

from week to week, preaching the word, and taking nothing," p. 360.

The following account of a native assistant will be perused, we doubt not, with great interest:—

"On Mr. Burns' first visit to Pechua he found among the foremost and most interesting of his hearers, a youth of about eighteen or twenty, called Si-boo. Of stature rather under the average of his countrymen, with an eye and countenance more open than usual, and a free and confiding manner, he soon attracted the attention of our missionary. His position in life was above the class of common mechanics, and his education rather good for his position. His occupation was to carve small idols in wood for the houses of his idolatrous countrymen, of every variety of style and workmanship, some plain and cheap, and some of the most elaborate and costly description.

"Had Si-boo been of the spirit of Demetrius, he would have opposed and persecuted Mr. Burns, for bringing his craft into danger. But instead of that he manifested a spirit of earnest, truthful inquiry, although that inquiry was one in which all the prepossessions and prejudices, and passions of mind and heart were against the truth—an inquiry in which all the influence of friends, and all his prospects in life, were cast into the wrong balance. By the grace of God he made a solemn inquiry with such simplicity and sincerity, that it soon led to an entire conviction of the truth of our religion, and that to a decided profession of his faith at all hazards; and these hazards, in such a place as Pechua were neither few or small—far greater than Amoy, where the presence of a large body of converts, and a considerable English community, and a British flag, might seem to hold out a prospect of both protection and support in time of need, though such protection and temporal aid have never been relied on by even our Amoy converts, still less encouraged.

"One of the first sacrifices to which Si-boo was called was a great one. His trade of idol carver must be given up, and with that his only means of support; and that means both respectable and lucrative to a skilful hand like him. But to his credit he did not hesitate. He at once threw it up, and cast himself on the providence of God, and neither asked nor received any assistance from the missionary, but at once set himself to turn his skill as a carver in a new and legitimate direction. He became a carver of beads for bracelets and other ornaments, and was soon able to support himself and assist his mother in this way. One advantage of this new trade was, that it was portable. With a few small knives and a handful of olive-stones he could prosecute his work whenever he liked to take his seat, and he frequently took advantage of this to prosecute his Master's work, while he was diligent in his own. Sometimes he would take his seat in the 'Good News Boat,' when away on some evangelistic enterprise; and while we were slowly rowing up some river or creek, or scudding away before a favorable wind to some distant port, Si-boo would be busy at work on his beads; but as soon as we reached our destination, the beads and tools were thrust into his pouch, and with his Bible and a few tracts in his hand he was off to read or talk to the people, and leave his silent messengers behind him. In this way our church had the benefit of many a useful evangelist, free of all charge on her fund; for Si-boo was far from being the only one who gave hours and often days of gratuitous service. Some of the same occupation as himself employed their time in the same way," pp 411—413.

Mr. Burns was willing to become "all things to all men," that he might "save some." He adopted the Chinese costume, hoping thereby to conciliate the people. But it did not save him from the thieves, who more than once stripped him of everything but the clothes he wore; nor did it protect him from annoyances which men "dressed in a little brief authority" are well pleased to inflict.

"When he was arrested in August, 1856, and brought before the chief magistrate of the Chaou-chow department, the magistrate required him to go down on both knees to be examined, as is the practice in China, Mr. B. very firmly but respectfully refused, saying that he would go down on one knee, as he would do to his sovereign, Queen Victoria; but that he would only go down on both knees to the King of kings. The magistrate was struck by this answer, solemnly and respectfully uttered, and allowed the missionary to be examined on one knee," p. 461.

Mr. Burns died at Nienchwang, April 4, 1868, after a lingering illness of three

months, in the tranquil enjoyment of gospel peace and comfort.

The volume before us deserves a place in every minister's library. The missionary's brother has raised an imperishable monument to his memory.

William Chambers Burns was a great man—great in goodness. One of his colleagues at Amoy, Rev. C. Douglas, observes that he was "a man whose atmosphere was prayer, and whose daily food was Scripture." "Know him, sir!" said one who was asked whether he knew a brother missionary whose name was William Burns—"all China knows him! He is the holiest man alive!"

If all Christian ministers possessed "like precious faith" with him—and exemplified similar fervour, self-denial, and zeal, the church would enjoy a present millennium. C.

Christian Messenger.

HALIFAX, APRIL 20, 1870.

We commend the following brief communication from Rev. Dr. Sawyer to the serious consideration of the brethren:

Mr. Editor,—

Allow me to say to the friends of the College, through the *Messenger*, that the hope which we had at the Convention, that Rev. J. E. Balcom would undertake an agency for the Governors during the last half of the year, is not likely to be realized. Mr. Balcom finds it difficult to obtain a release from his church and arrange his affairs, so as to commence the work before the close of this Collegiate year. The Governors will not now be able to make any other arrangements for raising funds to meet current expenses, and our dependence must be on the Circulars which have already been sent among the churches. Will not every one who receives a Circular make an effort to obtain from his church such contribution as they may be able to give? If all co-operate the work will be light, and we can have the pleasure of meeting at the Convention with the accounts of the year balanced. I hope that desirable condition of affairs will not be prevented by any church refusing to respond to the appeal. The expectation now is that Mr. Balcom will enter on an agency for the Governors next year.

A. W. SAWYER.

April 30, 1870.

We are glad to find the President of Acadia College calling attention to this matter in good time.

It will be much regretted that our worthy brother Rev. J. E. Balcom, is unable to realize the hopes he cherished last year. The death of Mrs. Balcom has probably had something to do with this decision.

The services that are now being performed in Acadia College, are, we believe greater than in any other similar institution for the same amount of money.

The President and Professors are we believe all working with much assiduity, and the Rev. Dr. Cramp since his retirement from the Presidency still continues to labor there. These things should stimulate its supporters to greater activity and benevolence in sustaining it.

Some of the churches do perhaps make respectable annual contributions to the College Funds, but a large number of them, who are no less able, send to the Treasurer nothing, or next to nothing, from year to year, and it would not be surprising if the Governors should feel discouraged occasionally. This deficiency may arise from want of appreciation of higher education, but we believe it more frequently arises from the matter not being properly considered by the ministers and members of said churches.

Christianity demands of those who partake of its blessings that they should listen to the voice of the Master, when he says, "Go ye into all the world and preach the gospel to every creature." By contributing to the support of the College, we are doing this, indirectly, but no less surely than by directly contributing to Foreign Missions; for we have no other means of offering the required educational advantages, to those who are called to the work of the Christian ministry. The future well-being and progress of the Churches at home, as well as the work in foreign lands, therefore must be largely affected by the interest taken in sustaining Acadia College.

We do not believe that education will, in any sense, make a minister, but we believe that the ministers of Christ should be well instructed men, now, no less than they were when Christ himself went in and out among his disciples for three years, beginning from the baptism of John unto that same day that he was taken up from them.

Patriotism and Philanthropy alone have been sufficient to induce many men to sustain educational institutions. Men of no religion seeing the benefits of higher education to their country and to the world,

have spent their hundreds and thousands of dollars, to enlarge and extend these advantages. To such men we do not now appeal. We speak to Christians. The Christian man we hold far transcends the mere philanthropist or patriot in the loftiness of his aims and motives, and should not be outdone by those who do not regulate their actions from love to Him, who though he was rich yet for their sakes became poor, that through his poverty they might be rich. There is an essential difference between these two classes.

Not many of our readers perhaps could conveniently appropriate either thousands or hundreds of dollars to this object; but many might rejoice in being able to contribute of their twenties, tens, or five dollars, and many more of much smaller sums; and these combined would we believe place the governors in a position that they would not suffer the inconvenience they too often feel in the work entrusted to them.

Again we ask that this matter may be fully and fairly presented to the churches, if that be done, and we believe that without its being made a burthen upon any individual it will be found that a hearty response would yield all that is needed.

The late disaster on the Chinese coast, in which the British man-of-war steamer *Bombay* came into collision with and sunk the United States steamer *Oneida*, has been made the occasion of no small amount of bad feeling in the neighbouring republic. Some parties have sought to fasten the blame on Captain Eyre, and denounce him in the most unmeasured terms. We are glad to see that a letter from an officer high in the United States Navy, in our contemporary the *Watchman & Reflector* gives a more sensible view of the affair, and shows that the parties are to whom the blame belongs for so terrible a loss of life. Our readers will be pleased to see this candid and fair statement in reference to that sad calamity.

THE ONEIDA DISASTER.

Editor Watchman and Reflector.—One of the most important facts in this terrible disaster has been ignored by American journalists generally; and now that the press has nearly exhausted its indignation on the captain of the *Bombay*, it is time this fact were recognized.

When an officer reported to Capt. Williams that the *Oneida* was sinking, his reply was, "I know it, but what can I do? I have repeatedly asked for more boats, but could not get them. Now what does that reply mean? Some months before, the *Oneida* had been in a typhoon and had lost three boats. Capt. Williams had made repeated requisitions on his superior officer to have these boats replaced. Without the approval of his superior officer Capt. W. had no authority to purchase new boats; that officer chose not to give him that authority, and by his deliberate neglect, deprived the one hundred and six persons who were drowned, of the means of escape. As there were thirty-nine persons in the boat which the *Bombay* picked up the next day, the presumption is that all, or nearly all of the one hundred and six who perished would have been rescued in the three other boats which the ship ought to have had.

Now as between this American naval officer, who ought to have supplied the three boats, and the British shipmaster, who was not in the slightest degree to blame for the collision, who is the more guilty of the loss of these lives? The collision was the fault of the *Oneida*, and in the eye of the law she was responsible for all the damage that followed. Violating the law of the road as she did, had she sunk the *Bombay*, the United States would have had to foot the bills. I have not a word of excuse or apology for the inhumanity of Capt. Eyre in not ascertaining the damage he had done; but as the *Oneida* was in fault, we cannot punish him for the consequence of that fault.

But here is an American naval officer (who he is I don't know) who neglected to provide those drowned men with the usual means of escape, and no journalist utters a word of censure.

Capt. Eyre has been suspended from command of his ship and has gone home in her as passenger, whereupon the *New York Tribune* is much exercised, and confesses itself unprepared to hear that Eyre has escaped criminal prosecution, calls his release "insulting" and expects our government to take prompt and proper action.

A man dives down the Brighton road at a furious rate, and I am driving up. Just as he is on the point of meeting me, he turns square to the left across the road, and I run over him and take off his hind wheels. I think he got served right, and hearing no outcry as of a person hurt, I drive on. It afterwards appears that somebody was mortally hurt, and then the papers demand that I shall be indicted for manslaughter. That is the case of Capt. Eyre. We can condemn him for his inhumanity and that is all; it was no fault of his that the *Oneida* turned to the left instead of the right, and had not half the boats she was entitled to, and on that account a hundred men were drowned.

MARTIN GALE.

The Editor of the *W & R* says in reference to the above.

The letter relating to the *Oneida* disaster, will arrest attention all the more as coming from one who has had long experience and observation in the United States Navy. The fol-

lowing note addressed to us personally, is too informing to be withheld:

"It damages any case not to tell the whole truth at first, for in the end it will come out. Why the papers have raged so against Capt. Eyre I don't understand, unless it is to cover up the fact that our side was almost entirely wrong, and we have nothing to show for a fine ship and one hundred and six lives. The *Oneida's* officer in charge of the deck at the time of the collision was probably a not long-ago graduate of the Naval Academy, and in the excitement of meeting a ship he turned to the left instead of the right, and so ran under the bows of the *Bombay*. The law of the road at sea is the same as on land. Two ships meeting bows on, each turns to the right. If the *Oneida* had been three minutes later she would have cut the *Bombay* in two. Eyre is in no legal sense to blame. The whole transaction is one, from the collision to the sinking, and as our side was wrong at the beginning, we must take the consequences that followed.

We have received a copy of a pamphlet having for its title "A Declaration of the Faith, Practice and Covenant of the Churches of Christ composing the Nova Scotia Baptist Association"; to which is added, an Address to the ministers and members of the several Churches composing the Nova Scotia Baptist Associations, by Edward E. Orvis, a member of the Church of Christ." We tender our thanks to the writer, or whoever may have so favored us.

The pamphlet contains 52 pages, six of which are occupied with the "Declaration &c." The remaining portion is a critique on the Articles of said Declaration and Covenant; endeavouring to make it appear that the members of the churches in adopting said Articles & Covenant &c, have been "overtaken in a fault," and the writer thinks it his duty to "try and convert them from the error of their ways." He thinks it very wrong for people to call themselves Baptists except they themselves baptize, and suggests that it would be more proper to take the whole Scriptures as the Declaration of Faith and Practice. It is written from Milton, Queens County.

It is probable that the pamphlet has been sent to a number of the Baptist ministers. One who has received a copy has written us a few of his thoughts upon it; which we append:

"It would be difficult for any man to compress into fifty-two pages a greater number of tautologies, sophistries, misconceptions and misrepresentations than are found in this production. It is a repertory of misunderstandings and misapplications. The author's description of one of our Articles is remarkably applicable to his pamphlet;—"It is a perfect jumble of Bible words and phrases, so wrested and distorted, as to convey a meaning wholly unlike that which they express, as they stand in the Scriptures." p. 23.

Mr. Orvis is a thorough-going Arminian—perhaps I ought to have said, "Pelagian." He thinks that our doctrine "is a part of that vain philosophy, hatched on the fertile brain of the Roman Catholic Saint Augustine, and revived in more modern times by the Presbyterian Patriarch, John Calvin." p. 37. It would be well for himself if he were able to interpret Scripture as lucidly as those great men, especially the latter, whose views on some points, notwithstanding, I cannot accept.

Mr. Orvis's principles of Scripture interpretation require much correction. I would advise him to procure Dr. Augus's "Bible Hand-Book."

Our Baptist Brethren in the United States have been troubled to know where they shall hold the Anniversaries of the Missionary and other denominational Societies for the present year. Two years ago they were held at Chicago, when such a generous invitation was given to "Come one, come all," that the visitors flocked to that western city by the thousand, and the hospitality of the churches was taxed to its utmost, involving an expenditure of thousands of dollars, and yet it was found fully equal to the occasion. But difficulty has since arisen seeing that there is hardly another city capable of providing for such a host, and not one till within the past week or two had given an invitation to the Societies to hold the approaching May Anniversaries. Some of the papers of the denomination suggested that free entertainment should not be expected in future, that each church should sustain the delegates it sends to represent them in these annual meetings. This would of course very much restrict the attendance, and would enable the managers to choose the locality in which to meet.

By the last issue of the *National Baptist* we learn that the members of the several Baptist Churches in Philadelphia, after general consultation at a meeting of the