

churches, so long as we are scripturally careful in admitting members and in nurturing a living consistent piety within our churches, we may occasionally glory in the Lord over what He has done for us and by us, and in the confident anticipation of what He will yet do through our instrumentality; we may occasionally indulge and encourage a holy enthusiasm in expressing our gratitude and praise to God for the light and courage and success He has already given to us as a denomination, and in renewing our determination by Divine help to continue to stand by the Master in His Word. But, brethren, let us not forget that holiness of individual character and purity of church-life are necessary most successfully to sustain and defend our distinctive principles. An all-pervading spirituality, a high-toned practical godliness, self-mortifying personal consecration to Christ are at once our life and our power. Without these characteristics we are sporn of more than half our enjoyment and our strength; our influence for truth and for souls, for Jesus and humanity, well-nigh ceases, and our continued existence as a Christian denomination becomes a question of right and of fact.

(Conclusion next week.)

For the Christian Messenger.

A week at Eatonville.

Where and what is Eatonville? It is a busy, pleasant village, located among the hills of the extensive lumber-forests situated on the north shore of the Bay of Fundy. It is composed entirely of those employed by Messrs. D. R. and C. F. Eaton, of Canard, Cornwallis, in connection with their extensive lumber and ship-building business.

In winter its inhabitants number more than one hundred, and in summer the number is largely increased.

The winter is the season for felling the trees and hauling them to the mill, and, in summer, the timber, thus prepared, is manufactured into deals and ship-timber and lumber of almost every description.

An extensive steam-mill, erected in the very heart of the village, rapidly converts the rough timber into the finest of lumber. The quantity thus prepared for market, and shipped each year, is very large, amounting in the aggregate, to millions of feet. For example, in A. D. 1876, the total amount of lumber shipped was 4,125,251 feet. Beside this about 100,000 feet was used in the shippard.

A railroad of about 2½ miles in length, laid from the mill to the shore, conveys the lumber to the place of shipping; and the timber to the shippard. During the summer, when the mill is in operation, the whole village is in quick motion. Upon the railroad the horse-cars are in lively motion, thus contributing to the activity seen upon the wharf, where the lumber is piled and shipped. Last, but not least, the clang and click of the ship-builder's axe and mallet go far in adding to the interest of the busy scene.

Eatonville is a community by itself. For miles on either side there are no inhabitants. Dense forests rear their heads far above the loftiest buildings and stretch their shaggy arms away both to the right and left of the little village. Yet the inhabitants are not at all lonely. A tri-weekly mail keeps them well posted in the affairs of the great outside world; and the frequent visits of shipping supplies the community well with every needed good.

Nor is Eatonville neglected in reference to the things of religion. The Messrs. Eaton are pious men, and so have made provision that those in their employ should have the opportunity of meeting in public for the worship of God. A comfortable place of worship has been erected and in it the people assemble almost every Sabbath either to hear the word of God preached or to wait upon God in social worship.

But I have almost forgotten to mention my visit to Eatonville. Since my settlement in Parrsboro' in the autumn I had made several short visits to the place and thus had become so deeply interested in the people that I resolved to avail myself of the first opportunity and spend several days among them; that I might get more fully acquainted and also have the pleasure of calling their attention more particularly to the things of God and the soul. Accordingly, more than one week ago I came to Eatonville, and have spent the intervening time among its kind and busy people. During the day I have not only entered the village homes, but have gone into the lumber woods and seen the laborers as they lay the tall

timber prostrate upon the ground and then, by the aid of their noble teams, draw it from the "stump" to the "yard," and from the "yard" to the "pond," where it is piled in immense tiers to await the sawing season.

The men are divided into four or five different companies, each of which inhabit a "camp." These camps, however, are quite an improvement upon the little one-sided bough-bedded camps in which I passed many a cold night in the days of my boyhood and young manhood. These camps are log-sided and double roofed, with windows, stoves, and many of the other comforts and conveniences which go to make up a comfortable home.

In one of these camps—that owned and occupied by Mr. Chase, son of Rev. John Chase of Wolfville, and a school mate of former days—I had the privilege of taking dinner. And I noticed while doing so that all the men appeared to enjoy their meal, and I doubt not that the men all noticed that their visitor enjoyed his also. If Mr. Chase's camp and table and cook are a fair sample of the other camps, tables, and cooks of the lumbermen of Eatonville, I do not at all wonder at their contented and thriving condition.

The evening of each day and a portion of the Sabbath I have spent in trying to call the attention of the people to the claims of Christ and the soul, and I humbly trust that good has been done. The children of God seem to be quickened and non-professors appear to be anxious to find Christ. Quite a number—the most of them strong men—are saying, "Pray for us." Oh, may the Lord reveal Himself to every anxious soul, and awaken every careless one!

But I almost fear that my letter is already too long. If so, why just give me a gentle hint, and I'll try and be more brief in the future.

Ever yours in Christ,

J. F. KEMPTON.

For the Christian Messenger.

Rev. J. L. Keating and Berwick.

Dear Editor,—

The *Church Chronicle* of the 11th inst. contains a letter signed by "J. L. Keating, Curate in charge of the District Parish" and dated "Rectory Kentville," having reference to the state of things religiously in Berwick. In this remarkable letter occurs the following paragraph:—"It is a little village (referring to Berwick) with a population not much over a thousand souls, increasing in size, but decreasing in godliness as it grows. It has no church. The Methodists have annually a fair near the place on which occasion large numbers of girls and young men assemble to spend several days and nights together. They sleep in sheds erected among the forest trees, and John Wesley gives up praying Sunday afternoons to sell sweets and liquors and buy them. This is what the villagers call religion."

I leave my Methodist friends to deal with the slur thus thrown upon that large and respectable body of Christians.

In this "little village" the 2nd Cornwallis Baptist Church, with an honored record and a membership of 500, has its central place of worship, with the preaching of the Gospel every Lord's day morning, and other means of grace regularly enjoyed, and yet Mr. Keating tells the readers of the *Church Chronicle*, in order to excite their commiseration, that Berwick "has no church." This statement may have been made while ignorant of the facts of the case, and if so, the writer is censurable for such a hasty and incorrect remark. Or, it may be that Mr. K. looking down from the heights of "Apostolic succession" does not regard the Baptists as constituting a scriptural church. If this be the case he should study more closely and impartially the teachings of the Divine Word as well as the records of the History of the Church of Christ down through the centuries. He might thus learn the correctness of a statement published some years ago by a Committee of eminent christian men who had been appointed by the King of Holland to write a History of the Reformed Church of the Netherlands. Here is the statement of Dr. Ypeig, Prof. of Theology at Groningen, and Rev. J. J. Dermont, Chaplain to the King:—"We have now seen that the Baptists who were formerly called Anabaptists and in later times Mennonites, were the original Waldenses and who have long in the history of the church received the honor of that origin. On this account the Baptists may be considered the only Christian community

which has stood since the Apostles, and as a christian society which has preserved pure the doctrine of the gospel through all ages."

Mr. Keating might do well also to learn that on this Continent alone the Baptists number nearly two millions of communicants and are accomplishing a gigantic work in the promotion of Academic and Collegiate Education as well as in spreading the gospel at home and abroad.

With regard to Mr. Keating's assertion that Berwick is "decreasing in godliness," I need only say that while we greatly need the reviving influence of God's Spirit amongst us, my conviction is that our village compares favorably, as to morals, with any other village in Nova Scotia.

In closing I would say "the Rev. J. L. Keating, Curate, &c.," who, it seems, is hoping to gain some interest for the Church of England in this community has taken a most injudicious method to gain public favor, by thus ignoring even the existence of a church of Christ in this place inasmuch as those whom he regards as having "kept the faith at Berwick" are exceedingly few and surely need the sympathy of the larger denominations.

Yours truly,

ISA. WALLACE.

Berwick, Jan. 17, 1877.

For the Christian Messenger.

Baptist Church at Grafton.

Mr. Editor,—

You will be glad to know that a neat, commodious place of worship has been built at Grafton, West Cornwallis, and dedicated to the worship of God.

The house is 50 feet by 35 and has basement rooms covering the entire area of the building. It is a substantial structure, and neatly finished. It is heated by a furnace in the basement and lighted by a large chandelier, suspended from the centre of the ceiling.

Arrangements were made to hold the dedicatory services on Sabbath, the 14th instant. There were present Revs. Jacob Durkee, E. M. Saunders, Charles Lockhart and J. H. Robbins, Pastor.

The morning sermon was preached by Revd. E. M. Saunders from Haggai ii. 9.

"The glory of this latter house shall be greater than of the former, saith the Lord of hosts; and in this place I will give peace, saith the Lord of hosts."

Public worship was viewed in its origin, history and development.

The altar for two thousand five hundred years. The Tabernacle and its day. The temples of Solomon, Zerubbabel, and Herod; their use and time of service. Christian public worship is the perfected development. For christian worship this house was erected. Of Zerubbabel's temple, meaner in externals than Solomon's, it was said, "The glory of this latter house shall be greater than of the former."

A precious promise made by the Lord of hosts. Peace in the heart; peace with God; peace one with another.

A remarkable declaration made,— "The glory of this house shall be greater," &c.

The highest end of worship attained is glory. (a) Power exercised in faith and prayer for the salvation of sinners. (b) The power of the Spirit in subduing and regenerating souls. (c) The happiness of the worshippers. (d) The unselfish, ardent zeal of believers. (e) The manifestation of the Spirit's power in the preaching of the word, were presented as the essential elements of glory—the glory of God's house.

At half past three o'clock a sermon was preached by the Rev. Jacob A. Durkee from the text, "The Church of the living God" 1 Tim. iii. 15. It was shewn that the Church is God's true temple: "The Lord who made heaven and earth dwelleth not in temples made with hands." His people "as lively stones are built up a spiritual house." Their "bodies are temples of the Holy Ghost." The church shows the presence of the living God.

I. As it manifests the Life God.

1. In its regenerated membership. The Lord adds "daily to the Church" those "born again,—those no longer "alienated from the life of God."

2. In its living membership. Its true members continually show life, as "Christ's body," as branches of the Living Vine. This life is shown in individual and church growth. Salvation is worked out because God work-

eth within. Christ liveth in us. This life is the light of men.

3. In an eternally living membership. The Divine Architect will miss no living stone of his Temple. The life of God in the individual and the Church is eternal life. The Church should be intensely active; her members are laborers together with God.

II. The Church manifests the presence of the living God as it shows the present love of God.

1. This love is shown to it by the present working and care of God for the individual and the church.

2. This love is shown in it by the love of its members to each other and the world. This "love is of God."

III. The Church manifests now the wisdom of a living God. The wisdom of salvation by Christ is apparent in present successes of the Church. Other systems are crumbling; this temple is continually rising. Out of the materials of fallen, wilful human nature, God is erecting this wondrous building. In this complex structure, in the hewing and shaping of its many parts "all things are working together for good." The church then should follow the teachings of God and make all things according to the pattern shown in the New Testament.

IV. The Church manifests the power of the present, the living God. Its Head has received all power in heaven and in earth. The gospel is now the power of God unto salvation. Now the Christian's heart is the theatre for the display of the same glorious power that raised our Lord and set Him at the right hand of the Father in heavenly places. We go forth backed by the power of Jehovah of Hosts. Our faith should stand not in the wisdom of men but in the power of God.

It had been announced that the Rev. S. B. Kempton would preach in the evening, but the storm hindered. Rev. E. M. Saunders was lodged near the church, and consequently was the only minister present in the evening. A third sermon was preached by him. The storm and roads were bad, all day, but they grew worse as the day passed. The house was crowded in the morning, and in the afternoon and evening the congregations were, in view of the weather and roads, very large.

A temperance lecture was given by M. Saunders on Monday evening.

Subject: *The importance of decision in Temperance.*

For an hour and a half the audience listened to the unfolding of this subject.

Great credit is due to the people for their enterprise and zeal in erecting this house of worship.

The Rev. Mr. Robbins has laboured most successfully and the people regret that he is about to leave them.

M.

The Christian Messenger.

Halifax, N. S., January 24th, 1877.

ABOUT THE ENDOWMENT.

In our endeavours to promote the interests of Christ's kingdom, we often and perhaps always do better than we know. There are designs behind all our good efforts which are far beyond our ken. We are but the instruments in the Master's hand. If we attempt to do good to a child either by giving it something to relieve its necessities, or by imparting secular or divine knowledge, and this only because we wish to preserve it from the sorrow and suffering which follows from ignorance and want, we make impressions on its mind which may become lasting as eternity. Christians can only be the salt of the earth by letting their influence be felt, and by coming in contact with the people; We may do this by our own individual efforts, or by combining with others in well devised plans for effecting a beneficial influence on the community, on a larger scale than ordinary men are individually able to compass.

This principle has been put into operation in the formation and carrying forward of our Missionary operations, and especially in establishing and sustaining our Educational Institutions. Here the more far-seeing of our brethren have found they could not only exert an influence for good on the present generation, but, by appropriating their funds in the formation of an Endowment Fund might keep that influence in operation in all future time.

The late resolve to make the endeavour to increase this Fund by the addition of One Hundred Thousand Dollars was come to after earnestly considering the circumstances and necessities of the case. The position already attained by Acadia College it was considered could not be held except by

making an advance on all past progress. If we would continue in the course of our predecessors and maintain for that institution, the high character it has already secured it must be by larger provision being made for its support.

The work of raising this sum has been well begun both in Nova Scotia and New Brunswick, and it may be progressing in both provinces more than has been as yet published or made known. It rests on the hearts of some energetic brethren with much weight, and we hope they are working, though somewhat quietly. We know of no way in which sums of money may be appropriated to better purpose than in this united endeavour to promote the educational institutions of the Denomination. Every dollar contributed is so much of an advance towards the accomplishment of this noble enterprise. We are glad to see that our Presbyterian friends are at work in the same direction. They purpose raising \$100,000 for their Theological Hall and are meeting with great success. We hear of several donations of \$1000 and upwards towards this object. There may not be many of the friends of Acadia able to give a thousand dollars, but there are probably some who, if they choose to be their own executors, might give sums smaller or even larger which would soon swell the amount, and bring it up in a short time. We have reason to believe that in no institution in these provinces is the amount of work done in proportion to its means in giving higher education to students at all equal to that given in Acadia College. The Professors are all working men, and their hands should be upheld and provision made for progress and advancement. Let all who have the ability, whether it be but one dollar, or to the extent of a hundred, or even a thousand take hold and help.

Let the talents of all be employed. Those who have ten talents will be held responsible for ten, those who have but five must give account for that five. Let it be borne in mind that it was he who had only one and declined to employ and improve it that was condemned for so doing. It is consequently the one talent men who are in the greatest danger of receiving condemnation for not using that one.

"Death before Dishonour" is the exclamation of the Turkish great National Council. If these 237 great dignitaries and officials were the chosen representatives of the people, such a sentiment might have some weight. If too, they were the men to stand in the front rank of the army their cry would possibly be somewhat different. It is clearly but the cry of fanaticism to urge on their army to carnage and butchery as it has been in times past. Russia stands prepared and will not hesitate now to step forward and probably bring them to terms. "Whom the gods would destroy they first make mad." We are living in eventful times.

The good people of Leinster Street Church, St. John, have been securing for themselves the "more blessed" experience, by presenting their pastor Rev. J. D. Pope and Mrs. Pope with some beautiful articles of household furniture at a social gathering in the vestry of their church on the 9th Inst. It was a genuine surprise. We congratulate both pastor and people.

"The Presidential Muddle" is the term now applied to the election of President of the United States. It is certainly far from creditable to a great nation to have such a difficulty respecting the head executive power of a great people. We hope the question will soon be solved, and that without strife or bloodshed.

It is an important question with the people of the United States who shall be their President. But a much more important question to many parents is what their families shall read. They should see that they have a good family newspaper, coming every week to give them information of what is passing in the world, and what is the condition of people and things around them and among their fellow citizens without the danger of taking in poison at the same time.

Our list of deaths contains that of an aged lady—Mrs. George Dimock, who was within a few months of being a centenarian. Mrs. Dimock was the wife of the late Rev. George Dimock. She was a very intelligent woman, and had been for several years a teacher in Windsor previous to her marriage with Mr. Dimock.