

the Post-office for the conveyance of mails by railway was £316,941, of which £120,855 was for work done within the year 1848, and £196,086 for work done in previous years.—The total payments out of the Post-office revenue of Great Britain, in its progress to the Exchequer, other than charges of management, in the year ended 5th of January, 1849, amounted to £16,397, including grants of £4,000 to the Duke of Marlborough, £3,407 to the Duke of Grafton, and £2,900 to the heirs of the Duke of Schomberg. The total number of money orders issued and paid throughout the united kingdom in the year 1848 was £8,407,156; and the amount, £16,303,781 yielding a total commission of £70,190.

CHRISTIAN VISITOR.

SAINT JOHN, FRIDAY, SEPTEMBER 21, 1849.

THE CONVENTION.

It was our privilege on Saturday last to break away from our cares at home for a few days and meet our beloved brethren of the Convention which was to convene at Bridgetown, Nova-Scotia. We find that we are not alone in the feelings and views experienced in connection with the Meetings. We have found the greatest satisfaction in participating both in the deliberations and devotions of the brethren. The delegation was large from the Churches and local Societies of Nova-Scotia, though that from New-Brunswick, as was to be expected was limited. The business submitted to the Convention this Session was much of it of the greatest importance. Some of the Reports we shall lay before our readers at the earliest opportunity. Father Harding the President of the Convention was present and presided at every Meeting. The two Corresponding Secretaries, Rev. I. E. Bill, and Rev. S. Elder, were also present, the latter acting by vote of the Convention in the absence of Rev. C. Spurden, as Recording Secretary. The business being distributed to the several Committees was well digested and arranged, and came before the Convention in such order and with such elucidation by the several Reports that the utmost harmony was preserved and the conclusion and final action of the delegates were almost without exception unanimous. The attendance upon the public Meetings was very good, and we have brought away with us the impression that great, very great good must result from this Session.

The Introductory Sermon by Rev. S. Robinson, was one of great value, and contained a mass of statistical information, evidencing great care and pains in its preparation; some of this with a general synopsis of the argument we hope to have the privilege of submitting to our readers.

The Foreign Missionary Meeting on Monday evening, was an excellent meeting, the Report, which we place before our readers today, together with the afflicting intelligence from our beloved Missionaries, were calculated to awaken deep feeling, and made the occasion of earnest appeal to a large and attentive congregation.

The Education Meeting on Tuesday forenoon was also an uncommonly interesting meeting. In submitting the Report of the Committee, Hon. J. W. Johnston delivered a Speech with marked effort, and was followed by Dr. Crawley in his ablest manner, after which a number of brethren presented their appeals to a full house, and certainly we felt that every Baptist might feel an honest pride both in the enlightened views advocated and in the ability and resolution with which they were enforced.

On Tuesday evening the Report on Publications and on Colportage was submitted, and no one meeting was characterized by more apparent interest and conviction than this. We think such a conception of its importance and special adaptation to these Provinces was imparted by the brethren acquainted with the subject as will warrant great hopes of its immediate and general employment.

The hospitality and kindness of the friends in Bridgetown were most creditable, and those who enjoyed it will retain a grateful remembrance of it and them. May their goodly heritage be enriched with every spiritual favour, and the pleasure of the Lord abundantly prosper in the hands of their beloved and respected Pastor.

We intend next week to present in full the action of the Convention in regard to ACADIA COLLEGE, which has been adopted as the College of the Convention, and in accordance with which change its government and entire

control has been committed to a Board of Governors, consisting of eighteen, nine of whom are of Nova-Scotia, and nine of New-Brunswick.

Correspondence.

[FOR THE CHRISTIAN VISITOR.]

The following excellent article has been selected for our paper by Elder JOSEPH CRANDAL, and was referred to by him at the Association.

"Upon the first day of the week let every one of you lay by him in store, as God hath prospered him, that there may be no gathering when I come."—1 Cor. xvi. 2.

Let us make an application of this Divine method of giving. 1. Personal responsibility is an essential element of the Divine method. Our Lord does not intend that the individual shall be lost in the mass. His eye is upon the treasury; he observes every offering. The rich may cast in much, but his eye is upon every one. He orders every one of us, on the first day of the week to lay up in store as He has prospered us. And He looks as carefully at the gift of the poor as at the gift of the rich. He kindly takes notice of the love, the hard labour, the self-denials, of a poor disciple who presents a small oblation. The turtle-dove, the young pigeon, the two mites, the hard earned shilling, given cheerfully, joyfully, with a heart overflowing with faith and love attracts the notice of the "High and lofty One." But if there be among his professed followers one, or two, or any other number who present no oblation, how do you think the Omnipresent views them? They have no treasury for God. They lay by nothing in store. They have no present for Him in their hand, nor in their house. He sees nothing in all they possess designed for him, unless connected with some self-interest. Do you think that Christ is pleased with such? They may think, indeed, that the Church to which they belong does much; and they may think that they shall pass along with the Church as being bountiful. But what theology, what logic, is this? The Church is bountiful; therefore every member is bountiful! Do such expect to die with the mass, to be judged with the mass, to be admitted into heaven with the mass? Is it not written that every one of us shall give an account of himself to God, and does not the same authority order that "Upon the first day of the week every one of you shall lay by in store, as God hath prospered him?" As certainly as every member of the Church is an individual being, just so certainly is every one ordered to lay by him in store, as God has prospered him.

2. The Divine method is feasible. In regard to many plans there is doubt whether they will operate well in practice, because it may be difficult to carry them out; but there is no difficulty in regard to this for only one person is concerned in carrying it out. He is not dependent upon any one but himself. None need inquire whether the whole Church, or any considerable number, or even any other one, will do it; it is a personal matter. Nor can any one say he is not able, for it is only to lay by in store as God has prospered him. It is the simplest of all methods, and can be easily carried into effect by every one that desires to do it. Let there be but a willing mind, and you will do as did the contributors to build the Tabernacle of the Temple, or as did the Gentile churches to relieve the poor saints at Jerusalem. A willing mind makes a cheerful giver, and God loveth a cheerful giver.

3. The Divine method is for the best interest of the Church. Let every member try it at once. It will give new views to many on this most practicable subject. It will greatly enlarge the mind. It will give every one a desire to arrange his affairs with system. It will tend to inspire every one with energy.—It will dilate the heart with joy. It will open a new source of enjoyment. And it will give an unwonted impulse to all religious feeling and action, and to common business of life; for as you adopt this Divine method, you will feel more than ever before that you live for God, for the Church, for the benefit of souls, and for a vast eternity, your meditations, your prayers, your plans, your whole manner of life will be improved. You will at once become more like Christ in regard to the great work of evangelizing the world; and in many important respects, the aspect of the world, of time and eternity, will be changed. You will aim at higher, nobler, more enduring and more glorious objects; for you will more readily understand the mind of Christ, and more justly

estimate the excellence of his kingdom and glory.

4. The Divine method carried out will furnish abundant supplies. If one cent a week from a million will furnish five hundred thousand dollars, as the contribution of the Poor, what an abundant supply will be furnished when the more able and rich shall lay by in store as God has prospered them! Fifty cents are but the tenth part of five dollars. If every one should adopt Jacob's vow what an income would annually flow into the Lord's Treasury, for every ten dollars, one; for every hundred dollars, ten; for every thousand, a hundred. But we are not to suppose that the more able will be content to give no supplies, if the Divine method be carried out.

5. The Divine method affords a test of Christian love. In some parts of the world a man becomes a Christian at the risk of his life. So it was generally during the first three hundred years after the Christian era. And thus were verified the words of Christ to his disciples: "Ye shall be hated of all nations for my name sake." He added, "He that loveth his life shall lose it. And he that hateth his life for my sake shall find it." But what is the test of love to Christ? So many are called Christians that the name is far from being a term of reproach. It requires no self denial, no sacrifice, no cross, to assume the Christian name at this time and in this country. What, then, is a test of Christian love? Is it orthodox doctrine? Is it moral duty or religious form; is it penance or abstinence; is it frequent or long continued exercises of prayer? Lord here am I, send me and go forth.—When another perceives that he is not qualified to go, but is willing to do as much at home, and deny himself as much, to encourage and sustain him that goes. This is Christian love; and this is precisely what is needed in this country at this time. For the sake of illustration suppose that you were to devote yourself and your all to the missionary cause, just as the most devoted missionary of whom you ever heard, and labor at home instead of going abroad. You live in as good a house, and wear as good apparel, and spread as good a table, and regulate all your expenses, and improve all your time, and train your family, just as you think it becomes your brother, the missionary, to do; at the same time you deny yourself, as much, and do all in your power as much to promote the cause, as you expected him to do. In all these things you keep the Lord Jesus Christ in view, and seek to please him, and imitate his example, and bear his cross, and seek his kingdom. You also, as a true yokefellow, work shoulder to shoulder with them who toil abroad; pray as they pray, and feel as they feel, and hope as they hope. Tell me now, is not this Christian Love? Tell me again, does not the Divine method lead to this very course? Is it not then a test of Christian love? Is not this the very thing which is needed at this time and in this country? It is not a bloody test, to be sure; but is it not as surely a test? Admit, indeed, if it be demanded, that all this might be without love to Christ; we contend too, that a man might "give his body to be burned" without charity; but this alters not the nature of the test. It still stands good for this purpose, and by this must Christian love at this day, and in this land, be tried.

6. Finally, shall the Divine method be adopted and pursued? For one, I answer in the affirmative. I will not preach to others what I will not do myself. I have weighed this matter, and I beg you to allow me to state to day, without being thought ostentatious, that I practised this method, substantially for about thirty years. I do not say that I have literally laid by as God has prospered me, but that I have done the same as to the general amount. I do not say that I have loved Christ, or his cause, or the souls of men, or denied myself and suffered so much as I might have done, but I do say that I have during those years, devoted a certain proportion, a tenth at least of what God has given me, to his treasury. Nor would I have said this publicly, were it not that consistency seemed to require it; for I wish to bear testimony that the Divine method is good. It impresses upon the Christian a sense of personal responsibility, is feasible; it is good to the one who follows it; it enables one to do his part in contributing to evangelize the world, it is a test of Christian love. And now, I must urge every one to adopt and pursue this method. The single fact that it is of God, is sufficient to recommend it to every one who loves God.—Then the fact that it is called for at the present time to sustain and carry forward the

Missionary enterprises, should recommend it to every one who loves Christ and the souls of men. It proposes that something be done: that it be done now; that every Christian should do it, and continue to do it. It is not an oppressive method, but one of equality. It is no impracticable method, but adapted to the exigency of the times, and adequate to all the demands of charity. It is no novel invention, but it has stood the test of ages. Nor is it just now discovered, for it is written in the ancient records. The methods of "the great commission" urged it as appropriate to the present wants of the world, as well as the Divine authority. We expect of our missionaries as much at least as this Divine method requires; and why should not every one of us do as they do, and bring all our love and self-denial and practical energy upon this heavenly enterprise. Who then is willing this day to consecrate his service to the Lord and to a perishing world. His God be with, and make him a blessing to thousands of millions.—Amen.

REPORT OF THE BOARD OF FOREIGN MISSIONS.

The Board of Foreign Missions once more greet the Convention of Nova-Scotia, New-Brunswick, and Prince Edward Island, at the close of another year of their labours, with a deep and solemn sense of the responsibility which in the Providence of God has been thrown upon them, in relation to the extension of his kingdom among the dark children of benighted India.

As most of the materials of information respecting the direct action of the Mission, furnished by letters from India, have been already laid before the public in the pages of the Christian Messenger, and of the Christian Visitor little detail on that head will be requisite on the present occasion: on the labours of the Board within the sphere of their own action it may be necessary to be more particular, and to this the attention of the Convention will be first directed.

It will be remembered that at the time of the last Report of the Board, and previously, the subject which pressed most weightily on their attention was the increase of the Missions by the addition of another Missionary. Every one acquainted with the history of Missions feels the important application to them of the principle, "two are better than one," and of the example of the Saviour in acting out that principle when he sent forth his first Missionaries "two and two." Brother Burpe, bearing alone the burthen of his high endeavour to plant the standard of the Cross in Mergui, had most strenuously pressed, again and again, the fact of his own experience as one feeling the need of the application of that principle; the Convention and the Public had concurred in the feeling; and with great earnestness this Board applied themselves to the task of seeking a suitable candidate for this important office. Much disappointment however attended their efforts. Mr. Edward Anderson, originally from Prince Edward Island, as sprung from our own country and educated in the midst of us, seemed to be pointed out, by these and other circumstances, as likely to meet the pressing wants of the Missions. A correspondence was accordingly opened with him. He came to Nova-Scotia from Newton in the United States to confer with the Board, and for a considerable time they hoped he would have accepted the appointment. It was thought necessary however on the part of the Board to connect with his appointment certain conditions, which he finally declared himself unwilling to accept, and so this negotiation eventually failed.

But while thus disappointed by the failure of their application, and grieved by the delay it has occasioned, the Board can thankfully record the fact that they see as they trust in other circumstances cause of great encouragement. On these they cannot now more fully dilate other than to say that they are such as to awaken the confidence that the materials for future missionaries will ere long be found more abundantly in the midst of us, and that the Lord will eventually give us in this respect greater enlargement. In the mean time however, there must be further delay, and the Board solemnly call on the Convention to pray the Lord to pour down his grace upon our youth, that their hopes in regard to them may be speedily and happily realized.

While impressed with the belief that delay is unavoidable, the Board, however, has not ceased to stir all sources from which earlier aid might possibly arise. Setting out with the principle that christianity owes to