

meetings in connection with the Presbyterian church of this place; Rev. P. Goodfellow, Pastor. God has been with us and about one hundred souls have been born into the kingdom. The utmost harmony prevails. The interest seems not to have abated in the least.

Pray that God may give us another hundred ere the good work ceases. Yours truly, J. B. McQUILLIN.

THE REVIVAL IN ANTIGONISH.—We are informed that a paragraph from one of our exchanges respecting a revival in New Glasgow was incorrect in one or two particulars. The revival referred to is in progress at Antigonish and not at New Glasgow. This revival is in many respects of a remarkable character. It commenced eight weeks ago in connection with the Baptist Church there. Meetings were held daily for five weeks, during which more than thirty found Christ, twenty-three of whom have been baptized and added to the church here. The interest continued up to the Week of Prayer, when the meetings were moved to the Presbyterian church, our building being too small to hold the congregations. For the past three weeks there have been Union meetings every day, most of the time five and six meetings a day, more than 160 have been hopefully converted. The meetings still continue in great power. Nearly the whole Protestant population of the town has been brought in, there are however, large numbers outside the village who have been prevented by the storms from attending who are beginning to come in, so that a still larger ingathering is expected.

Since the above was in type we have received the following:—

REVIVAL AT ANTIGONISH.

Dear Mr. Editor,—

The following extracts from a private letter dated Jan. 27th, 1875, received recently by me, from a good brother at Antigonish, will interest your readers, I know, and will help spread the knowledge of the loving-kindness and goodness of God. He says:—"The work of grace here is, I consider, one of the most remarkable in the history of the province. Remember the place is mostly Roman Catholic. I was counting up last evening, and of the Protestants, I only know of about forty persons in the village yet out of Christ; and some of these may be Christians. The revival continued for five weeks, wholly connected with the Baptists. On the commencement of the Week of Prayer, it was found that our house would not hold the people, on which it may be said that the Baptist Church moved down to the Presbyterian house, and for the past three weeks have known nothing but "Christ and Him crucified," during which time no less than 120 have been converted, very many of them church-members—all Presbyterians. Personally, I have spent my whole time at the work from 9 a. m. to 11 to 12 p. m. . . .

The social aspects of the place have been changed entirely. There are six prayer meetings held each day, the evening one lasting four hours at times. One hundred and fifty have found Christ since the first commencement of the revival. The work still goes on. Four at least found Christ last evening. . . . There are very many yet to come in from the country, and we look for still larger results."

Most of your readers will remember that Antigonish is the very centre of Roman Catholicism for the eastern part of this Province, whence the decrees of "Colin Francis Bishop of Arichat" and of "Joan Bishop of Titopolis" are sent forth. Here the massive "Cathedral of St. Ninian" rears its lofty head, and the College of "Saint Francis" educates priests and people into the mysteries of infallibility. May God speed the glorious cause. Yours, &c. FIDES.

GREENFIELD.—Rev. H. Achilles writes Jan. 25th, 1875.—The good work of God is still going on in Chelsea. Yesterday the 24th inst., I baptized ten happy converts and others will come forward the next opportunity.

ORDINATION AT HEBRON.

In compliance with an invitation from the Baptist Church at Hebron, an ecclesiastical Council was convened at that place on Wednesday, Jan. 27th, for the purpose of considering the expediency of ordaining Bro. R. D. Burgess, Lic., to the work of the Gospel ministry. Rev. J. A. Stabbert was chosen as

president of the Council, and the undersigned as secretary.

The following delegates from their respective churches were in attendance:—

Arcadia and Jébourg.—Rev. J. Rowe and Dea. N. Holmes. Central Yarmouth.—Rev. G. E. Day and Dea. A. Vaughan.

Deerfield.—Dea. Richard Crosby. Forest Glen.—Bro. D. C. Vickery, Lic.

Hebron.—Deacons W. R. Doty, John Rose, Stephen Patten, Wm. Durkee, Joseph Saunders, Christopher Strickland and Bro. Parker Goucher.

Lake George.—Rev. P. Murray, Dea. Wm. Patten and Bro. Harris Crosby.

Milton.—Rev. P. Gallaher, Dea. Z. Corning, with Brethren Wm. Patten and David Whitmore.

Ohio.—Rev. J. A. Stabbert with Deacons J. W. Patten and Nathan Crosby.

Temple.—Rev. W. H. Warren, Dea. J. B. Kinney and Bro. W. A. C. Randall.

The candidate having given a satisfactory statement of his religious experience, call to the ministry, and views of biblical doctrines and ordinances, it was unanimously agreed by the Council to proceed with his Ordination. The subsequent exercises were as follows:—

Ordination Sermon.—Rev. P. Gallaher.

Questions.—Rev. P. Murray.

Ordination Prayer.—Rev. J. Rowe.

Hand of Fellowship.—Rev. J. A. Stabbert.

Charge to Candidate.—Rev. W. H. Warren.

Charge to church.—Rev. G. E. Day.

Closing Prayer.—Rev. R. D. Burgess.

Bro. Burgess begins his pastoral labors under favorable auspices. The field to which he has been called is large and promising. The earnest prayer of his brethren is that his efforts to promote the Master's kingdom may be abundantly successful.

WM. H. WARREN,

Sec'y of Council.

Yarmouth, Jan. 27, 1875.

Last week in our prayer meeting (Gerrish St.) a young man arose and said,

"Brethren I need your prayers, pray for me, that I may endure to the end, for I am beset by many temptations, and need continually to watch lest I sin as do others." Referring to some remarks made as to the dangers of the sea, he said, "tonight, a scene that occurred some time since is passing so vividly before me that I feel it my duty to describe it here, especially as it illustrates the uncertainty of time and danger of delay. When engaged as a seafaring man, at one time our Atlantic voyage was almost ended, we were rapidly drawing to America's shore, and one young man especially was rejoiced, and said to me, 'If I were on shore, what a jolly time I would have, for to day I am just out of my time.' A gale was blowing then, my ship-mate was ordered aloft, and as he sprang up the rigging, the last words that reached my ears, were, 'I am just out of my time.' He had fastened the sail, and was returning, when his foot slipped, and he was gone. I saw him swiftly, helplessly, carried away, and those words sounded then, and they sound now in my ears, 'out of my time.' Think young friends, how soon you may be out of your time, and into eternity. Be ye also ready, for soon, prepared or unprepared your time may be up, and to you time may be no more. J. F. A.

Correspondence.

FROM THE BAPTIST CHURCH AT GERRISH STREET HALL.

For the Christian Messenger.

Dear Brother,—

When we wrote our last correspondence in the Messenger, we thought we would have no occasion to appeal to your columns again on this subject, but as the reputation of our dear pastor is attacked we find the following necessary:—

At a meeting of the Third Baptist Church, Gerrish street, on Friday evening 29th inst., the following resolution was unanimously passed:—

Resolved, 1st. That we repudiate the charge made against our Pastor, viz. that he was the instigator of our coming out from the North Church. This we deny, for he distinctly required of us, whether we should do so, in case he returned to England. The answer was emphatically, We shall, we feel we must for our own comfort, and believe we can thus better work for Jesus.

And 2nd. Feeling that the statements of Bro. McCully in the Christian Messenger of the 27th inst. are very unjust and unkind, we request our Pastor to please place in the hands of the Clerk of the Church, for publication, some of the letters presented by him before the North Church on his arrival in this country, knowing

that they will vindicate him from any such motives or insinuations.

Signed for and in behalf of the Third Halifax Baptist Church, Gerrish Street. T. A. COVEY, Clerk.

From Rev. C. H. Spurgeon.

NIGHTINGALE LANE, CLAPHAM, } May 17th.

I have much pleasure in commending Mr. Avery to the friends among whom he may sojourn. His character is spotless and his zeal for God most commendable. His is earnest, faithful and laborious. Any Baptist Church seeking a loving Pastor will do well to engage him.

C. H. SPURGEON, The Tabernacle, London. J. F. A.

From Rev. Robert Shindler.

SHREWSBURY, May 17, 1875.

Mr. J. F. Avery, late of Tawstock, North Devon, came to assist me upon leaving Mr. Spurgeon's College, in evangelistic work in connection with the ancient Church, at Eythorne, near Dover, of which Church I was then Pastor.

I found him very earnest and industrious, and his labours were very acceptable among the people both in and out of the pulpit. He left me after nearly two years work, to take the pastorate of the Church which he has vacated for the purpose of exercising his ministry in the land of his adoption; and I shall best show my regard for him and esteem of him by stating that I have taken considerable pains to settle him in this country, where a good sphere and stipend were open to him. I trust however, that among the Brethren and Churches of the British American Colonies he will find a suitable sphere and home; and I do hereby affectionately and earnestly commend him to those Brethren and Churches to that end, praying that the presence and blessing of the Master will accompany him, and that large and long success may be his.

ROBERT SHINDLER,

Pastor of the First Church, Shrewsbury.

P. S.—Eythorne and Shrewsbury are both strict Communion Churches. Of the former Dr. Cramp has an intimate knowledge, as he was until recently, one of the Trustees.

From the Deacons at Tawstock.

TAWSTOCK, July 6, 1875.

TO THE NORTH BAPTIST CHURCH OF NOVA SCOTIA,

Dear Brethren and Sisters in Christ,—

We commend to your Christian love and sympathy our brother and sister Mr. and Mrs. Avery; they were consistent members of the Church here for about three years, our brother also ministering the gospel among us successfully and having left behind him seals given by God to his ministry. Our earnest prayer is, that the rich blessing of the Lord may rest upon our brother's labours among you and that you may be knit together in love. Among strangers in a strange land, Dear Mr. and Mrs. Avery will need your constant and prayerful sympathy and succour, and we earnestly ask it for them, believing that you will, as they tell us you already have, abundantly manifested it toward them.

We are yours in our Lord Jesus,

Deacons of the Church at Tawstock.

Signed, G. ROBINS, W. CHAMPION, W. LAYTON.

Letter of Dismission from the North Church.

THE NORTH BAPTIST CHURCH, HALIFAX—TO ANY CHURCH OF LIKE FAITH AND ORDER.

Dear Brethren,—

This is to certify that brother Rev. J. F. Avery and Sister Avery and Maggie James, are members in good and regular standing of the North Church, and at their own request are hereby dismissed to your fellowship and communion. May they indeed prove a blessing to you and to them. It notified within three months of their acceptance with you, we shall no longer consider them under our watch-care. Otherwise this letter will be null and void.

By order in behalf of the Church,

A. W. CLARK, Church Clerk.

Halifax, Oct. 23rd, 1874.

This letter I obtained on Wednesday,

January 27th, 1875. J. F. A.

For the Christian Messenger.

THE NEW ACADEMY BUILDING

Dear Mr. Editor,—

I am sorry that the necessity exists of placing the above object so frequently before your readers. But while the Committee are in possession of only a fraction of the sum needed to carry forward the work entrusted to them, it will be necessary for them to continue their appeals. It is traditionally told of our Lord that when a boy in Joseph's carpenter shop at Nazareth, he miraculously lengthened out a bit of board, making it answer a purpose for which it had been too short. The Building Committee reverently declare themselves unable to do such exploits. They can neither miraculously multiply building materials, nor miraculously pay for them; They cannot with something less than \$2,000 erect an edifice ordinarily costing \$12,000. As much as \$2000

over and above what has already been subscribed will be required by the Committee to meet present liabilities. When these have been met, they will be in a position to go forward with the work, but hardly till then. It thus becomes a question not more to them than to the members of the Convention who appointed them, and to the denomination speaking through the Convention, whether the work shall stop at the point now reached or not. Many reasons might be given why it should, by all means, be pushed forward. It might be shown, for example, that the growth and prosperity of the College depend almost entirely upon those of the Academy, and that to hinder the welfare of the College is to hinder all those enterprises, religious and secular, which are bound up with it. It might be shown that the present supply of room in connection with the Academy is far from being sufficient to meet the demand. Several boys, sons of Baptist parents, are now attending school at Sackville, Dalhousie, and other places, not because the instruction received in these schools is superior to what may be obtained at Wolfville—it may be doubted if it equals it—but because in Wolfville the necessary accommodation is wanting. Only a few days ago certain young ladies—daughters of Baptist parents—felt themselves obliged to go to the Catholic nunnery in Halifax, because the accommodation they required could not be secured in Wolfville. Surely the Baptist denomination in these provinces, with the recollection of the great things it did when it was not half so strong numerically or financially as it is now, will not allow this state of things to continue.

The Committee desire again heartily to thank those who have already responded to their appeals. Not a few of the smallest sums contributed represent a large liberality, considering the circumstances of the donors. But they have been given cheerfully. I shall not soon forget how a dear old sister, ninety years of age, when she learned the object of my mission, lifted her voice in joyous praise for these Institutions, and gave me a dollar. I might add that many who have given have kindly promised to do more as the work progresses.

But what of the churches whose collection has not yet been received? Out of 171 churches in Nova Scotia, and 14 in P. E. Island, only 7 have yet been heard from. Shall we hear from the remaining 178? An average of only \$10 each would enable the Committee to tide over the present emergency. As the first Lord's day in January was stormy, possibly in many churches the collection was postponed. But the first Lord's day in Feb. will be in good time. Dear brethren, pastors, deacons, and others, please do not let it get the go by altogether.

Those who have not yet forwarded the amount of their subscriptions will greatly oblige by doing so at their earliest convenience.

Please allow me to correct an error in my last acknowledgements. I should have said Samuel Caldwell instead of Samuel Masters.

The following contributions have since been received:—

Table with 2 columns: Name and Amount. Total: \$1679 12

For the Committee, D. M. WELTON.

For the Christian Messenger.

Mr. Editor,—

I have hitherto refrained from answering the somewhat singular letter of "Orthodox" for two reasons. First, my name as minister of St. Andrew's Church was not mentioned; and second, because a rule to which I almost always adhere, viz: to take no notice of anonymous letters whether public or private. But on behalf of my Elders who have been traduced by "Orthodox" I feel that I cannot keep silent on this occasion.

As far as my Elders and I are concerned we are blameless; for the Professor in question is a Licentiate of the Church, and while he remains such the Pulpit of St. Andrew's must remain open to him. This fact "Orthodox" ought to have known.

What the Professor's doctrine was to be, when he was invited by me to preach, what his sermon, what his text, what his phraseology, I never thought of asking. Nevertheless I take all the responsibility of the matter as I did not consult my

Elders upon it, and I have not the slightest doubt one and all of them would have been very glad that the much abused Professor should be solicited to supply my place during my absence from town. They are therefore blameless, and having taken all the transaction into my own hands, as I did, I feel bound to declare them such; and so the strictures of "Orthodox" are as uncalled for as they were unkind.

As to the doctrine preached. See the Christian Messenger, Jan. 27—page 26th.

Now, Sir,—is "Orthodox" what he says himself? He is not so in his dates; for he states that it was on Sunday the 19th, that the "learned Professor" preached in St. Andrew's. I find by reference to my diary that the 19th was a Tuesday and that the Sunday in question was the 17th! Does "Orthodox" mean that the Lord's Day is to be changed from the first to the third day of the week? If so, and if he is to be permitted to ventilate his opinions by means of the Messenger, I shall be compelled to warn the public against the admission of such a paper to their houses. Nor is he any more "Orthodox" in his phraseology than in his dates. We who are really orthodox in all things, never speak of "gatherings" in our Churches on the Lord's Day for public worship. We speak, as you know, of congregations. And again "Orthodox" is strangely heterodox in his statements. He says "I do not propose (of course he means "purpose") to criticise the learned Professor's theology"—and then without a single note of warning accuses the Professor in question, of denying, on a particular Sunday, in a particular Church, the doctrine of the eternal punishment of the finally impenitent! If that is not "to criticise the learned Professor's theology" I do not understand English.

In conclusion, why connect, as "Orthodox" has done, the Professor's Theology with Dalhousie College. One would think from the tone of fear and trembling with which the letter of "Orthodox" is filled that Dalhousie was a Denominational and Theological Institution. It is not the former as no Denomination either has nor seeks control over it. It is not the latter as no Theology is taught within it. Therefore what difference does it make what a Professor's Theological opinions are so long as he is highly qualified to teach the branch or branches entrusted to him? That the Dalhousie Professors, one and all, are able to do this, and that the Institution is meeting the requirements of the country and yearly securing and retaining the confidence of the community, witness the yearly increasing number of students of all creeds and from all parts of the country who seek the learning and training which it has to impart.

I am your obedient servant, JOHN CAMPBELL, Minister of St. Andrew's.

Th. Manse, Halifax, Jan. 28, 1875.

For the Christian Messenger.

Mr. Editor,—

I observe that the "Criticised Professor" who lately preached at St. Andrew's, denies the statement that he taught the doctrine of the eternal punishment of the finally impenitent, or that of "Universal Salvation."

Professors are sometimes very critical—perhaps he excepts to the phraseology and the word "taught." But as he seems disposed to defend his teaching, is he willing to forward to your office the manuscript sermon he read?

This same Professor, preached, it seems, on last Sunday morning, in the "Church of the Redeemer"—otherwise the UNIVERSALIST Church, taking for his text, "whosoever calleth his brother a fool, is in danger of hell fire." Did he then preach and teach, with a number of Dalhousie Students for hearers—that "HELL FIRE" was merely a "Jewish phrase" and of very harmless import, &c., &c. Or what otherwise? One's own ears are not always to be trusted, and so I prefer that the learned Professor with his classes of admiring lads should "rise and explain" again.

ORTHODOX.

The novelty of a female preacher occupying a Presbyterian pulpit was presented to the people of Belfast, Ireland, a short time since. None but those of her own sex were however, admitted to hear her. The church was packed, and the preacher, an old lady with gray hair, who appeared in the pulpit attired in a plain black silk dress, with a white scarf thrown around her shoulders, and a small white cap on her head, is reported to have spoken with remarkable ability, without the slightest effort, quietly and calmly, yet so as to be distinctly heard in the remotest corner of the large church. The address which she gave also was admirable, thoroughly wise, Scriptural, and practical.