

grating bird finds a South to match it, an air sound to match it, a fin water to match it. We walk directly out upon this, universal organic possession of man and infer the existence of the other side of it. The poor bee throws out its antennae and touches things near it, and Conscience throws out her antennae and touches things behind the evil. Conscience makes cowards of us all, not on account of anything this side the veil, but of something on the other side. But when Conscience makes cowards of us all, is it merely of some arrangement of the molecular atoms in the universe, merely of some shiver of the ultimate particles of this inert stuff that we call matter, merely of a Somewhat, or is it of a Someone that Conscience makes us afraid? I have yet to find a materialistic philosopher who does not admit that this forbidding organic instinct is human. This is the way Conscience is made; and I undertake to say that it is not bunglingly and mendaciously made.

For the Christian Messenger.

#### Endowment Agency Revival.

Dear Editor,—

I have about completed my Endowment campaign in Colchester Co., with results on the whole quite satisfactory. Truro is likely to do nobly. Two brethren, Wm. Cummings and Isaac Blair, give each \$500. Smaller subscriptions have been added swelling the Truro list to \$1460. As several persons who will likely do generously were from home during my canvass, I am sanguine in the expectation that Truro will foot up \$2000. The other portions of the County give \$838. So that the total for Colchester Co. will be nearly \$3000. I hope to be able to forward a detailed statement soon.

My visit to the various small churches in the County was deeply interesting to me, although my spirit was often greatly distressed in view of the wavering and scattered condition of several of these churches. Upper and Lower Stewiacke are destitute of pastoral care and much need a good minister. They are deserving. Upper Stewiacke has given to the denomination a number of faithful pastors. They are much weakened by removals and deaths. The twenty remaining members offer \$300 annually toward the support of a pastor—an average of \$15 for each member. They responded liberally to my appeal for the College. The call for immediate aid for these churches is most imperative.

Onslow did less than we had hoped, owing to the debt on the new meeting-house and parsonage. The recent removal of their esteemed pastor, Bro. March, has had a depressing influence on the brethren.

At Five Islands I yielded to the earnest solicitude of the pastor and people, and lingered for a week in special efforts for the revival of God's work. A great blessing followed. Many were saved and many are anxious enquirers. It was my privilege, at the request of the pastor, to baptize 16 persons there. Nine of those baptised are heads of families among whom are Brother Noah Bentley and son. A very promising class of young men and women were also brought in. Brother Freeman has probably gone to assist Brother Ingram to carry forward the gracious work, and I trust your readers may soon hear further cheering news from that quarter.

In your issue of the 14th inst. containing my statement of work done in Cumberland Co., there occurred a typographical error. My manuscript said "John D. Davison and sons \$80.00," instead of \$8.00 as you give it. Bro's. Davison owns the splendid "Southampton Cloth Mills" and are doing a large business. They are making excellent cloth and are deserving of large patronage.

Yours truly,  
ISA. WALLACE.

Upper Rawdon, Nov. 24, 1877.

For the Christian Messenger.

#### Indian Famine Building Fund.

|                                                              |         |
|--------------------------------------------------------------|---------|
| Amt. acknowledged Nov. 21.....                               | \$45.00 |
| Anne.....                                                    | 5.00    |
| W. C. Bill, Esq., Billtown.....                              | 5.00    |
| Baptist Church, Hebron, Yarmouth.                            | 13.60   |
| Baptist Church, Granville Street, Halifax.....               | 26.21   |
| Baptist Church, Wolfville, viz.:                             |         |
| Collection.....                                              | \$ 9.00 |
| Do. Thanksgiving Day.....                                    | 16.28   |
| Do. Female Seminary.....                                     | 4.25    |
|                                                              | 29.53   |
| Mrs. W. H. De Wolfe, Wolfville....                           | 3.00    |
| Mrs. D. F. Higgins.....                                      | 2.00    |
| Baptist Church, Dundas and Grand River, P. E. I., Collection |         |
| Thanksgiving Day.....                                        | 11.00   |
| Baptist Church, Tryon, P. E. I.,                             |         |

Collection, Thanksgiving Day... 10.50  
Rev. I. J. Skinner, Chester, Col... 5.18

\$156 02

J. M. CRAMP.

One of Missionaries of the A. B. C. F. M. gives an affecting account of the effects of the famine in his district (the Madura Mission). The cholera is "carrying off multitudes." Articles of diet are doubled in price. One scene is thus described by him:—"One young man, of the same caste as the head man, was lying down, too weak from hunger to get up. In another house, a man, otherwise well, and strong to labor, from hunger was lying on his back insensible, with limbs extended, as if near to death. A little distance off, his wife was lying in a half conscious state, while an infant was trying to extract nourishment from the mother's breast, and an older child was lying nearly in the same condition as the mother. In other houses near, I saw at least half a dozen women and children lying in a like condition. From a part of the village which I did not enter. Many men, women and children came to me in the most wretched condition imaginable, many of whom must die if help is not given soon."

"The government and its officers are striving hard to save the lives of the people, and deserve our warm sympathy, but they have terrible difficulties to contend with."—(Missionary Herald, December.)

#### The Christian Messenger.

Halifax, N. S., December 5th, 1877.

#### CHRONOLOGY OF THE WEEK.

|                                      |      |
|--------------------------------------|------|
| Nov. 28. Death of John Elwes, Miser. | 1789 |
| " Death of Marshal South.            | 1850 |
| " 27. The "Great Storm" began.       | 1703 |
| " 28. Death of Washington Irving.    | 1859 |
| " Death of Baron Bunsen.             | 1860 |
| " 29. Death of Cardinal Wolsey.      | 1530 |
| " Death of Brian Walton.             | 1661 |
| " 30. Death of John Selden.          | 1654 |
| Dec. 1. Death of Pope Leo X.         | 1521 |
| " Death of Ecolampadius, Reformer.   | 1531 |
| " Death of Dr. Birkbeck.             | 1841 |
| " 2. Death of Xayier.                | 1552 |
| " Battle of Austerlitz.              | 1805 |
| " Mechanics Inst. founded.           | 1824 |

The *Helping Hand* for November has an interesting account of the designation of Miss A. S. A. Norwood, formerly of Berwick, Cornwallis to mission work in China. The meeting was held on the 30th ult. at Burlington, Iowa, in connection with the farewell service to Rev. Dr. Ashmore and family with whom Miss Norwood goes to China.

After remarks by Dr. Ashmore and son, and Mrs. Scott, of Assam, upon the general work, Miss Hattie Newman, on behalf of the Woman's Missionary Circle of the first Baptist Church, read an appropriate address, presenting Miss Norwood to the Woman's Missionary Society of the West, under whose auspices she goes to Swatow. Mrs. Robert Harris, of Chicago, President of the Society, in a most touching response accepted the candidate, and the responsibilities which come with the gift.

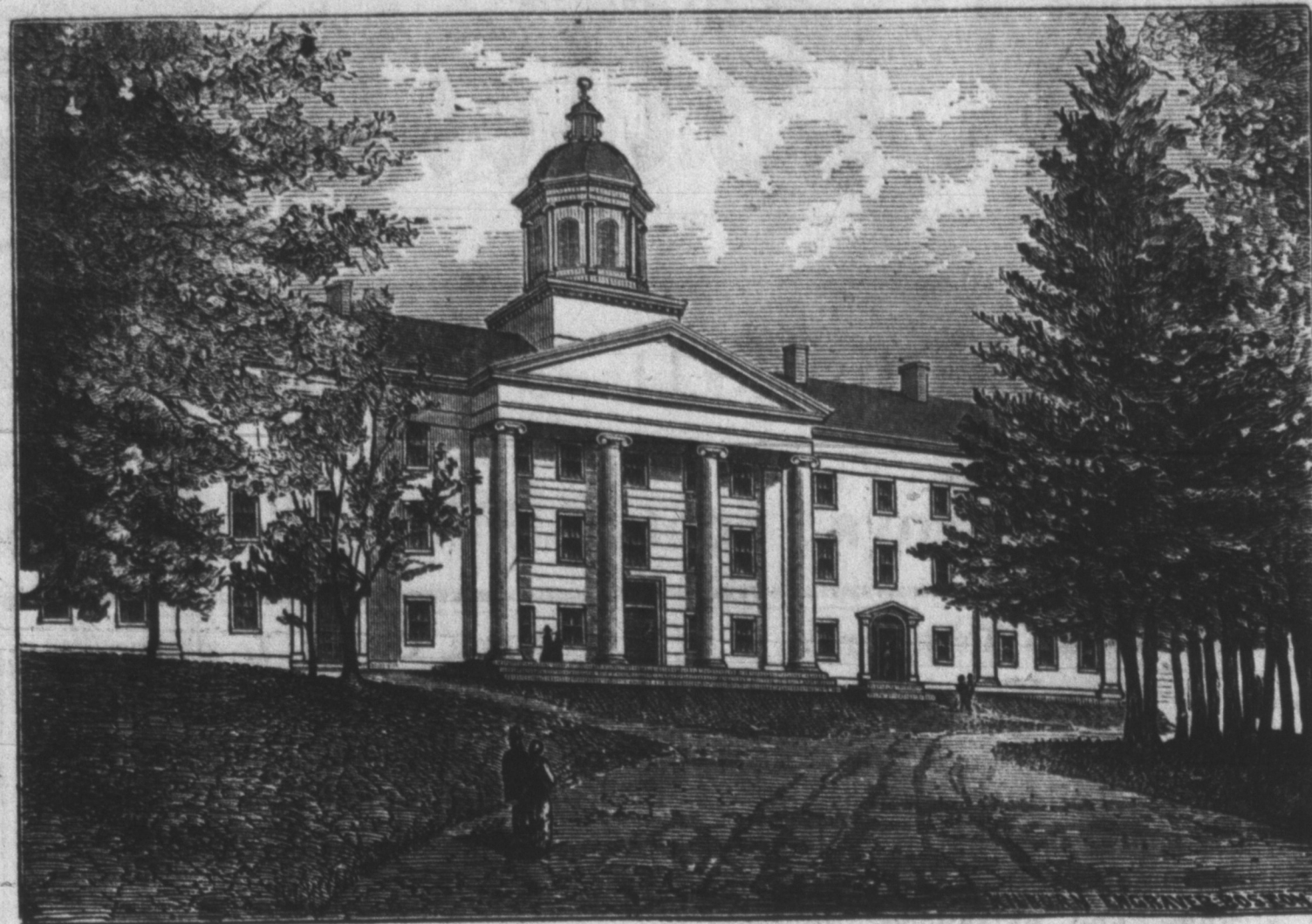
Mrs. Ashmore then welcomed Miss Norwood to her home, and to the work in which they would be co-laborers, saying they would share with each other the burdens and pleasure of toil. Miss Annie Taylor, on behalf of the Mission Band of which Miss Norwood had been the leader and teacher, then stepped to the platform, and in a child-like and prettily delivered address, bade Miss Norwood farewell, and in behalf of the Band presented her an elegant volume, entitled "Lives of the Poets." Mrs. Dr. Michell, of Chicago, followed, giving a brief account of the origin and work of the Woman's Society, and renewing the pledges of maintenance to Miss Norwood.

Professor Wortman, of the Burlington Collegiate Institute, of which Miss Norwood has been for five years an honoured preceptress, followed. He paid a deserved tribute to her devotion to the cause of education, and congratulated her that she was now to devote her energies to the noble work,—the Christian education of the women of China.

On behalf of the church, Mr. Hopper spoke, alluding to his early acquaintance with Miss Norwood as a member of his church in an Eastern land, and of her constant faithfulness and zeal in every duty to which she had been called. He bade her farewell, congratulating her upon the higher service to which she had been called, and congratulating the Society upon the character of the laborer who had been added to their numbers.

Then Miss Norwood took her place upon the platform. With tear-dimmed eyes, yet with an expression of holy joy upon her countenance, in a few sentences she spoke her farewell to one and another of the circles and societies, the church and the mission band. The congregation then united in a parting hymn, and Dr. Ashmore pronounced the benediction.

## ACADIA COLLEGE BUILDING, NOW BURNT.



### SAD CALAMITY—ACADIA COLLEGE TOTALLY DESTROYED BY FIRE.

We were informed by telegram on Monday morning of this fearful conflagration, but were left in suspense till the evening, as to the details and other circumstances in relation thereto. Rev. Dr. Sawyer, the President, informs us that on "Sunday evening soon after 6 o'clock, the fire was discovered in the middle section of the West end near the roof and spread so rapidly that there was but a short time to save anything. The wind was in a favorable direction, so that the Boarding House adjoining was saved by prompt and fatiguing labors. Most of the College Library was carried out of the building, but in a damaged condition. The valuable Museum is a total loss. The articles in the Scientific Rooms on the first floor were nearly all saved. The fire spread so rapidly that several of the students who had rooms in the Building were unable to reach them, and lost all they had. After a moment's confusion, the forces on the ground were divided into sections for special work, and all was done that was possible to remove and protect property.

This is a fearful blow. What our plans will be we cannot report this morning. But we shall trust in the Lord, and expect the sympathy of the friends of Acadia, and carry along our work by some means."

Some further particulars we get from Dr. Cramp. After giving a general account of the fire, he says:

The College, which was fiercely burning in two hours was in ruins. The Female Seminary was saved by spreading of carpets, blankets, etc., kept constantly wet by the application of water. The books in the College Library were to a considerable extent saved, but the Museum was consumed—an irreparable loss!

Dr. Sawyer's furniture and effects were partially saved. The entire College Building is now a heap of ruins.

The new Academy Building was not near enough to be affected by the disaster.

The contents of the Museum, by far the most valuable part of the property, were uninsured. You can easily imagine the trouble and confusion that will be occasioned, the breaking up of classes, etc.

The Baptists will have plenty of work in hand now! They will be carried through—we may be assured, as Luther used to say, when fresh trials arose—"Let us sing the 46th Psalm!"

We have obtained the above cut representing the building which has been burned. Its fine proportions as it stood there last week are now but a heap of blackened ruins. We are glad to be able to present the above representation of it, as it was, to our readers, so that the associations connected with the spot may still have something visible on which its hundreds of friends may look as they think of what has been accomplished there in the past.

There seems to be no way of accounting for the origin of the fire. It is supposed to have been from a defective flue. The students were not in their rooms, but at tea, when the alarm first sounded. We are glad to learn that the fine oil paintings of the venerable men who have been styled the Baptist fathers were saved, together with a portion of the valuable library although of course greatly damaged.

To the Professors also who will be so much disturbed in their work, and the students, who have been deprived of personal property and the accommodations provided for them, we offer our condolence, and trust that they will be able to say, as in all other mysterious providences: It is the Lord: let him do as it seemeth unto him good.

We learn that the young ladies, who were so unceremoniously turned out of their boarding-house, fearing that from its proximity to the College—about forty feet—it might not be saved, were taken into the houses of friends in the village. One writes, "We have four with us, and the rest are with other friends."

The Insurance on the building, we understand, is about \$9,000; less than half its value, and on the library, &c., about \$6,000. The Museum, itself, was valued at about \$8,000, but of course its contents cannot be fully estimated or ever replaced.

The Academy will, we believe, proceed with its work at once, but the College classes will be suspended for a short time till arrangements can be made for temporary accommodation.

The Governors of the College are moving promptly. See under "Notices."

The writer of the following review will accept our thanks for this kind notice of our friend Dr. Dawson's book for our pages. We give it a place just here as it is about what we would ourselves like to say—after reading Judge Marshall's critique, and noticing it; if we had the book at hand:

THE ORIGIN OF THE WORLD, ACCORDING TO REVELATION AND SCIENCE. BY J. W. DAWSON, LL.D., W. R. S., F. G. S., &c., &c., PRINCIPAL OF MCGILL UNIVERSITY, MONTREAL, pp. 434.

The sect of the Atheists appears to be increasing in number, some are practical Atheists, who, though they do not acknowledge God in their lives, and pay no regard to his authority or his will, would hesitate to follow the example of the "fool" of Palestine, who "said in his heart, there is no God"; and even he feared to express in words the thoughts that prevailed within him. Others say that they have reasoned it out; and that after examining all the evidence adduced, and testing the theories of the philosophers, they have come to the conclusion that Topsy was right when she said, in reply to the question, "Do you know who made you?"—"Nobody, as I know, on—I spect I grow'd." But they contradict human nature. They should read Cicero "De Natura Deorum."

With some, Force is God; with some, Evolution. Certain heathen cosmogonies propounded the egg-theory—every thing was produced from an egg. But how did the egg come into being? Who made the egg? Thus they stumbled:—and why? for want of proof? Oh no! But "they did not like to retain God in their knowledge." Infidelity springs up in the heart. "They did not like."

Scientists are very apt to be affected by a disease to which men of thought are especially liable. Call it weakness—call it vice—describe it how you may—an old Saxon word expresses it most emphatically. It is pride. They are the wise of this world—and none are wise but they. They look down upon their fellows. They regard religious men with contempt. They scorn to be humble. They mistake theories for facts, and treat them accordingly. They take for granted, as sure truths, the wild guesses of embryonic philosophers, and treat modest inquirers with superciliousness characteristic of the ignorant and the audacious.

But there are honest inquirers yet in the world—men who "seize upon truth where'er 'tis found"—and spend their lives in obtaining answers to Pilate's question ("What is truth?") on all subjects. They are meek men, and they cherish lowliness. They reverence God. They read with profound humility his two great books, creation, and the Bible. They do not venture to criticise, or to pass judgement on the words of the All-Wise. They believe, The Apostle Paul was at the highest point of the sublimity in which he dwelt when he exclaimed, amid the roaring of the storm and the rushing of the waves, "I BELIEVE GOD" (Acts xxvii. 25.)

Some observations on this subject by the late Dr. James Hamilton, of London, may appropriately find a place here:—"While Science is fatal to superstition, it is fortification to a true scriptural faith. The Bible is the bravest of books. Coming from God, and conscious of nothing but God's truth, it awaits the progress of knowledge; with calm security it watches the antiquary ransacking among classic ruins, and rejoices in every medal he discovers and every inscription he deciphers; for from that rusty coin or corroded marble it expects nothing but confirmation of its own veracity. In the unlocking of an Egyptian hieroglyphic, on the unearthing of some implement, it hails the resurrection of so many witnesses; and with sparkling elation it follows the botanist as he scales Mount Lebanon, or the zoologist as he makes acquaintance with the beasts of the Syrian desert; or the traveller as he stumbles on a long-lost Petra or Nineveh or Babylon. And from the march of time it fears no evil, but calmly abides the fulfilment of those prophecies and the forthcoming of those events with whose predicted story inspiration has already inscribed its page. It is not light but darkness that the Bible deprecates, and if men of piety were also men of science, and if men of science were also men of piety, the Scriptures, there would be more faith on the earth, and also more philosophy."

The work now before us can scarcely be called new. It is rather an enlarged and improved edition of "Archæia," a volume published about seventeen years ago. Dr. Dawson has been a careful observer of the progress of knowledge during that time, and he has given us in this book the results of his observations.

Dr. Dawson is a Christian. Dr. Dawson is also a geologist—a Christian geologist, and a geological Christian. He is not afraid to meet scientific men on their own ground and accompany them in their researches, in which he is not unfrequently a leader. He believes that "the heavens declare the glory of God," that "the firmament sheweth his handy work," and that the rocks sound his praise; and he teaches, distinctly and fully, how the origin of the world is accounted for "both by 'revelation' and by 'science.'" There is a devoutness in his style and manner which is the fruit of faith. We will give a specimen or two:

"The same old book which carries back our view to these ancient conditions of our planet which preceded not only the Creation of man but the earliest period of which Science has cognizance, likewise carries our minds forward into the farthest depths of futurity, and shows that all present things must pass away. It reveals to us a new heaven and a new earth which are to replace those now existing; when the Eternal Son of God, the manifestation of the Father equally in Creation and Redemption shall come forth conquering and to conquer, and shall sweep away into utter extinction all the blood-stained tyrannies of the present earth, even as he has swept away the brute dynasties of the pre-Adamite world, and shall establish a reign of peace and love and holiness which shall never pass away: when the purified sons of Adam rejoicing in immortal youth and happiness shall be able to look back with enlarged understandings and grateful hearts on the whole history of creation and redemption, and shall join their angelic brethren in the final unending repetition of the hymn of praise with which the heavenly hosts greeted the birth of our planet. May God in His mercy grant that he who writes, and those who read, may stand in their lot at the end of the days and enjoy the full fruition of these glorious prospects!"

Again, "How much of positive pleasure does the man lose who passes through life absorbed with its wants and artificialities, and regarding with 'brute unconscious gaze' the grand revelations of a higher intelligence in the outer world. It is only in an approximation through our Divine Redeemer to the moral likeness to God that we can be truly happy; but of the subsidiary pleasures which we are here permitted to enjoy, the contemplation of nature is one of the best and purest. It was the pleasure, the show, the spectacle pre-