are pleased and thankful to hear of our membership increasing through the preaching of the Gospel, and to know that in some sections the work is not thriving. Wherein does the fault lie? This point would be worth discussing in your paper.

Your correspondent in speaking of Stanley as well as other places says—what it needs is a revival of Godly discipline and of practical holiness, leading to self-denial and purity—a revival in short he says that will make our cities centres of spiritual power and our churches everywhere as lights set upon a hill. As Methodists, we must recognize that, what all our churches need is spiritual power, and as churches are composed of individual members, so this influence of the ever blessed spirit must rest upon the hearts and influence the lives of such members. Another good point worth discussing would be why our membership is not filled with this power—perhaps it may be that our ministers are not humbled at the foot of the cross, but are puffed up with their own intellectual power, and instead of preaching Christ and him crucified at all times, they are preaching

something that forgetting that with energy and to the Saviour the read in the word heard the Saviour hear from any evangelists who way of the Master's can object to sometimes from there is neither by one securing when he undertakes through your e Mr. Chubbuck the men, are not the work of the of the Methodist says he attended while these m in Frederickton, he utters his c has too much of to make it res Now, Mr. Elliot will, from my state in a few the good accomplish I have attended meetings held by of the opinion t of much service strong desire a Church of Canada gelists. Mr. C munion Baptis Fore ordination, drawback to his with good credi- Pentecost's gifts with the three s successfully, and his efforts, with workers, the lar were Methodists takes exception to with which con churches are rush once recognized a church. This a also the proselyt of their members the close of Uni the water quest trouble some of of the spirit. T Baptists will put three to six mont ceiving them in, day or the day aft conversion. Frederickton, March 13th, 1830.

HOW WE SH CH IN ORDER We must recei ture character, an which he bears bi we need him. H Saviour, must h us to him, and to him by faith, as darkness, and an gerous crags an and murderers, v of a faithful gui tor; and as a co commit his cause tify and free him sentence; and a would put him who could cure h and de-basing in perfect health, a a wretched capt chains of his bor the tyranny of a cling to his emat to pay his redup him by a power s his tyrant. The Christ, that he r unto you wido with the light of Righteousness to accusations of a curse of the law, penalty, and san you from the def rectifying the so and service of G from all evil to of the forfeited possession of gl eternal heaven w more curse. Cyp who truly believ this to those who ning of their con the end. B have saved to-day. E life of faith and

THE JEWS The present p race is altogether Jews are at once the most culpabl but they neither f own, nor do they the population of in. It seems diff this contradiction one. The scandal which they long to be a caste apart them to hope for of their own as it the national life of franchisement par fore them to do e other; and the of will, in the natu It is obvious that of transition; and judgments about it as they are imper