

next week; we are going to try to work apart, in order to get through the work of the mission in the shortest possible time. If the Committee should think it necessary that one or both should return to be present at our Associations, &c., you will please inform us. We shall remit per this mail, £200, Nova Scotia currency. I am glad to learn by letters from Nova-Scotia, that the brethren in New-Brunswick are taking up the support of the College in good earnest. I am fully satisfied that the systematic scriptural training of the intellect and the heart of our youth is a duty we owe to God and humanity; every cheerful contribution for such an end is an acceptable offering to God. "Inasmuch as ye have done it unto one of these little ones ye did it unto me." Our blessed Lord is capable of sympathising with the youngest believer in the process of scriptural training, for He condescended to become a little child, a youth, a man, God manifest in the flesh in every stage, from infancy to manhood. He grew in wisdom and in stature, and in favour with God and man. He, our blessed Lord, knows what is in man, in youth, in childhood. He knows as God Omniscient. He knows by experience as a man, yet without sin—those who give of their substance to promote the scriptural education of the youth of our land from a right motive shall not lose their reward—and what a reward! to be told by the God of the universe, the Lord of glory, ye did this kindness unto me. Your's very affectionately. JOHN FRANCIS.

[FOR THE CHRISTIAN VISITOR.]

Liverpool, April 12, 1850.

MY DEAR BROTHER,—Our beloved Missionaries, brother Burpe and family, arrived in London last Saturday. Through the generosity of the Messrs. DeWolf, a free passage has been secured in the ship John S. Dewolf, to sail from this port next week, for St. John, N. B.

I expect brother Burpe and family will leave London for this town, on Monday. Mrs. B. and children are well. Mr. B. is as well as could have been expected, and I am glad to learn by a letter received this day that he is much better than when he landed.

I have much pleasure in mentioning another act of generosity in addition to that of the Messrs. DeWolf, on the part of Mr. Robinson, of the firm of Anthony and Robinson, who has offered me and my colleague a free passage in the ship Defence, to sail in about a week or nine days to New-York. Whether one or both of us will accept of this kind of offer we have not determined. Elder Bill is still in London, and will remain until our missionaries leave that place. He will then proceed to Manchester, according to previous arrangements.

You will excuse me from writing any more when I inform you that since completing the above arrangements I have been confined to my room by a severe attack of influenza. I hope however to gather sufficient strength to supply the Rev. Mr. Lister's pulpit on Sabbath, and with other friends meet our beloved Missionaries at the railway station on Monday. In consequence of my weak state of health I am not able to secure the services of a friend by whom to convey a parcel this mail, however, you will find the Liverpool papers this week unusually interesting. Your's affectionately, JOHN FRANCIS.

Rev. E. D. Very.

[FOR THE CHRISTIAN VISITOR.]

DEAR BROTHER VERY,—Permit me through the medium of your paper, to express a few thoughts relative to the *Christian Ministry*.

An examination of the lives and ministry of the Apostles must convince us that their calling was the most important then upon earth. And as the great commission to his successors extended not only to them, but also to his *sent servants* "even unto the end of the world," we must conclude that the duties devolving upon the latter were equally weighty and responsible.

From these considerations we may naturally compare the lives and ministry of such as profess to have been called to labour in the Lord's vineyard, at the present day, with those of the early ministers of the gospel, and wherever we find them destitute of that zeal and ardent desire for the salvation of sinners, that is breathed through their writings, we may reasonably conclude that if they are engaged in a work to which the Lord has called them, that at least they are not "watching for souls as they that must give account."

The Apostle Paul declared that "woe was unto him if he preached not the gospel," and that his preaching "was not with enticing words of man's wisdom, but in demonstration of the spirit and of power." He also earnestly charged Timothy "to preach the word, to be instant in season, out of season, to reprove and to exhort with all long-suffering and doctrine."

The souls of men are of as much value at the present day as they were in the time of the Apostles, and is it not the will of the Lord that his servants shall be as zealously engaged now in defending the truth, and in exhorting and admonishing sinners to be reconciled to God, as were the Apostle Paul and his fellow-laborers? Yes, the cause of God demands the most earnest exertion of every one of his *commissioned servants*. While we see iniquity greatly abounding and the love of many waxing cold; while we see error and infidelity fast spreading their baneful influence over the earth, and millions of our fellow-creatures wending their way down to the gulf of endless woe, is there not abundant reason for those whom the Lord has called to stand between the living and the dead "to cry mightily unto God,"—"to lift up their voice like a trumpet," and like Paul to cease not day and night to warn sinners to flee from the wrath to come?

It is a source of gratitude to God that there are those amongst us who do honour their holy calling, who have, as did the Levites anciently, chosen the Lord God of Israel for their inheritance, who have the weight of immortal souls at heart, and who cease not to point sinners "to the Lamb of God that taketh away the sins of the world." On the other hand it may be feared that there are some who bear the name of *Minister of the Gospel*, whose hearts are not fired with that holy zeal and fervent desire for the salvation of precious souls that prompted the Apostles and early veterans of the cross. It is to be feared that there are those who have not truly gone into the sanctuary of God and beheld the end of the wicked, who cannot from the heart adopt the language of the Apostle and exclaim "woe is unto me if I preach not the Gospel!"

Otherwise why are there so many who profess to be "Watchmen on the walls of Zion" who remain so inactive and are so little engaged in warning sinners of the sword of death that is impending? Why do so many swerve from their high and holy calling to engage in such pursuits as will render them popular in the world, and entitle them to its applause and honours?

These inconsistencies have been a source of sorrow. May the Lord prosper Zion, and enlarge her borders, clothe her priests with salvation" that her saints may "shout aloud for joy;" may he raise up and send forth faithful laborers unto his vineyard, who shall, as did the priests and ministers anciently "weep between the porch and the altar," and whose cry shall be "spare thy people O Lord and leave not thine heritage to reproach." Your's in the Gospel. W.

Sussex, 29th April, 1850.

[FOR THE CHRISTIAN VISITOR.]

THOUGHTS ON THE FUTURE LIFE.

The reality of the future life we shall now take for granted. Its mode and action we are not able to understand; each one will retain his distinct personality. That will be made up of those faculties and attributes which every one will feel to be his own, and to be connected with his own distinct perception, recollections and actions. No individual will be absorbed in the immensity of being as a drop in the ocean. The stream of being flowing onward from our present to our future consciousness will be unbroken and individual. Each will have his own essential elements that constitute himself, that set him apart from all other beings and forms of existence.

The question may be asked, shall we know each other? The interval between death and the resurrection seems to present a difficulty. The body is mouldering in the grave, an objector might say. Seeing then that what I used to look upon and handle is absent, the form, the countenance, the material and visible, what are to supply their place and form the distinctive points of personality? Let us endeavour to meet this difficulty. It arises mainly from our familiarity with the senses, and because they are the medium of communication with all objects external to ourselves, and hence the difficulty of conceiving of this still going on when the body in which they were resident

and active is in ruins. But may not the spirit have powers correspondent to those of the senses. May there not be inherent in each what may take their place, and act with greater precision and force according to the superiority of the state into which the disembodied spirit passes? We are not to make the known the measure of the possible. The discoveries of science shew the folly of this. As many of the laws of the physical world were unknown till brought to light by the superior genius of Newton, so these powers of the soul may not come within the sphere of positive knowledge till made known by the great teacher Death. Then it may be given us to understand how the main points of personal recognition are quite independent of material organization.

The following simple illustration may afford some aid to thought. In the event of a number of blind persons being brought together who had never seen one another, and who could have no idea of the form or expression that might distinguish one individual from another, would not personal knowledge be a possibility? Would there not be distinctive mental peculiarities by which each one would be known from the rest? In some there might be strong resemblances but there would be differences also, and these would be sufficient to mark one from another. These differences would prove the means of personal knowledge, and from these might spring those peculiar sympathies and attachments that are of the essence of friendship. Now we are not aware that this would have ought to do with anything that is material, unless it be the tones of the voice, and we cannot say that even these would be so distinctive as the thoughts and feelings that they convey, so that according to this illustration that by which one being would be known from another would be resident in the spirit, in the mind these would possess a complexion of peculiarity that would constitute personal identity, and become a means of knowing one from another. There is nothing unreasonable, or impossible in this. And we know, that as a means of communication, the state into which the spirit passes at death may supply something very superior to the human voice, and the signs that are employed by it. The resources of the Creator are illimitable, and that he should impart to those that he has made holy and happy, means of intercourse vastly superior to any with which we are acquainted is not at all improbable. There is nothing in this supposition that is contradictory of his wisdom and goodness. And for ought we know to the contrary such a gift might add another to the numberless instances of his wisdom and love. If there be truth in this, then those that have passed away from us through the vale of death are not lost. We are again to feel ourselves in union with their fond and exalted minds; to be receptive of the flow of their sympathies and sentiments and to feel the blessed action of their inmost souls upon ours, when they are enlightened, enlarged, and purified from all that is gross, grovelling and sinful. How animating is the prospect! In a world of light to experience an interchange of thought and feeling to bow together in adoration amid fresh revealings of the Divine Perfections, to utter forth the memory of God's goodness, more especially as it shines forth in bright combination with his other attributes in the work of redemption. For the present we leave these few suggestions with the reader. Perhaps it may be our privilege to add more at some future opportunity. In the meantime let us turn the thoughts now expressed to good account. Let us be grateful to our Lord and Saviour Jesus Christ, that he has more than confirmed the conclusions of enlightened reason by the event of his own resurrection.—That he speaks to us in the language of full assurance upon this all important subject.—"Father I will that those whom thou hast given me be with me where I am that they may behold my glory." He thus speaks and comforts the sorrowful, let the glory of Christ then sustain you. On this you will look with all the redeemed at the end of the present life.—And a number which no man can number will feel that they are *one* in Him.

"There you will see his face,
And never, never sin;
There from the rivers of his grace
Drink endless pleasures in."

J. D. C.

[FOR THE CHRISTIAN VISITOR.]

MR. EDITOR,—Through your highly useful periodical I beg to acknowledge this certificate and present the following answer.

J. V. TABOR.

St. John, April 25th, 1850.

TO WHOM IT MAY CONCERN.—This will certify that after upwards of two years spent in the service of the Colporteur Committee, as their Colporteur; and travelling in most parts of New Brunswick and in many parts of Nova Scotia, through all of which there has been, as far as has ever come to our knowledge, a diligent and faithful prosecution of religious effort, with what we believe to be a sincere desire to do good, brother James V. Tabor now in leaving our service carries with him our unabated confidence in his moral and religious character, and our best wishes for his future prosperity and usefulness, and we only hope to find another as well qualified as we consider him to be for Colporteur labour, to succeed him in the work.

(Signed) E. D. VERY, } Colporteur
A. McL. SEELY, } Com. of New
N. S. DEMILL, } Brunswick.

To the Colporteur Committee of New-Brunswick.

MR. CHAIRMAN AND BELOVED BRETHREN.—In retiring from the Colportage to devote myself to another sphere of duty, I beg leave to return my sincere and hearty thanks for the kind attention heretofore paid and the tender regard still manifested toward me. Believe me that as long as memory's page brings the past to view, you will occupy a prominent place thereon as those who have cared for the cause of God and my own well-being.

In reviewing my labors as Colporteur I have only to regret that I was found so little qualified to fill so prominent a place.

I tender you my hearty thanks for the kind testimonial I am permitted to carry from the Committee, and while another Colporteur will I trust shortly engage attention, I hope some master-mind may be by heaven directed to go forth under your auspices, who will steadily apply himself thereto with more success than has crowned my labors. I leave you with an increasing attachment, with more enlarged views respecting the Colportage, and with an earnest desire for a participation in your prayers that I may never fear to face the trials that crown life's rugged path. May God bless you and the cause you promote.

I am in brotherly love,
JAMES V. TABOR.

Portland, April 26th, 1850.

[FOR THE CHRISTIAN VISITOR.]

To the Baptists in New Brunswick.

DEAR AND BELOVED BRETHREN,—The satisfaction I have enjoyed in visiting you has been beyond what I can declare; and while I withdraw my visits, allow me with unfeigned love to thank you for the many acts of kindness you have indelibly imprinted on my memory. I bid farewell to the Colportage for a time. I go to pay my devotions in a sister-land; and I exhort you to care for the Colportage. Books will last long, and while many christian readers have rejoiced in the perusal of the books circulated, consider that children's children may rejoice in reading the same; and that many of the Colporteur Books may in some future age, be found exerting a power, like that which proclaimed in creation's day, Let there be light and there was light.

Sustain the work with both prayer and hand. Make your Colporteur when he goes forth to feel welcome to your houses and your hearts. Strive as some tributary streams to increase the tide of knowledge that has begun to flow. While great exertion is needed realize that great good is being accomplished; and while the eye of the Great Proprietor is upon you, as so many stewards strive to be active in the good cause.

May Heaven bless you abundantly, and bless the work, and all that attempt its extension.

Humbly asking your prayers for future guidance, I remain in brotherly love,
JAMES V. TABOR.

LATER FROM CHAGRES.—The steamer Ohio, arrived at New York on Wednesday last, but brings nothing later from California.—The steamship Sarah Sands, which left New York on the 12th Dec. arrived at Panama on the 27th March.

The President of New Granada had arrived at Panama, and had engaged 300 slaves to work on the railroad, who are to have their liberty as a reward for their services when the road is completed.

FIRE AND HURRICANE IN THE CITY OF MEXICO.—The Ohio brings intelligence of a destructive fire in the City of Mexico on the 29th March, by which property to the amount of over half a million of dollars was destroyed. A tremendous hurricane was prevailing at the time.