

Christian Messenger.

A RELIGIOUS AND GENERAL FAMILY NEWSPAPER.

"Not slothful in business: fervent in spirit."

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Poetry.

Why dost thou wait?

Poor trembling lamb! Ah, who outside the fold
Has bid thee stand, all weary as thou art?
Dangers around thee, and the bitter cold
Creeping and gnawing to thine inmost heart;
Who bids thee wait till some mysterious feeling,
Thou knowest not what—pechance may never
know—

Shall find thee where in darkness thou art kneeling,
And fill thee with a rich and wondrous glow
Of love and faith; and change to warmth and light
The chill and darkness of thy spirit's night?

For miracles like this who bids thee wait?
Behold, "the Spirit and the Bride say, Come."
The tender Shepherd opens wide the gate,
And in his love would lead thee gently home.
Why shouldst thou wait? Long centuries ago,
Thou timid lamb, the Shepherd paid for thee.
Thou art His own. Wouldst thou His beauty know,
Nor trust the love which yet thou canst not see?
Thou hast not learned this lesson to receive,
"More blest are they who see not, yet believe."

Still dost thou wait for feeling? Dost thou say,
"Fain would I love and trust, but hope is dead;
I have no faith, and without faith who may
Rest in the blessing which is only shed
Upon the faithful? I must stand and wait."
Not so. The Shepherd does not ask of thee
Faith in thy faith, but only faith in Him;
And this he meant in saying, "Come to me."
In light or darkness seek to do His will,
And leave the work of faith to Jesus still.

Religious.

A Snake Sermon.

When I came to Washington some of the people were worse than the devil wanted them to be, for he fears reaction. I was vain of my preaching powers, but soon found that I could not affect the people as Marquis and Macurdy did. I needed conversion; so did the whole church. Other churches were ravaged, but we were frolicking, drinking, and dancing, through the week, and had very little Sunday religion. Abby Orr used to go daily to a grove near the town and pray for a revival. Others were praying, but I could not pray. Something must be done. So I concluded to preach them a snake sermon, from "O generation of vipers," etc.; described sinners as contemptible garter snakes; bold rattlesnakes, giving fair warning before they strike; poisonous copper-heads, and subtle deadly vipers, etc. To my surprise all the inhabitants of the town were the next day applying to themselves or each other some of my snakes. A prominent lawyer of the place was the viper, others the rattlesnakes, etc.—Some swore that they would run me out of town. Others took my part, heart and soul. Next Sunday the house was crowded. I preached a plain gospel sermon, which God blessed. Abby's prayers were answered; a revival came. Preach snake sermons! They will nurse you, hiss at you, but souls will be saved—*Dr. Matthew Brown.*

Pointless Sermons.

In one of his discourses, John Newton has this pithy remark: "Many sermons, ingenious in their kind, may be compared to a letter put into the post office without a direction; it is addressed to nobody, and if a hundred people were to read, it is owned by nobody, not one of them would think himself concerned in the contents." Such a sermon whatever excellencies it may have, lacks the brief requisite of a sermon. It is like a sword which has a polished blade, a jewelled hilt, and a gorgeous scabbard, but yet will not cut and, therefore, as to all real use, is no sword. The truth properly presented has an edge, it pierces to the dividing asunder of soul and spirit, and is a discerner of the thoughts and intents of the heart.

PULPIT PREPARATION.—Rev. Joseph Lyman, D. D., once said to a young minister: "You are beginning the ministry, and I want to give you one charge; always make Saturday noon your last limit for the full preparation of your Sabbath sermons. Do this that you may relax, and refresh yourself in the afternoon; have your nerves in such a state that you can sleep, and be in a proper physical condition for the labors of the pulpit."

For the Christian Messenger.

MADAME FELLER.

HER EARLY LIFE.

Henriette Feller was a native of Lausanne, Switzerland. Brought up amidst the gaities of life, she ran the round of the world's pleasures, and found them unsatisfying. Converted by the grace of God, she experienced true happiness in the exercises of religion, and spent much of her time in visiting the sick and sorrowful, and communicating to them the truths which had become so dear to her own soul. The loss of her husband and her only child deepened the conviction that it was her duty to consecrate herself to the Lord's service. Thus she wrote several years afterwards:—"Since the death of the good husband and dear child which God in his love had given me, my heart has been filled with the desire of being devoted exclusively to the service of the Lord. At first I suppressed this sentiment, which I knew was very contrary to the taste and wishes of my family; and also because I was afraid of deceiving myself in cherishing it. But after a certain time I was convinced that it was the call of God, and resisted it no longer; and during the seven or eight years which followed, I besought the Lord continually to open before me the way, and to show me what he would give me to do in his service. Quite different business occupied me during the time; nothing however could satisfy my soul but the love and service of my Saviour."

HER REMOVAL FROM SWITZERLAND.

An opening was soon presented. The Rev. H. Olivier, pastor of the church in Lausanne had resolved to engage in missionary labor, among the North American Indians. On his arrival in Canada he soon discovered that the French Canadians, who were in a deplorable state of ignorance and superstition, were uncared for by Protestants generally. He changed his plan and remained in Montreal, preaching the gospel in a small schoolhouse. Several conversions followed, and the prospect appeared so encouraging that he wrote to his friends at Lausanne, earnestly entreating them to send more labourers. Madame Feller regarded this as a call from God.—"This call," she said, "coinciding with the expectation of my faith, and the circumstances in which I was placed, and being in answer to a new testimony which I had sought of the Lord, I was convinced that it was his will that I should go to Canada, and I accordingly replied to my friends that I would go, and commenced preparations for my departure."

HER LABORS AND TRIALS.

The Rev. L. Roussey, a Swiss minister of the gospel, had also concluded to make Canada his field of effort. The two missionaries left Switzerland in August, 1835, and reached Montreal in the following October. Mr. Roussey engaged at first in school-teaching, in the neighbourhood which became afterwards the seat of the Grande Ligne Mission. Madame Feller remained in Montreal during the first winter, where she was employed in teaching the young, visiting the sick, and gaining that knowledge of French Canadian character which was indispensable to a successful prosecution of the work.

In May, 1836, Mr. Olivier and his wife returned to Switzerland, the climate of Canada proving too severe for them. Thus Madame Feller was left alone. It was a heavy trial but she was prepared for it. "I was so sure of having followed Jesus in coming to Canada," she observed, "that no human consideration could have induced me to leave. I was happier in remaining there alone with Him, than I would have been in following my best and dearest friends in returning to our native home * * * I had foreseen before leaving Switzerland the possibility of being placed in this situation. It was not under delusions that I had entered on this good career. I had sat down to count the cost before building the tower. I had measured beforehand all the difficulties of a missionary life, and I had not forgotten isolation, abandonment, poverty, even death at the hospital. I could not then hesitate a moment upon the course to pursue. I have come to this country to labour for the advancement of the kingdom of Christ; I had hoped I

could do so with my friends Olivier; but since it is not the good pleasure of my Father, I will do in my humble sphere what He may confide to my hands. When I call to mind all I have asked of the Lord, I do not wonder at being led in this path, as for a long time I have hungered and thirsted to live with Him and for Him. Oh how favourable will my position be to erucity myself, and lead me to seek the fulness of Christ, which shall realize that for which I have so much sighed!"

Having removed to the town of St. John's, Madame Feller was prevented from carrying on missionary operations there, through the opposition of the Roman Catholic priesthood. Meanwhile, Mr. Roussey had begun to preach the gospel in various places, and had thereby lost his school. Some conversions took place which encouraged the hope that there was work to be done in that district. Madame Feller removed to the Grande Ligne in October, 1836. She gave the following account of the commencement of the enterprise there:—

"Judging it would be best to associate my labours with those of brother Roussey for the advancement of the kingdom of the Lord, I visited the different places where he was received, in order to fix upon one where I might station myself. In going to Grand Ligne twice a week, I soon saw that this was my place. Several families had already abandoned Popery, and the adults as well as the children needed a school. One difficulty was the want of a place of residence; there was not a single house where I could be lodged. The family in whose house preaching had been regularly held offered me their garret, in which I had a chamber fitted up of 20 feet in length, 10 in width and 6 in height. This I divided into two apartments, that it might serve as a bed-room and school-room. The preparation of this diminutive abode was for me an act of faith. I was without the means of defraying the expense, as all that I possessed had been absorbed by the purchase of what was indispensable for keeping house on the most moderate scale, and aid upon which I had calculated failed me. But these difficulties did not arrest me in my course. I felt assured that my task was prepared at Grande Ligne, and that my Heavenly Father intended to grant me a shelter there. Unknown to any Missionary Society, sent by God alone, I waited upon Him, and according to his promise I was not confounded. I was able to pay for fitting up my garret, through a friend of the Lord and of my work, who loaned me the necessary sum."

A school for children engaged Madame Feller's attention during the day. A school for adults met in the evening. Its exercises were closed by reading the Scriptures, conversation and prayer. A number of persons, in addition to the pupils, crowded into the room and so great was the interest excited that the meetings were sometimes prolonged beyond midnight. Mr. Roussey extended his itinerant labours; Madame Feller occupied her spare hours in domestic visitation, especially among the sick; and as it was in old time, "there was no small stir about that way."

The cottage-garret was insufferably hot in the summer, and the use of a barn was obtained for the schools and the meetings.—Friends in Montreal came to the help of the missionaries, providing for them a convenient house which served for residence, for school purposes, and for public worship. God's blessing rested on the effort, and a christian church was formed in the summer of 1837. A spirit of earnest enquiry spread through the whole district.

TROUBLES AND HELP DURING THE REBELLION.

There was much suffering during the Canadian rebellion. The missionaries and those who adhered to them were compelled to seek shelter at Champlain in the State of New York, where they received most kind and hospitable treatment from Protestants of all denominations. They endured "the spoiling of their goods," and in many ways were made to pay the penalty of daring to think and act for themselves in the matter of religion; but they "rejoiced to think that they were worthy to suffer shame for his name," and they "ceased not to teach and preach Jesus Christ."

The work went on bravely. Increasing opportunities to do good disclosed new wants. The people were prepared to receive knowledge, and asked for schools;—schools required Teachers;—Teachers must be trained.—An Institution was needed by which those demands might be met. It was promptly furnished. Protestant liberality was equal to the emergency. In addition to the help afforded by friends in Montreal and other parts of Canada, the Rev. E. N. Kirk of Boston, (now Dr. Kirk,) exerted himself nobly on the occasion, and it was in fact largely through his co-operation with Madame Feller that funds for the erection were procured. A Mission House was erected—a substantial stone building—comprising within itself ample accommodation for the residence of a numerous family, together with a chapel and school-rooms, and all suitable conveniences, such as barn, stables, &c. It was publicly dedicated to the cause on the 9th of August, 1840, when Mr. Kirk preached from Matt. iv. 16.

This Mission House was the centre of this evangelical crusade against error and sin.—There, many young persons were lodged, boarded, taught, and fitted for work, as Teachers or as Colporteurs. Thence the Colporteurs and Preachers proceeded on their errands of mercy. Thither they repaired again to "rest a while" and recruit their energies. There, the church of the Grande Ligne held its regular meetings, and cultivated brotherly love and holy zeal. Messengers of kindness went from that house continually, to soothe sufferers, console the afflicted, instruct the ignorant, and institute improvements of all kinds. Over all, Madame Feller presided, exercising a mild, wise, and most effective superintendence.

ADDITIONAL LABOURERS.

The garret-school grew into a large Institution, extending its roots in every direction. At St. Pie (45 miles from Grande Ligne)—at Salem—at Roxton—at Berea—at St. Mary's and other places, the gospel was preached, and "the word of God grew and multiplied." Souls were converted; churches were formed; new labourers were raised up, among whom it is sufficient to mention Dr. Cote, and Messrs. Normandian, Lafleur, Cyr, Riendeau, Williams, Roy, (other names cannot now be recalled), by whose zealous endeavours knowledge was scattered abroad, and true godliness nurtured. "The Lord gave the word; great was the company of those that published it." Power attended the preaching of the truth. Men did not merely become Protestants; they were "turned from darkness unto light, from the power of Satan unto God." It is believed that the Grande Ligne Mission has been blessed to the conversion of at least five hundred souls. Many collateral benefits have been also enjoyed, for godliness has "promise of the life that now is," as well as of that "which is to come."

This system of religious agency was providentially placed under the management of Madame Feller. But she did not merely manage. She took deep personal interest in all the branches of the mission family, and sought to bring them to the Saviour and keep them near to him. She was praying with the pupils of the school in the chapel only one week before her funeral. Surely they will not forget that last prayer.

MADAME FELLER'S CHARACTER.

All who knew our revered friend recognized in her an admirable fitness for the work to which she was called. Her views of gospel doctrine were remarkably clear. She knew how to disentangle truth from error, to expose false refuges, rectify mistaken notions, and guard against evils incident to new positions and untried powers. And at the same time there was so much affection, such tender solicitude, such motherly care, that she won the hearts of those who felt constrained to yield to her.

The burden of the Mission rested mainly on her shoulders. She had to interfere in its temporal as well as in its spiritual affairs, and even in the minutest details. The brethren said that she was gifted with a genius for government, and they naturally and cheerfully consulted her. They had no occasion to regret it; for hers, though a vigorous rule, was a rule of love. It was a singular combination of gentleness, prudence, and strength.