

Madame Feller's influence was well nigh all-powerful. Few ventured to contradict or oppose one in whom the tenderness of woman and the firmness of man were so happily united. And then she was so lovely—so lovable—so greatly beloved. How welcome was she in all religious circles! When she visited Ladies' Associations in Boston, New York, Philadelphia, and other places to plead for the cause, she was everywhere an honored guest. The tale of the Mission, as told by her, produced wondrous effects. Neither man nor woman could refrain from responding to her appeals.

It is observable, too, that although Madame Feller occupied a somewhat anomalous position she never overstepped apostolic limits. Like Phoebe, she was a servant of the church and "a succorer of many." Like "those women who laboured" with Paul in the gospel, she was ever active in God's work. Like Priscilla, she could teach many "the way of God more perfectly." Yet she never "usurped authority" which the Master had not bestowed.

HER SICKNESS AND DEATH.

Two or three years ago she had an attack of paralysis, from which she partially recovered. When the writer saw her at Grande Ligne in the summer of 1866, she was still able to take part in the management of the affairs of the Mission, and it seemed not unlikely that she might be spared for years to come. But the Lord has taken her. Her last illness began on Wednesday, March 25th. On that day week she was buried, being mercifully spared a long and wearisome sickness.

Those who watched by her bedside observed how her mind in its unconscious wanderings, was engaged in spiritual things, and occupied by the great business of her life—"Tell my boys," she said, "to cling to Jesus:—go quickly, and tell them of Jesus." So earnest was she that she could scarcely be prevented from rising in order to deliver the message in person. "Do you think"—she said at another time—"that those last who professed faith in the Saviour are sincere?" "Are they sincere?"—she repeated—evinced, even in her expiring moments, her deep anxiety for the work. Shortly after, she quietly sunk away, and entered into rest on Lord's day morning, March 29th.

The funeral took place on Wednesday, April 1st. People flocked to it from every quarter—Catholics as well as Protestants—for all loved her. The coffin was borne into the chapel, where suitable services were celebrated, under the direction of Mr. Normandeau. An eloquent and impressive address was delivered by Mr. Lafleur. There were prayers by other brethren, including the Baptist, the Congregationalist, and the Episcopalian. When friends were taking their last look, before the coffin lid was closed, Mr. Normandeau uttered a few touching words of farewell.—(Adieu, chere amie, adieu—au revoir!—Farewell, dear friend—farewell—till we meet again!) and the sound of weeping was heard all over the place.

At the grave (the burial ground is on the Mission property), Mr. Roussy, Madame Feller's faithful associate in missionary life from the beginning, read some passages of Scripture and offered prayer, "with faltering voice."

"Blessed are the dead which die in the Lord."

J. M. CRAMP.

Acadia College, April 15th, 1868.

P. S. In Madame Feller, the Baptist Denomination has lost one of its most distinguished members. It is earnestly to be desired that means may be taken to carry on the Mission work with increasing vigour.

For the Christian Messenger.

New Brunswick Correspondence.

Sr. JOHN, April 17th, 1868.

Mr. Editor,—

Pressing duties have prevented my giving you any items from this city for some weeks, and in these days news gets so stale in a few days that it is hard to know what to write about, that will prove of sufficient interest, by the time it reaches you, to merit insertion.

The Rev. T. Harley is fairly installed into the Pastorate of Brussels Street Church, and is working very hard—too hard for his health many fear. He has a very youthful appearance in the pulpit, but has evidently had considerable experience in ministerial duties. He speaks clearly and fluently without notes, and although the short period he spent at College is apparent now and then, in the working out of some special theme, he yet takes hold of the attention of the people by his earnest manner, and a happy faculty—caught, it may be, from long intercourse with Mr. Spurgeon—of presenting every-day illustrations of the truth, and driving the

practical nail fairly home to the hearts of his listeners. He has held many meetings during the week, which have been well attended, and many are said to be under serious conviction.

The Leinster Street Church held a Tea Meeting in Smith's Hall, on Thursday evening of last week, which was a very enjoyable affair. Instead of the ordinary round of speeches, which, as a general thing, do nobody any good and leave a blank after they are over, which mars the pleasure of the whole affair, the Committee obtained the services of some good amateur singers and players, who delighted all present by the very able and pleasing manner in which they rendered a number of well selected pieces of music, under the direction of Professor Williams, which were interspersed with lively and spirited readings by Messrs. John Boyd and John March. Intervals were allowed for social converse and obtaining refreshments at a table fitted up at one end of the hall. The proceeds are to be appropriated to the Organ Fund.

Speaking of music, the Young Men's Christian Association which has had hard work to keep alive, lately gave two concerts in the Mechanics' Institute, which were probably the best ever given in this city. Ten lady and eight gentlemen amateurs rendered many very difficult and beautiful pieces in a style but rarely excelled except by professionals, and so pleased were the public that they have been requested to appear again and again, so that those who could not attend might have the pleasure, and those who were present at these might enjoy the pleasure again. The company were composed of the best voices picked from the Choirs of almost every Church in the city, and the programme so arranged as to give each one a prominent part in some one or other of the pieces.

Our people are much cast down by the untimely late of the Hon T. D'A. McGee, and whilst deep sympathy is felt for his family, and sorrow for the removal of a man so eminent as an orator, statesman, historian, and poet, curses deep and loud are called down upon the head of the fiendish assassin. On Monday last all the stores were closed for two hours, whilst flags at half mast floated from every flag staff and from all the shipping in the harbor.

Our weather has been very cold and un-Spring like to within the past few days. The St. John River is still as fast ice bound as at any time during the winter, and it is said that there are from three to four feet of snow in the woods. Lumber operations, as a general thing, have been more extensively carried on than for some years past, and it is hoped that the market will improve to enable all the extra material got out to be sold off at fair prices.

Our people are turning their attention to the construction of Composite vessels, and a gentleman is now here from Liverpool to negotiate with parties for contracts. This may give a fresh start to our shipbuilding operations, and if so, better times may be confidently looked for.

The spring trade has not yet commenced, although our merchants are receiving first instalments of New Goods. The new Customs regulations are not relished, causing, as they do considerable delay, and it is hoped a better system than the present will be speedily adopted by the Dominion Government.

Next week I hope to be able to send you another short communication.

Yours truly,

MENDIP.

For the Christian Messenger.

A Rejoinder.

DEAR BROTHER,—

Had "E. A. C." confined himself to an explanation of his meaning, or a statement of the manner in which he desired the expressions employed by him to be understood, I should have allowed his communication to pass without reply;—but when he ventures to assert that "J. M. C." has "entirely missed his mark, by not knowing, in effect, what he was opposing," I am bound to utter a word or two in self-defence.

1. I did not "take the matter at second-hand," as is insinuated, for the *Christian Visitor* was before me. That, however, was of small consequence, since the *Wesleyan* fairly copied the entire passage in question.

2. "E. A. C." wishes me to believe that when he used the phrase, "particular mode of instituting church membership," he referred to the manner in which persons are received into particular churches. I can only say, that if such was his meaning, he has failed in one essential element of good composition, viz., perspicuity. He speaks of "instituting church membership," not of admitting members; and he declares that there is no mention in scripture of any "particular mode" of doing it—that is, that

we are without direction in the matter. So I understood it. So it has been understood by every Baptist whom I have consulted. So it was understood by the *Wesleyan*, who significantly *italicised* the statement.

3. That this is *prima facie* the correct interpretation, must appear from the object and design of the writer. He is arguing that in a case of difficulty persons who are not members of a church may be placed temporarily on the record, for the purpose of settling that case. This is confessedly a novelty, and the proposition excites surprise among Baptists. But the reply is—"This, and every thing else is left to your discretion. There is no mention in Scripture of a church record. There is, in fact, no mention of 'any particular mode of instituting church membership.'" Such, I say again, is the natural and fair interpretation of the words used.

4. Nevertheless, as "E. A. C." tells me that the words "particular mode of instituting church membership," really mean, "mode of admitting members into a particular church," I am bound to accept his explanation, and so to understand that phrase in future, whenever I meet with it in his writings.

5. Whether giving the right hand of fellowship and placing the name on the record, must be considered as essential to the completion of the act of membership, may be doubted. It is a common practice for our ministers to state, on giving members the right hand of fellowship, that that does not in any sense constitute them members:—that was done at their baptism—or, in the case of those received by letter, by the vote of the church. I know a church too, in which, in the space of seventeen years, five hundred persons were received into fellowship, not one of whose names was inserted in the record. Did that omission vitiate their membership?

Yours truly,

J. M. C.

April 16, 1868.

For the Christian Messenger.

DEAR SIR,—

I think "Pen Sketches—No. 2," in the *Messenger* of April 15th, needs a little airing. "John" styles all who contribute largely to any benevolent fund, and speaks of it—"Boastful Persons." There are, I think, some exceptions.

1st. A few christians may be together conversing about the various religious objects of the day that have a claim upon our benevolence, and one may say he is particularly interested in one of them, and has given even beyond his ability for its support, without any intention of boasting. Such cases frequently occur when brethren are talking in christian confidence.

2d. At some public gathering of christians, one may arise and pledge himself for quite a large sum to a certain object, purely because his heart is glowing with love to the cause of God, or, may state that he has given a certain sum, and would like to give more—if he had the means; and—at the time—instead of boasting of what he had done, feel sad at heart to think he can do no more for so good a cause. Afterwards, in advocating its claims, he may tell others—who are able to give—what he has done to induce them to do likewise: mentioning his own interest in the object and liberality to it, with no other motive than "to provoke unto love and to good works." When persons "do anything for the weal of man"—and let it be known—it may as often be for the cause above mentioned, as from a desire to "blow a loud and long blast through a trumpet so that others may know about it lest it be lost in oblivion."

3rd. The following case will illustrate a boastful spirit:—A man bought a yoke of oxen, a few days after, the one from whom he purchased them said to him—"I sold you those oxen a great deal too cheap," he then gave him \$4 more, and afterwards told of it, adding—"You would not find many who would do it," which was equal to saying—"There are few such as I am. When those who contribute to benevolent funds tell of it in that spirit, they may truly be styled "Boastful persons."

We are commanded to "let our light shine before men." It is difficult to do this in the way of benevolence, and "let not the left hand know what the right hand doeth," or escape the censure of those who are destitute of the charity that "thinketh no evil."

JAMES.

Postage.—LETTERS to all parts of the Dominion must be prepaid by a three cent stamp, (per ½ ounce.)

NEWSPAPERS sent by other persons than the publisher, must be prepaid by a two cent stamp.

NEWSPAPERS sent from the office of publication, are charged to the person receiving them, one cent each; or, for a weekly paper

to regular subscribers five cents per quarter, to be paid by the Subscriber at the commencement of each quarter, at the post office from which it is received.

Christian Messenger.

HALIFAX, APRIL 22, 1868.

Are Christians Agents, or Instruments?

The disciples of Christ often fail to realize their real position in relation to the work to be done by the church of God in the world. It is of course most important that they should have a proper sense of their own insufficiency, and so be willing to labor on depending on the Divine blessing, but this sense of dependence need not prevent even the most humble of them from feeling that God has made them rational beings, capable of exerting an influence for good or evil on their fellowmen, for time and eternity. Such influence they must and do exert by their actions, and perhaps far more so by the spirit they cherish. It is not always that what is said by christians is the most influential on others. What they feel and how they act, is, we believe, far more efficient, and reaches further towards bringing men to reflection and conviction of sin. Perhaps the active usefulness of Christians depends in a great measure upon whether they regard themselves as mere instruments in the hands of God;—a very proper view when all the powers at command are brought into active operation—or whether they hold themselves as agents, endowed with intelligence to be always employed on behalf of their Master.

If we regard ourselves as holding the latter relation to the Saviour of men, we are then surrounded by the highest motives to diligent effort for our Friend in heaven. A trust is committed to us. Opportunities of commending him are given which will soon pass away. His service constitutes the highest employment we can have, and although others may grow weary and faint by the way, yet, if we regard ourselves as called by Him to occupy a position in which we can secure His approval, we shall not be cast down and discouraged. An Agent does not wait to be acted upon, but he seeks out modes of operating, and invents plans by which he may promote the interests of his principal. He may thus become not only a pillar to sustain what has been already built, but also a wise builder under the direction of the Great Architect, who, by such human agency, is gathering out stones from the rubbish of this world, of which to rear his temple, having the apostles and prophets for the foundation, Jesus Christ himself—the stone once rejected—being the chief corner stone.

The people of the world are waiting for such agents to act upon them. Revivals of religion arise from men, dead in trespasses and sins, being made alive unto righteousness, and awakened to a proper appreciation of what is real and eternal. Such a condition may, by the indolent, be regarded as a state of dangerous excitement; yet surely the excitement of life is to be preferred to the stagnation of death. If christians choose the latter they will doubtless soon experience it, and become as salt that has lost its savor and which is thenceforth "good for nothing."

Christians, remember we are to be agents for Christ, and servants of the living God.

The following may be taken as a commentary on the memoir on our first page, and as fruit from the seed sown by Madame Feller.—We copy it from a late issue of the *Canadian Baptist* :—

A FRENCH CANADIAN BAPTIST ASSOCIATION.—Rev. T. Riendea, of St. Marie de Monnoir, has addressed a circular through the *Messenger*, inviting all the Baptist Churches among the French-Canadians to send two or three delegates each, with the pastor, to the Grand Ligne Mission House, on the last Wednesday of June next, for the purpose of organizing themselves into an Association. The objects in view, amongst other things, are to cultivate fraternal love, unity in the faith, and missionary zeal in the churches. Two pastors have been nominated, one to deliver the Introductory Sermon, the other to prepare the Circular Letter, Letters containing statistical and other information are earnestly requested from all the churches. We heartily unite with the originators of this movement in the desire that it may largely promote the good of the young churches that may unite in it, and the work of the Lord in general.

SECRET ORGANIZATIONS are causing much mischief in the Southern States. One of these, under the barbarous name of Kux-klux-klan is spreading with great rapidity.