

THE

BIBLE STANDARD

IN HIM WAS LIFE

HE WILL COME AGAIN



THE

LIFE

GIFT OF GOD IS ETERNAL

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TWOPENCE.



William Carey.

Condensed from an address delivered by Rev. J. W. A. Stewart, M. A., of Rochester, New York, at the Carey Centennial Meeting, held in Jarvis Street Baptist Church, Toronto, and printed in 'The Faithful Witness.'

In the opening century of our era, when the Romans occupied Britain, they, according to their custom, intersected it with well-built roads. One of these, which ran from Dover to London, and from London to the North, was the well-known 'Watling Street.' On the south side of Watling Street, in the south-east corner of the County of Northampton, is the village of Paulerspury. Here, on the 17th of August, 1761, Carey was born. Carey was the first-born of a family of five. His father, Edmond Carey, was a weaver by trade, but while William was still a child he became parish clerk and schoolmaster, which offices his father had filled before him. He was a man of 'the strictest integrity,' and he was a great reader. Amongst his pupils was his son, whom he instructed in the rudiments of knowledge, and who, by the time of his father's death in 1816, had already attained to great eminence.

William was 'small for his years and slightly built.' He early imitated his father in his love of reading; he was intensely fond of plants, insects, and all natural objects, with which, while yet a child, he crowded his little room; and he was possessed of an indomitable spirit. At the age of fourteen he was apprenticed to Mr. Clarke Nichols, shoemaker, Hackleton, about nine miles from Paulerspury. He subsequently worked as journeyman, and still later as a shoemaker on his own account. At Hackleton also, at about the age of eighteen, took place his conversion. Through the study of the Scriptures his convictions took definite shape, and on October the 5th, 1783, he was baptised in the River Nen at Northampton by Doctor Ryland. 'This day baptised a poor journeyman shoemaker,' was the entry Doctor Ryland made in his diary. The text that day was, 'Many that are first shall be last; and the last shall be first.'

The pursuit of knowledge had become with Carey a sort of passion, and from it his shoemaking and his poverty never turned him aside. By the time he left England he was able to read the Bible in seven languages. Soon we find him connected with the Baptist Church at Olney. He had already exercised his gifts as a preacher, and he was encouraged to devote himself to the work of the ministry. His first settlement was at Moulton, ten miles from Northampton, in 1786. Here he tried to keep a school, in order to add to his slender income, but not succeeding in this, he resumed his shoemaking. Once a fortnight he trudged to Northampton with a wallet of shoes on his back, and returned with a pack of leather.

It was while at Moulton that his mighty purpose took shape in his mind. He read Andrew Fuller's 'The Gospel Worthy of all Acceptation.' He also read 'Cook's Voyages, and he taught his class geography from a home-made leather globe. Somehow the spiritual truth and the geographical facts coalesced, and out of their union sprang the thought as to how small a portion of the human family yet possessed any knowledge of Christ. He stuck on the wall of his shop a large map of the world made of scraps of paper, on which he jotted down all he could learn about each country. As he sat and cobbled he studied that map. Steadily, surely, the purpose was formed that he would go to the heathen as a messenger of Christ. But what a storm of opposition he encountered. His father, his wife, his brethren in the ministry, the church, the world, the East India Company—all were opposed. But the oak does not yield before the storm; it only takes firmer hold. Carey was made of oak.

In 1789 he removed from Moulton to Leicester, to take charge of a congregation in Harvey Lane. Here in 1792 he published his pamphlet, written at Moulton, 'An Enquiry into the Obligation of Christians to use Means for the Conversion of the Heathen.'

Shortly afterwards, on May 31st, 1792, he preached his famous sermon at the Association Meeting at Nottingham. The text was Isa. liv. 2, 3; the points were, 1st, Expect great things from God; 2nd, Attempt great things for God. That sermon really created the modern Foreign Mission enterprise. There was no resisting it, and as an immediate result a resolution was passed, 'That a plan be prepared against the next meeting at Kettering for the establishment of a society for propagating the Gospel among the heathen.' Six months later at Kettering, after the meeting was over, twelve ministers met in the house of Mrs. Beeby Wallis, and formed the Baptist Missionary Society. Before they separated a subscription was made for the work of £13 2s. 6d. Andrew Fuller was made Secretary of the Society, and Carey offered himself as its first missionary. And so Carey's great thought at last had organised form.

Not till eight months after the formation of the Society did Carey set sail. Meantime the question as to the country in which the work should be undertaken had to be determined, money had to be collected, and all the necessary preparations for setting forth had to be made. At length all was in readiness. India was fixed upon as the field. Carey resigned his charge at Leicester. Mrs. Carey refused to go, and her husband felt that he dare not withdraw, and therefore must go without her.

John Thomas, a ship surgeon, who had been in India, and had attempted to preach there, was to accompany Carey. They took passage on *The Earl of Oxford*, an East India-man, but the captain was warned that information would be laid against him for having on board an unlicensed person, and so Carey and Thomas had to take back their passage money and go ashore. However, all turned out for the best. Mrs. Carey was now prevailed upon to go. Passage was taken on the *Kron Princess a Maria*, a Danish

ship, and on June 13, 1793, they set sail, but not until November 11th did they arrive in Calcutta.

Carey was now thirty-two years of age. He was a stranger in a strange land, without friends, and without money, for the little stock of money which he brought was soon exhausted. A trying climate had to be endured, illness entered his family, his wife bitterly upbraided him. He was forced to do something for the sustenance of his family. After various shifts he accepted an appointment as manager of an indigo factory at Mudnabatty, to the east of Calcutta, where he remained till 1799. Carey spent all his spare time at Mudnabatty in missionary work, in preaching and teaching and translating. While here he translated the whole of the New Testament into Bengalee.

In October, 1799, Marshman and Ward with others arrived from England to help in the work. It soon became evident that they could not settle as missionaries on the East India Company's territory, and accordingly, that they might be under Danish protection, they settled at Serampore, sixteen miles up the Hoogly from Calcutta, where Carey at once joined them. It was not till 1814 that the Christian missionary could go about his work like other men in British India. Henceforth the toils and fortunes of these three—Carey, Marshman and Ward—were united, and the story of one is the story of all. After deliberation the missionaries adopted the Moravian idea, and settled as a single family, with a common purse, a common table, and a common abode. Each was allowed a small separate sum for pocket money, and whatever remained was devoted to the mission. Carey was remarkably many-sided, and nothing that concerned the welfare of India escaped him. He saw now that 'the Gospel was to be made known to an immense population; the Bible to be translated into many languages; a whole Christian literature to be created; that schools were to be established; the people to be educated; a succession of native evangelists, pastors and teachers to be raised up; that in every way broad foundations were to be laid for the work of Christianising India. He had already translated nearly the whole of the Bible into Bengalee. While at Mudnabatty a wooden printing press had been given him. This was straightway set up, and March 8th, 1800, Ward, the printer, placed the first sheet of the Bengalee New Testament in Carey, the translator's hands.

The limitations as to the length of this sketch will not allow us to give any of the details of the work at Serampore during the thirty-four years which elapsed between the settlement of the missionaries there and the death of Carey. We shall attempt, therefore, to summarise the facts as best we can. And first let us take up the important question as to where the money came from to enable these men to do what they did. In the year 1800 Lord Wellesley, Governor-General of India, established Fort William College at Calcutta, for the training of those who proposed to enter the civil service. Carey, as the one man in India best qualified for the office, was appointed teacher of Bengalee, Sanscrit, and Mahratta, with a salary of \$3,000 a year.

He was afterwards raised to the status of Professor, with a salary of \$7,500. Subsequently he also drew \$1,800 a year as Government translator. Marshman and his wife established schools which brought them nearly \$5,000 a year. What did they do with this money? During their first twenty-six years at Serampore they expended on the work of the mission in buildings, equipment, printing, etc., \$290,000. Of this sum \$50,000 came from England; the balance they earned and contributed themselves. Though their earnings were so large, they lived on as little as possible. Three hundred dollars a year was all Carey allowed for himself and family. It is estimated that this band contributed all-told to the cause of religion little short of \$400,000!

Our space is exhausted, none is left to tell of Carey's family; or of Krishna Pal, his first native convert; or of the burning of the mission premises in 1812; or of Carey's great love of flowers, his splendid garden, and his rank as a botanist; or of the agricultural society which he formed the first in India; or of his introduction of the steam engine into India; or of the honours which came to him in his later years; or of what this work of foreign missions has come to which he inaugurated. Nor is there space to say aught of his beautiful personal character.

He toiled on to the end, latterly in much physical weakness. His death took place on the morning of June 9th, 1834. His grave at Serampore is marked by a stone which bears this inscription, directed by himself:—

WILLIAM CAREY,
BORN, AUGUST 17, 1761.
DIED, JUNE 9, 1834.

"A wretched, poor and helpless worm,
On Thy kind arms I fall."

Plain Talking.

THE two worst evils of our times, inside the domain of Christendom, are, probably, *luxurious living* among many Church members, and *loose thinking* among religious teachers. And when the two go together we have a religious club instead of a Church; a club in which, of course, it would be uncourteous to suppose there are any sinners; a club that has forgotten that all men are brethren, and the business of the Church is to stand between the living and the dead. When we have a number of such Churches connected by close social ties, and perhaps giving directions to great central currents in the religious life of a city, the time then has come to waken all the powers of the pulpit and press and platform against the choking of God's most holy truth by purse-strings and ribbons, and by dashes of the lavender waters of liberalism. I am speaking very frankly, but the truth is that the case needs stern surgery. Our population is a fifth in large cities; and under the voluntary system in the United States, it is likely to be our prevailing trouble that, when Judas carries the bag and betrays his Lord, he will not have the grace to go and hang himself, and you will not hang him.

JOSEPH COOK.