

the wilderness, where he might engage in his work unperceived. Like the Father of the faithful, "he went out, not knowing whither he went."

Shortly after Dr. Carey was sought out by a pious English gentleman who resided at no great distance, who employed him as manager of an Indigo factory. Here he continued six years, preparing for his future work, but greatly depressed with the feeling that he was doing so little towards it.

About this time the other two men who have also rendered their names imperishable, Drs. Marshman and Ward, with two others, were sent out to join Dr. Carey. Here again is another instance of God's providential care for them. They were prohibited from going out in British ships, and it was found that the Danish ships for the season, (for in those days they went out only once in the year, and always at a stated time,) had all left Europe for India. But there happened, (as men speak,) to be in England at that time an American vessel bound to Calcutta, commanded by a pious Captain, and he took them out.

For the first five years the Missionaries were in India £200 sterling, or \$1000, was all the Society in England could supply them, not being enough for their decent support for half a year.

At length, after 7 years of severe and discouraging exertion one convert was made to the Christian faith, and they were greatly encouraged. He was baptized—and KRISHNA PAL remained "a faithful servant and minister of Christ unto his life's end."

At the instance of two good clergymen, (Dr. Buchanan and Mr. David Brown,) Dr. Carey was appointed a teacher of the Bengali language in a Government College, recently established, on a salary of \$250 per month, and thus a measure of ease and comfort in their circumstances first commenced. And it is de-erving of remark at this stage of their history, and in connection with this relief, that just at this very time they had completed the translation of the New Testament into the Bengali language, the first ever made. Surely here is an evidence that they who work for God shall be rewarded of God.

"In 1804 Dr. Carey writes: "We have expended up to this time £13,000 sterling or \$65,000, nearly three-fourths of which we have collected and earned in India."

"It is but right," remarks Mr. Newton, "that I should mention in this connexion, that much of the income of the Missionaries of Serampore arose from the exertions and labours of Mrs. Marshman and her daughters. She very early opened a school for females, the illegitimate children of European fathers and native mothers, and they managed it with such skill and success, that just before I left India, in 1825, Mrs. Marshman told me it had produced to the Mission £30,000, or \$160,000, over and above its expenses, the whole of which was expended "for the furtherance of the gospel." She was a noble lady, and reminded me more of our best old fashioned New England country women than any other foreign lady I have seen. She lived to the age of 80, and died at Serampore twelve years since."

A very great affliction befell these Missionaries in March, 1812. Their printing-house at Serampore was consumed by fire, and the labors and accumulations of twelve years were destroyed in one night. All their translations, types, 1200 reams of paper, and everything connected with the premises, except the printing presses, were consumed.

Dr. Marshman went down the next day to Calcutta to communicate the dismal tidings to Dr. Carey, who was so staggered by the blow it was some time before he could speak. They then went to tell the sad news to the Rev. Mr. Thomason, a Minister of one of the Episcopal Churches there, and a fast friend, who, when he heard it, burst into tears. The value of the property destroyed was estimated at \$35,000, all of which was the fruit of his own earnings. "Mr. Thomason, of his own impulse, set on foot a subscription in his congregation for their relief, and in a day or two raised and sent them \$4,000. Six other friends sent together \$1,500 more. From men of every rank, and of every class, without distinction of creed, or sect, they received expressions of sympathy. Throughout the community in India the calamity was deemed a public one." What a change in public sentiment regarding them had come about!

In the end the loss was more than made up, and new and better fonts of type prepared. Surely we ought to recognize the special interposition of the Almighty in this.

"But trials were nearer than applause." In the month of June following two of their brethren were sent out of India by the Government, and in a few months eight others, all indeed except Carey, Marshman and Ward! But the "year of recompense" was at hand. In 1813 India was opened, by law, to all Christian Missionaries.

At the commencement of the year 1815 the Serampore Mission had established eighteen Missionary stations, in various parts of India, with an European or native Missionary over each, with assistants, in all numbering forty-two teachers. The number baptized by Dr. Carey and his two associates, at Serampore, amounted to 765. The Bible, and parts of the Bible, had been translated and printed in seven different languages, and fourteen more were in process of printing at that time. Grammars were constructed and printed in seven languages, and 788 children were under religious instruction in their various schools.

It may interest you to have a description of the room in which these various translations were made, from my personal observation. The room was about the size of your Lecture Room. The Pundits (learned men) who were the rough translators, were seated around it on mats on the floor, with cushions at their backs, the customary mode of sitting among the Hindoos. They neither use chairs nor tables. When I entered the room, in company with Dr. Carey, they all rose to salute us. Dr. Carey, drew my attention particularly to one, an Afghan Tartar, who, he said, called himself an Israelite, and Dr. Carey believed him to be actually one.

Dr. Ward died of cholera in 1823; Dr. Carey in 1834, worn out with age and work; and Dr. Marshman in 1837 in like manner. Of their families, Dr. Carey's eldest son, a man of great learning and power, died in 1822. Dr. Ward left two daughters who were very eligibly married and settled in life. One is dead. Dr. Marshman's son, (John C. Marshman, whose "Memoir" I have quoted from,) lives in England much honoured and respected. Two of his daughters married gentlemen of great respectability in the East India Company's service, and the youngest married that noble specimen of the Christian Soldier and gentleman, Havelock. "Whoso honour-eth me, him will my Father honour."

For the Christian Messenger.

Acadia College.

DEAR BROTHER,

The first Term of the present Collegiate year closed yesterday. Thirty-one students were in attendance, besides two resident graduates.

During the Term the exercises of the students have been conducted in harmony with the Catalogue.

The Freshmen have read Livy and Xenophon's Memorabilia, and studied Algebra and Modern History.

The Sophomores have read Tacitus and Homer, and studied Geometry and Rhetoric.

The Juniors have read Horace and Demosthenes; their Mathematical studies have embraced Nautical Astronomy and Analytical Geometry; and they have attended Lectures on Natural Theology and the Evidences of Christianity.

The Seniors have read Cicero and Plato, and studied Chemistry and Intellectual Philosophy.

All the Classes have prepared English Essays weekly, and there have been daily exercises in Latin and Greek prose Composition and Latin versification.

The resident Graduates have studied Hebrew and Ecclesiastical History.

I have furnished these details for the information and satisfaction of our friends throughout the Provinces.

Yesterday evening there was a Rhetorical Exhibition in the Meeting House, on which occasion a large Congregation was assembled. The following is a copy of the Programme:—

- Music.
- Prayer,.....Rev. S. W. DeBlois, A. M.
- Music.
- Aid and hindrances,.....H. C. Creed.
- Past not lost,.....A. Minard.
- Spirit of the Scholar,.....T. A. Blckadar.
- The Exhibition,.....S. Kempton.
- Loyalty,.....Jos. Murray.
- Music.
- Conflict between right and wrong,.....J. H. Langille.
- Imagination,.....C. T. Andrews.
- Discontent with the present,.....S. Fisk.
- Determination of purpose,.....S. D. Shaw.
- Power of the Press,.....T. Corning.
- Music.
- The Spirit of the Teacher,.....E. Archibald.
- Light of other days, (Poem),.....W. Boggs.
- Pre-Adamite earth,.....S. McVane.
- Modesty,.....D. A. Steele.
- Music.

The Class being large, the the Essays were necessarily short, and the entire service occupied but little more than two hours.

After a few remarks by the President, the choir sang the National Anthem and the benediction was pronounced by the Rev. James Parker.

These are the bare facts of the case. I hope that some one else will describe, characterize, and give judgment.

Yours truly,

J. M. CRAMP.

Acadia College, Dec. 20, 1862.

Christian Messenger.

HALIFAX, DECEMBER 24, 1862.

To-morrow is the great Anniversary holiday observed throughout Christendom as a day of congratulations, good wishes, and, in some countries, of family reunions. It is also a season of gifts to the younger branches, and of kind remembrances generally. By some it is made a day of special religious services. We find nothing in Scripture, however, that specially warrants any such use of the day, but would encourage the observance of it as a season of social gatherings and home enjoyments, and would tender the good wishes of A MERRY CHRISTMAS AND MANY HAPPY RETURNS OF IT to all our respected readers, young and old.

"How are the dead raised up?"

Closely connected with the doctrine of the future happiness of the believer in Jesus, is that of the resurrection of the body. Perhaps clear views and settled convictions on the latter have much to do with our enjoyment of peace in anticipation of heaven. It may be supposed by some that a simple assurance of salvation, and of being made partakers of everlasting life should be sufficient foundation for christian joy, and that enquiry into the condition of the dead, previous to the resurrection, is unprofitable and not desirable. There are doubtless difficulties surrounding the doctrine, and so there are in connection with all the truths of Nature as well as of Revelation. But this need not deter us from examining the Scriptures and ascertaining what is taught there on all subjects which concern us in time and through eternity.

There were objectors to the resurrection of the body in the early days of Christianity. In the apostles' days they asked, "How are the dead raised up? and With what body do they come?" Infidel philosophers and shallow thinkers have often endeavoured to undermine the faith of the christian by proposing questions which cannot be answered. Chemistry shows that the separation of particles of one body and their subsequent combination to form others, renders it a natural impossibility that the same particles of matter shall be raised in more than one individual. These scientific facts have been by some supposed an insurmountable barrier to the resurrection of the body. Some professing christians by looking more at the difficulties than at what is certainly taught, have become confused, and have made shipwreck of faith and a good conscience, and looking more at the things that are seen than at those which are unseen, and casting away the results of ages of enquiry, have taken up some plausible theory that promises to avoid one difficulty, but they have plunged into other and greater ones, and so have denied the teaching of Christ, or rendered it inoperative on their hearts and minds.

The article of "Discipulus," on the resurrection, on another page, has called our attention to this subject. Whilst we do not fully endorse his statements, we have no design of controverting the opinions he has expressed. We, nevertheless, feel that a few words on the subject may not be out of place.

If personal identity depended on the particles of which the body is composed, we might say that the facts of chemistry were opposed to the resurrection; that the body to be raised cannot be the same identical body as that which is deposited in the grave. The changes which take place in a living person in a few years, give him a body of a very different description from that he formerly possessed. Our bodies are not to-day what they were yesterday, but the person is the same identical person, the acts which he has performed at any former time are those for which he is responsible and must give account. The employment of the smallest amount of effort changes the muscle; the exercise of thought affects the brain, and really produces changes in their texture and capabilities, yet, notwithstanding all these changes in the body, the person is the same. The thinking part,—the soul, is the same individual. So the apostle answers the question concerning the resurrection of the body in 1 Corinians xv. 35-39.

We would merely remark on the passage quoted by our correspondent, "There is a natural body, there is also a spiritual body;" that the statement, "there is also a spiritual body," we think does not warrant the inference he draws, that "he has both." Whether "the spirits of just men made perfect" have now any material bodies we are not informed, and are not greatly concerned to know; but that there will be a resurrection of the body at the great day, and "we shall be like Him, for we shall see Him as he is," is a truth plainly taught in quite a number of scriptures.

Some have conjectured that the raised or spiritual body, at the resurrection, may be composed of a very refined fluid material, termed luminiferous ether, which is presumed to pervade all space, and although it may be condensed to form the distinct body, yet that no injury can be inflicted upon it, and no difficulty would be experienced in its passing from place to place, and that no waste would be experienced or renewal of the material required. Others have imagined that other matter would be used in its composition, as electricity, &c.; but after all we must come back to the words of revelation, and be content to receive them as giving all the light necessary for us at present. Perhaps the passage we have noticed above, is the most satisfactory,—that the spirits of just men are made perfect. Speculation may lead us into dangerous depths, but if we keep close to the revealed word, we may possibly for a short time, take an inaccurate view, but there we shall be in the way of being corrected, and of being so instructed as to be thoroughly furnished to every good work.

SPURGEON.—The Presbyterian Witness says "Mr. Spurgeon's confession that he is a Presbyterian, has seriously exercised some Baptist brethren." We have seen no such confession except through a Presbyterian source. Mr. Spurgeon has given quite sufficient evidence of his soundness in Baptist principles for the denomination to welcome him as one of the editors of the Baptist Magazine—the organ of the body. Does the Witness believe that Mr. Spurgeon would submit to Presbyterian dictation? Presbyterianism we fancy has not enough of elasticity in it to hold such a man as Spurgeon.

The editor of the Witness would doubtless like to claim Mr. Spurgeon, notwithstanding the very unministerial expressions made use of in June last, when criticising him and the congregation he was then addressing. Then, at a Baptist Missionary Meeting, he described Mr. Spurgeon's speech as "a few good jokes and several intensely stupid ones," and the congregation he designated as "a synagogue of asses," who "opened their vast and horrid jaws when expressing their gratification at the Spurgeonic jokes," enough to "frighten a young shark or an old crocodile."

We then shewed what Mr. Spurgeon's speech on the occasion really was, from a report of it in our possession,—that it was a thorough Baptist speech; which was probably the cause of our brother's railery.

Now, because Mr. Spurgeon attended the opening of a Presbyterian church, and gave them a speech, the same person affects to call him "this justly celebrated preacher," and closes by saying, "We are thankful for so unequivocal a testimony from the mouth of such a man as Mr. Spurgeon." Truly "circumstances alter cases." We recommend to our neighbor the words of the apostle, in James iii. 10.

THE WEEK OF PRAYER.—The first week of the New Year has been observed for the past two or three years by Special Meetings for Prayer,—having more or less of a Union character,—being held in the principal towns and cities of the United Kingdom, by invitation of the Evangelical Alliance. In Halifax the Committee of the Union Daily Prayer Meeting have made arrangements for the coming year, as formerly, by adopting the programme of the Evangelical Alliance which we published in our issue of November the 12th. The Committee have published a Circular for transmission to all the ministers of the gospel in the province, stating what is to be done in the city, and inviting their co-operation. It is proposed to hold services on the morning of each day at 1/2 past 9 and in the evening at 1/2 past 7. The morning meetings will be presided over by members of the Committee of the Union Prayer meeting, and the evening meetings by Ministers of the city churches.

The meetings for prayer on Saturday 4th, and 11th, will be in the Session house of Chalmers Church, where the Daily Prayer Meetings are at present held.

- On Monday, 5th, in St. Andrew's (Presbyterian) Church.
- On Tuesday, 6th, Brunswick Street (Methodist) Church.
- On Wednesday, 7th, Chalmers (Presbyterian) Church.
- On Thursday, 8th, in Granville Street (Baptist) Church.
- On Friday, 9th, in Poplar Grove (Presbyterian) Church.
- On Saturday, 10th, in St. Matthew's (Presbyterian) Church.

We trust there may be large gatherings of Christian people on these occasions, and that great good may result.

The next Lecture before the Young Men's Christian Association to be delivered by the Rev. Dr. Pryor, on Tuesday next.