

the direction, supervision, and controul of the Convention, as an object in which all the Provinces have a common and equal interest. And that the Theological chair be in like manner placed under the controul of the Convention."

This most explicit resolution, together with several others in perfect harmony with it, was unanimously adopted; the Convention then proceeded to appoint a Board of Governors, consisting of eighteen gentlemen, nine of whom were in New-Brunswick, to take charge of the institution. Under its former administration, six out of the eighteen Governors were appointed by the Legislature in consequence of the government grant. Now the whole number was filled up by the Convention for the reason that no government grant was expected. Until now the Theological department had been under the direction of the Domestic Missionary Board, that it may be kept free from all participation in the grant. Now it was taken from the Missionary Board and combined with the secular under the new administration, where it would be equally free from legislative interference. Such were the legitimate inferences to our minds of their proceedings, such we know to be the impression of others, and such we supposed to be the understanding of all.

An English brother who was present at the time and witnessed what was done, wrote thus to the editor of the Baptist Reporter in England:—

"The Baptist Convention of the three Provinces of Nova-Scotia, New-Brunswick, and Prince Edward Island, was held here in September last, and it was agreed to take the management of Acadia College entirely into their own hands; and not to take any government grant in future, but as there is a debt upon the place, more than could be raised here, it was decided to send a deputation to England and to the United States for assistance."

Now our English brother did not gather this idea from any one sentence of the Convention declaring that they would not take government support, but such he considered to be the language of the whole proceedings, and precisely so it appeared to us. So the matter was understood by brethren Robinson, Very, and Elder, the representatives from New-Brunswick, who took so active and prominent a part in all the deliberations. By the last mail we received from them the following document:—

"Having seen an anonymous communication in the *British Banner*, calculated to do our Deputation, the Rev. I. E. Bill and the Rev. John Francis, as well as ourselves, great injury, and impede their action in the prosecution of their laudable work, we feel called upon to express our convictions upon the question involved.

"First. That the government and controul of Acadia College was, at the repeated solicitations of the Nova-Scotia Baptist Education Society, surrendered at the meeting of the Baptist Convention of Nova-Scotia, New-Brunswick, and Prince Edward Island, held last September, at Bridgetown, Nova-Scotia, to that Convention. And was placed by them under a Board of Governors, nine of whom were from New-Brunswick, and nine from Nova-Scotia.

"Second. That we were authorized to employ an agency to England to seek pecuniary assistance for the College thus controuled; and that brethren Bill and Francis are the Deputation of the Convention, having no connection with or dependence upon any other society.

"Third. That in employing this deputation and in acting in behalf of the College, we understood it to be thrown wholly upon the voluntary support of its friends, and to depend no longer on the Province Treasury for aid.

SAMUEL ELDER,
EDWARD D. VERY,
SAMUEL ROBINSON."

Such then were the principles upon which the representatives of New-Brunswick adopted Acadia College, as their own. If there was any legal obstacle in the way of this complete change it was placed in the hands of a Committee who were expected to carry out the wishes of the Convention.

Upon this new basis we presented our case to the people of England, we at the same time frankly stated, as we felt ourselves in duty bound to do, that the Academies of the denomination, as mere secular schools of general benefit to the country, would probably continue to receive Government aid, but the College, being Theological as well as secular was now free from State pay.

Now, brethren, with all possible plainness we have stated to you the line of conduct pursued by your deputation, and the reasons which led to it. No our minds all is as clear as the noon day, but we regret to find that some of our highly esteemed brethren in Nova-Scotia have taken a different view, and difference of opinion has induced them to pursue a policy which has exceedingly embarrassed the Agency. But it is not too late to remedy the evil, if the brethren will now harmonize. For ourselves we looked to the decision of the Convention; as the hope of our institution when the New-Brunswick brethren came forward so nobly and put their shoulder to the wheel, we felt that a brighter day had dawned upon us, and if we will work harmoniously together we have but little doubt but we shall ultimately succeed. But if a policy is adopted which disturbs the harmonious action of the Convention the results will be most disastrous, not only to the College, but to our missionary efforts, and to the peace of our Churches.—Surely none of our brethren will cling to a government grant which to say the very best is exceedingly uncertain as to its continuance, and if obtained must be got by a desperate struggle, at the expense of a rupture in the body so serious in all its consequences. What will the small pittance from Government do for the College, if in taking that it loses the hearty co-operation of the Ministers and Churches of Nova-Scotia, New-Brunswick, and Prince Edward Island, and is deprived of the confidence and support of English dissenters?

When we think of our beloved Churches and families across the great waters we feel as if we could not remain another day in this country,—as if we must hasten home with all possible speed; but when we think again of our beloved institution, the peace of our brethren, the prosperity of the cause of truth, and what would be the probable result of our abandonment of the agency under present circumstances, we feel inclined still to struggle on in the prosecution of our laborious mission, if we are sustained by the united action and fervent prayers of those with whom we have long been accustomed to labour in harmony and love, we shall succeed, but without this unity it is impossible for us to proceed.

Having thus freely spoken to you, dear brethren, we now commit ourselves and you to that gracious Being whose Omniscient eye searches the inmost depths of the human soul, and whose Omnipotent hand can mould all hearts in accordance with his will. With Christian affection, we remain dear brethren,
I. E. BILL.
JOHN FRANCIS.

REV. MR. BURPE'S LETTER.
Halifax, May 14.

DEAR BROTHER CRAWLEY,—Once more within the bounds of the Provinces from which five years ago we embarked at the bidding of our beloved churches, I may be excused for wishing for an opportunity of addressing my dear brethren. I may be allowed, I trust, to do this in a letter to you as Secretary of their Missionary Association, and in this way to tender to them my affectionate greeting, while I at the same time would thus publicly acknowledge the kind mercies of God bestowed upon us while separated far from the land of our nativity, and far from those held so dear; and would especially thank our Heavenly Father for the protection given us amid ocean storms and the perils of the deep; and which has followed us until we have again breathed the air of our native clime, and received the welcome salutation of friends dearly beloved.

Sad, indeed, was the hour when we were called to part from them, and happy have we been since our return in the enjoyment of their society; but we can speak of greater sorrow, and of what would be greater joy should we be permitted to experience it. It was with far deeper depression of spirit we made preparations to leave our adopted home, than the land of our birth. We had toiled for years to obtain a knowledge of the language of the people in the hope of spending years in preaching to poor heathen the glorious gospel, and we could not see our long cherished hope, in a measure realized in its beginning, dashed to the ground without a bitter pang. And then the sad condition of multitudes called so loud for light—for the Gospel, that we could not hear its thrilling voice and feel that we must turn a deaf ear to the cry and take our departure without bitterness of soul. Ah! we have many strong and hallowed ties binding our hearts to India; for, though while there,

we were sometimes grievously depressed and our breasts torn with anxious care and doubt, and were especially filled with gloom by the dark, dark Providence that for a long time threatened our removal before it actually occurred, yet in memory's fond recollections many bright spots appear—many happy moments recur to the mind.

Never shall we forget that morning with its cloudless sun;—that people once so wild, so filthy, but then arrayed in comely dress; nor the little Kabin river as we stood beside its gentle flowing waters at the first baptismal season we enjoyed in India. Oh it was pleasant to see a number of Karen youth thus following their Lord in His Holy ordinance, and it was a source of no small joy to be an actor in such a scene. Nor can we forget the earnest pleadings of one of these dear youth to come with us to Akyab, when we were about to leave on account of ill health; nor the touching reply he made to the objections of his father, "Who will take care of you in Akyab? you have no friends there"—his immediate answer being, "Are not the Teacher and Teacheress my father and mother? if they will not take care of me who will?"

Many interesting instances of God's grace bestowed and made manifest in that dark land might be given, but my health will not permit me to say much more at present. This, however, I must say, I have seen enough to make me long to return; and I will hold myself in readiness, should it please God again to give me tolerable health, to go back again whenever the Board shall think it desirable to send me.

There is an awful responsibility resting upon the Church of Christ, and upon individuals—upon the church to provide the necessary means, and upon individuals to go. Are there none now willing to go? Multitudes are perishing without the knowledge of Christ.—You have often heard of them. I have seen them—have seen them prostrate themselves before their dumb idols—a people, too, capable of believing, and to some of whom the gospel has proved the power of God unto the salvation of their souls; and in the hopeful salvation of some of these we have had the privilege to rejoice.

I suppose you may already have guessed what it is that would make us happier than the return to our native land and again mingling with beloved friends; but lest any should mistake me I will say it would be, to return, with improved health and accompanied by another dear missionary family to our adopted home. Yes, I could say

"Glad I bid thee native land,
Farewell, farewell!"

Farewell, never to return. I think I could leave having no desire to return. Indeed, while there, so far was I from desiring to return, had there been another missionary family with whom I could have left my own, in the event of my being taken from them, and in connection with whom my dear companion could have labored for the benefit of perishing souls, that the thought under such circumstances would not have been entertained for a moment.

Perhaps I ought to add for the information of dear friends, to whom this will be the readiest way of hearing from me, that my health seems now, I trust, to be rapidly improving, and though I have had at times some severe attacks of illness since I left India, I hope the voyage has been beneficial to me. I have ever found God to be good, and we feel as if we could clearly trace the kind hand of Providence leading and protecting us all the journey through.

In approaching London though glad indeed that we were near the end of the greater part of our journey, still we thought that we should be strangers in that vast city; and myself in poor health, this was rather depressing to my spirits; but when we arrived we found dear brother Bill there ready to do everything in his power to help us on our way, and to make us comfortable.

At Liverpool also, where on account of ill health we much-needed kind friends, we found one in Mr. Dewolfe, the son of our dear departed brother, Mr. William Dewolfe of Horton. He and his amiable companion sought us out, and insisted on our making their house our home during our stay in Liverpool. I need not add that in their house we found every comfort, and that both of them were studious to make us happy.

It may be proper for me here to answer an enquiry which will very probably be asked by many, "Why did not Mr. Burpe and family return in Mr. Dewolfe's ship in which they,

according to a letter from Mr. Francis, had the offer of a free passage?" In reply I must first say that brother Francis fell into an error in some way respecting such an offer. For Mr. Bill on arriving in Liverpool called on Mr. Dewolfe to thank him for his kindness in this respect, when he was informed by Mr. Dewolfe that he had not made such offer; that he would be happy to do so, were he the sole owner of the vessel, which he was not. He however kindly offered to give us a passage at a much lower rate than could be had elsewhere. My health, however, was then such that it was considered by our friends not safe to take a passage in that vessel.

Brother Bill afterwards upon enquiry found that a passage for myself and family could be obtained in one of the Royal Mail Steamers for £40, in what was called the second class cabin. As that amount was very little more than what it would cost me in a common sailing vessel, and as I should in the steamer have the advantage of a medical attendant in case of necessity, and the voyage would be performed in 9 or 10 days, instead of 30 or perhaps 40, it was the opinion of Brother Bill, all our kind friends and myself, that we had better take passage in the Steamer, and thus our friends may perceive our whole voyage from Calcutta to Halifax, with very superior accommodations, very little exceeded the cost of a passage by way of Boston.

Yours very truly,
R. E. BURPE.

ILLNESS OF DR. JUDSON.—We regret to state that letters from Maulmain, under date of Jan. 21, bring intelligence of the severe illness of Dr. Judson. He was attacked in November with congestive fever and dysentery, suffering, as he said, more than by any former illness. His recovery was so slow that about the first of January he undertook a voyage to the coast, but derived no permanent advantage from it. After his return he was seized with hemorrhage of the bowels, which took away all the strength he had gained, and at the date of the letter there was no sensible improvement in his condition. As a last resort, preparations were making for a voyage to Amherst.

In a brief letter addressed to brother Haswell, Dec. 21, previous to his voyage to the coast, Dr. J. says:—"I was plodding on in the dictionary when arrested by the fever, and know not now when I shall be able to resume my labors. I should be glad to live long enough to finish that work on which I have spent so much time, but our times are in the hands of Him who does all things well."—*Macedonian*.

TAHITI.—The missionaries of the London Society report that the French governor has taken possession of their chapels, school-houses and dwellings, as "inalienable national property, reserved exclusively for the use of the Protestant religion, the residence of Protestant ministers, and the education of the people." This summary proceeding is an actual confiscation of the property of the London Society, but as a recognition by law of the Protestant churches and schools, it has some compensating advantages. The governor also claims the right of inspecting the schools, and two examinations have been held, one by the governor in person, and the other by an officer deputed for the purpose, both of which were satisfactory.

The late troubles with the French have estranged many from the churches, and the mission has been weakened, but the people generally continue attached to their English pastors, and their preaching is well attended.—The population of the two islands of Tahiti and Eimeo is nine thousand five hundred natives, and about four hundred Europeans exclusive of the French troops and civil establishment. There are about eight hundred church members, and about one thousand children in the schools. The number of English missionaries is eight. They enjoy full liberty in preaching, teaching and printing.—They visit occasionally a group of islands more than three days' sail from Tahiti, and supply the inhabitants with native teachers, Bibles, &c.

There are three Roman Catholic priests at Papeete, the seat of government, but not a native there has embraced the Popish faith, and in their school there are not more than three or four native children. Two others at another station have a school of nine or ten children, but no adult natives have joined them. Probably they may succeed in gaining some proselytes, but as yet, Popery is a failure in Tahiti.