

outward appearance, is a monotonous succession of scenes and movements—all but incidental. We wonder how the interest is kept up. But we never tire of going to bed at night, and we are very sorry when we tire of getting up in the morning. We never weary except with regret, of breakfasting, dining and supping; and these actions are repeated incessantly three hundred and sixty five times in the year, with renewed excitement on every succeeding occasion. We take off our clothes once every day, and we put them on once every day. We do this, at nearly the same hour in daily succession; and when health is good, the pleasure derived from so doing is not marred by the repetition of the act; for the ebbing and the flowing of our bodily sensations prepare us, without any effort on our part, for all the vicissitudes of our existence. When hungry, food is agreeable; when weary, sleep or rest is a treat; when warm, the cool air is agreeable; when cold, the pleasure derived from a cheerful fireside is delicious. The excitement is kept up by contrasts; and we purchase the enjoyment of one feeling by encouraging the reverse. With health, and youth, and prosperity, we should never be weary. It is age, and weakness, and poverty that prepares us for death; and even that comes easy upon most men at last, like a sleep, and the heaviness of the heart gives even the last sleep a welcome.

**Excessive Exercise.**

Those who have gone through the severest training become in the end dull, listless, and stupid, subject to numerous diseases, and in many instances the ultimate victims of gluttony and drunkenness. Their unnatural vigor seldom lasts more than five years. It was especially remarked by the Greeks that no one who in boyhood won the prize at the Olympic games ever distinguished himself afterwards. The three years immediately preceding seventeen are years of great mental development, and nature cannot at the same time endure any severe taxing of the physical constitution. Prudence, therefore, especially at this critical period of life, must ever go hand in hand with vigor; for the evils of excess, equal if not outweigh by far, the evils of efficiency.—*Herald of Health.*

For the Christian Messenger.

**NOTES.**

**Dear Brethren,—**

I spent Lord's day the 16th ult., at Boston Mr. Earle, the celebrated revivalist, was preaching in Dr. Neale's Church, and I embraced the opportunity of hearing him. His labours have been very useful in many places, and it must be granted that deviation from ordinary methods of address are often serviceable in exciting attention and producing salutary impressions. There is a directness, too, a blunt plainness of speech, in Mr. Earle's exhortations and appeals, which cannot fail to rivet regard. The congregations on the day above mentioned were large, much larger than usually assemble in Boston during the month of August.

Mr. Earle had supplied Dr. Neale's pulpit three Lord's days. The exercises at a Conference held in the evening, indicated much pious feeling and deep earnestness. If there had been stagnancy before, the waters seemed to be considerably stirred. I must confess, however, that the endeavours to persuade young persons to rise and ask for prayer, or otherwise declare themselves on the side of religion, were far too urgent and pressing. And some of Mr. Earle's expositions of Scripture appeared to me wanting in soundness and propriety; nor were his illustrations always apt. Who is wise at all times?

I reached Montreal on the 23rd ult. The Baptist cause here is prospering. The church numbers 312 members. Scarcely a month passes without some addition. The increase of the congregation has rendered the erection of galleries necessary, which are to be opened next Lord's day. On the following Lord's day "Russell Hall" is to be opened. This building has been erected for the use of the "East Mission," at the sole cost of T. J. Claxton, Esq., a member of the Church, and will be used for Sunday School and Bible Class purposes, and for the preaching of the gospel. There is another "Mission" at Point St. Charles, where similar services are celebrated every Lord's day. These christian aggressions on ignorance and vice have been greatly blessed.

On Wednesday last I attended a service at the Grand Ligne Mission, which is thus described in the *Montreal Witness*:—

**MONUMENT TO MADAME FELLER.**

A very interesting meeting was held at the Grand Ligne Mission on Wednesday last. Shortly after the death of the lamented Madame Feller, it was resolved that a suitable monu-

ment should be erected to her memory. Arrangements were made for the collection of subscriptions under the auspices of a Ladies' Committee; but the French Canadian Protestants requested that the monument might be theirs, and they have succeeded in the accomplishment of the object. The monument is now erected at the head of Madame Feller's grave. It is composed of white marble,—is eleven feet high, and extremely neat and elegant. The shaft is octagon-shaped, resting on a square pedestal, the sides of which are formed into compartments for the following inscriptions in French, on the east side:—"To the memory of Henrietta Feller, born in Switzerland,—Foundress of the Grande Ligne Mission in Canada. She died March 29, 1868, aged sixty-eight years." On the north side is an inscription to the following effect:—"A tribute of gratitude and love, presented by the French Canadian, to the memory of their dear benefactress, whose Christian devotedness procured for them the knowledge of the Gospel of Jesus Christ;" on the south side, a passage of Scripture selected long ago by the happy deceased:—"As we have borne the image of the earthly, we shall also bear the image of the heavenly."

At eleven o'clock on Wednesday morning, a procession was formed from the chapel to the burial-ground, where the assembly stood around the monument, and a hymn was sung. The Rev. T. Lafleur delivered an appropriate and eloquent address, in which he expatiated on the Christian virtues of the departed, and the blessings that had followed her labors; the propriety and useful tendencies of monumental memorials; and the glorious results of faith and religious efforts, far outlasting the most durable erections got up by the hands of man, and stretching into the eternal ages. That part of the service was closed with prayer by the Rev. L. Normandeau.

The congregation then adjourned to the chapel, which was well filled. Part of 1 Cor. xv., was read by the Rev. L. Normandeau. Prayer was offered by the Rev. John Alexander. An address was delivered by the Rev. Dr. Cramp, of Acadia College, N. S. Having adverted to the faith and boldness of Madame Feller, in entering on her remarkable mission; more than thirty years ago, amid difficulties and discouragements of no ordinary character, the speaker briefly sketched the history of the mission, showing that there is abundant cause for thanksgiving to God for the success that has attended it. The words of the Apostle in 1 Cor. xv. 10, were expounded as indicating the views and feelings of the departed; and Christians were exhorted to follow her example, to sustain the mission, and to pray earnestly for the out-pouring of the Holy Spirit.

The Rev. L. Roussy followed, in a touching address, delivered under the influence of powerful emotion.

T. M. Thomson, Esq., and M. Rossier, missionary, offered some observations, and the meeting was closed by the doxology and the benediction.

We regretted to learn that the mission is laboring under pecuniary embarrassments. The Christian public, it is hoped, will respond liberally to the appeal for aid.

The Grand Ligne Mission is in great pecuniary straits at the present time. If any of our friends feel disposed to render assistance I shall be happy to receive and forward their contributions. The mission comprises nine Baptist Churches, all gathered out of the Roman Catholic population.

A Memoir of the late Madame Feller is in contemplation. It will be a very interesting volume.

The Ottawa Association held its annual meeting at St. Andrews in June last. It comprises fourteen Churches. The baptisms during the year were 176. Our denomination flourishes far more in the Province of Ontario than in that of Quebec. The City of Montreal is a gratifying exception. The Church in that city received 27 by baptism in 1862; 38 in 1863; 24 in 1864; 33 in 1865; 25 in 1866; 23 in 1867.

I purpose to leave Montreal on Saturday next, hoping to reach home on Wednesday the 16th, and to resume College duties the next day.

Yours truly,

J. M. CRAMP.

Montreal, Sept. 8, 1868.

**Christian Messenger.**

HALIFAX, SEPTEMBER 16, 1868.

**Enquiries.**

Dear Editor,—I want the following enquiries answered in your paper, viz:

1st. Is it right for a Baptist Church to receive an accusation against one of its members by a brother of the same Church, without his first taking the course laid down in the New Testament for effecting a reconciliation? And should a church thus act and legislate contrary to the evidence produced against the accused, can it be expected that he can walk in fellowship with such a Church?

2nd. Is it according to the usages of Baptist Churches to appoint a brother on a committee to effect a reconciliation between two brethren, when one of them objects to the appointment at the time? And is the Brother excusable for acting on this Committee when thus objected to, although appointed by the Church?

3rd. Is it right for a church to receive a person into its fellowship who is in hostility to some of its members, and these circumstances well known to the Church at the time?

INQUIRER.

N. S., Aug. 31st, 1868.

1st. This question is somewhat complicated. In reply we would remark that it is always right to act in accordance with our Saviour's injunctions, whether the accusation be a matter of public scandal or only one of offence between brethren. If it be a matter or which it is possible that "reconciliation" could be effected it is doubly desirable to adopt that course, before giving further publicity to the misunderstanding. To the latter part of this question we would suggest that if a member of a church believes himself unjustly treated by his brethren, his refusal to walk in fellowship with the church would not be likely to improve the case. After using all proper means to convince his brethren of their error, he can appeal to the higher court—to a just and holy God, and a loving Saviour. But he should not forsake the public assembly for worship and fellowship. Wait patiently, and God's providence and grace will, in all probability, eventually remove the darkness and difficulty surrounding it, if not in this world in that which is to come.

2nd. It would be well in all cases of difficulty, such as that referred to, to appoint brethren who would be acceptable to both of the aggrieved parties. The church should consider this in making the appointment. There might be a case, however, in which it may appear necessary to disregard the objection of one or both of the parties at variance. The objection offered might be one of the strongest reasons why such brother should be appointed. Peace should by all means be sought, but on a foundation of righteousness and truth.

3rd. No person should be received into the fellowship of a church, except by the unanimous vote of its existing members. If there be any just cause for said "hostility," whether in the candidate for membership or the existing members, it should be removed before a vote is taken on the case. The reception should be deferred for a time to allow such intercourse between the brethren as would remove the hostile feeling.

**Rev. Dr. Fyfe on Ministerial Education.**

Among the visiting brethren we had the pleasure of meeting at our recent Convention, Dr. Fyfe held a prominent place. Having for many years past been more or less familiar with his utterances through the press, we were desirous of meeting him face to face. We found him a man of a pleasant countenance and commanding presence, perfectly self-possessed, ready to give his views when asked to do so in a straightforward, manly, christian spirit. His address either in the pulpit or on the platform is dignified without being distant. We had the pleasure of hearing him preach on Lord's Day morning. His sermon was a clear, logical, earnest and affectional presentation of Gospel truth.

We are glad to find that Dr. Spurgeon has reported the speech Dr. Fyfe made at the Public Educational meeting on Tuesday evening of the Convention. He said:

I do not know the details of your wants; but a few words relative to our own condition, may be serviceable to you. We have had a good deal to contend with. Out in the West they did not believe in ministerial education. They wanted ministers who took up the Bible and preached a sermon just as their eye lighted upon a text. On one occasion, Malcom told a Dutchman, "God never made a minister." For the cry was always, for "God-made ministers." This statement caused much astonishment. But it was followed up with the common sense remark, God never made a shingle; he has made the trees from which man forms the shingles. You go into the forest to select a tree suitable for your purpose; you reject one tree because it is unsound at heart; another, because it is twisted and gnarled; but when you find a clear grained tree, you choose it and make the shingle. So in like manner, God and man make ministers.

I have told them in Canada—for they say, we want self-made men; I have told them, well, all men are self-made; the only difference is, that some have greater advantages than others for carrying forward the process of self-formation, and our Institutions of learning furnish those advantages.

We are pointed to Apostolic times for examples of untrained men. Here is a great fallacy. The Apostles sat under the best teacher for three years and a half; and, if we had the same teacher now, I would never open my lips to teach another young man. After that, they were empowered to speak with tongues, and miraculous endowments were conferred upon them. Take the apostle Paul: where did he go for three years, and for what purpose? I suppose he studied theology during that time. Sufficient attention has not been given to this

theological instruction. A young man came to Finney and said that God had impressed his mind with the conviction that it was his duty to preach the Gospel at once, without spending time in preparatory studies. But Finney assured him that God did not intend it; for if he had, he would have made him three years earlier. Our young men ought to know the word of God, and be thoroughly drilled in it. Make them read God's Book, and become better acquainted with it. Expound, explain the word of God. This is the great work we have to do. I do not believe that every man has to go through college. He may get his learning were Dr. Colver got it—at the north-east corner of a log hut; but he must have it, wherever he may get it. The work of a minister is not simply to bring a man into the church. The difficulty of his work begins there. The most difficult part of his work is to instruct the convert.

A painter first draws the outline of an intended picture in chalk, but that outline is not the picture; the greatest work has yet to be done; the sketch must be filled in before the picture is complete. So with the young convert; the minister must toil at the profile till he has brought out the full image of Christ.

This should be the aim of the minister, to bring out a full likeness of Jesus Christ. Every grace must be harmoniously developed; without benevolence, a man is a deformity, and so with every other grace of the christian character.—If a minister does not develop mind, his work is not done, and without training he cannot do this.

Great provisions have been made in Canada for education, but I have always quarrelled with one feature; while they have given millions for the education of young men, they have not given one dollar for the education of the partners of the young men—they have not provided for the education of the young women.

It was a saying of Lord Brougham, that of all the ideas a man acquires, he acquires half before he is six years old. The mother furnishes these; and if she has no clear views of truth, no sources of reflection, what will be the state of those who are entrusted to her training? Read the Bible records of the Kings of Judah. Every good king had a good mother, whose name is mentioned; but the names of the mothers of the bad kings are not recorded; the training of every bad king was defective.

But the schools which I desire for our young women, are not the finishing schools, where they learn a little drawing, acquire the art of writing billet doux, learn a few French sentences, and other equally brilliant accomplishments, and come out with what is regarded as a finished education. I speak not of these—I am no advocate of such a training; but I speak on behalf of a thoroughly good education—a mental, moral, and religious training, which can never be lost—never be forfeited.

I would express my deep feeling of interest and satisfaction at my visit here. I am glad that I came. I have been encouraged, and have been struck with the magnificent possibility that lies before you, from the number, strength, social position and evident energy of the people when drawn out. You can do anything you are determined to do for the glory of God and the good of His cause. I consider that there are others far away, who are behind you, and who want your help; and, I trust, I shall be able to carry them some impulses that will be beneficial to them.

I thank you for your personal kindness to me; for the lessons you have taught me; for the encouragement your example has afforded, and the spiritual profit I have enjoyed.

Truth the day shall win,  
To doubt would be impiety, to falter would be sin.

**Asylum for Inebriates.**

Some consideration has been given to this subject by our local legislators. The matter was brought to the attention of the House of Assembly by several petitions. A committee was appointed. On Monday of last week they presented the following as the result of their deliberations:

The Committee to whom were referred the petitions of Committee of Grand Division, Sons of Temperance,—Committee of Diocesan Church Synod,—Wesleyan Temperance Society, and others, praying for the establishment of an Asylum for Inebriates, having considered the subject are impressed with an opinion that such an institution would be of very great public utility; and they recommend that such an Asylum should be established in some convenient place as soon as it can be accomplished. It will, in the opinion of the Committee, be necessary that information should be obtained in respect of the structure, economy, management, and working of similar institutions in the United States and Canada, where the Committee are informed they are in successful operation. With a view to this object the Committee recommend that the Government take all necessary steps to obtain the necessary information, and, if necessary, appoint proper persons to visit and report upon the working of the system in the countries referred to, and to collect all the information they can, and report the same to the House at the next meeting of the Legislature.

All of which is respectfully submitted.

J. A. KIRK, Chairman.

M. I. WILKINS,

G. MURRAY,

H. BLANCHARD,

R. CHAMBERS,

Committee.

7th Sept, 1868.