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WILLIAM CAREY.

William Carey was born in Paulerspury, England, August 17, 1761. His father, Edmund Carey, was parish clerk and parish schoolmaster. His parents, though highly moral, do not seem to have been the subjects of heartfelt piety. His father being a school teacher, William Carey had some advantages which other children did not have. In early life he acquired a thirst for knowledge. When he was 6 years old his mother would hear him repeat sums in arithmetic which he had solved. Whatever he began he finished. No difficulties seemed to discourage him; in early life he possessed strong determination.

When 14 years of age he was apprenticed to a Mr. Nichols to learn the trade of a shoemaker. In about two years Mr. Nichols died. Mr. Carey agreed to pay Mrs. Nichols for the unexpired time. He then worked for Mr. Olds, as a journeyman, till Mr. Olds' death.

Being reared under the influence of the Church of England, he became in early life a member of that church and learned to look upon dissenters with contempt. Although fond of disputation, he had no knowledge of Christ as his personal savior. But the eye of God was upon him. The holy spirit was moving upon his heart; he felt all was not well with himself. As his convictions for sin deepened, so his contempt for dissenters relented.

He was finally brought to trust in Christ as his savior. A short time afterward he became a constituent member of a Congregational church formed in the town of Hackelton, where he then lived. About the time the church was formed a revival spirit began, and prayer meetings were more than ordinarily attended. At these meetings Mr. Carey frequently expressed his thoughts on some passage of Scripture. Being encouraged he continued to exercise his gifts in public. Doubtless his convictions of duty became stronger and stronger until he felt like Paul: "Woe is me if I preach not the Gospel." He was invited to preach at Barton, a town a short distance from where he lived, and continued to do so for three and a half years. He also preached some in his native town, Paulerspurg. A Baptist minister (Mr. Skinner)

gave him encouragement and sometimes asked Mr. Carey to preach for him. Being poor and compelled to labor hard for support, his knowledge of the great doctrines of the Gospel was very crude. Mr. Skinner made him a present of "Hall's Helps to Zion's Travelers," which he read with great delight. In after years he says: "These doctrines are the choice of my heart to-day." About this time his mind was drawn to the subject of baptism by hearing a sermon on infant baptism. He became satisfied that immersion only is baptism and that believers only are the proper subjects. As a matter of course he was true to his convictions.

Dr. Ryland says: "On October 5, 1783, I baptised in the river Neu a poor journeyman shoemaker, little thinking that before nine years had elapsed he would prove the first instrument in forming a society in England to send missionaries to preach the Gospel to the heathen."

How true it is that God chooses the foolish things of the world to confound the wise; and the weak things to confound the mighty; and the base things and the things which are despised to bring to naught the things which are that no flesh should glory in His presence.

About this time his mind was directed to the Baptist church at Moulton. He commenced preaching to the church and his labors were blessed. He was not yet ordained. Churches were then more cautious about ordaining ministers than now; they did not believe in "laying hands suddenly on any man." They were required to prove their fitness for the work. On August 1, 1787, his ordination took place. The sermon was preached by Andrew Fuller, a name that will live along by the side of a Carey. He was the first secretary of the Baptist Missionary Society formed a few years after this, and continued so till his death in 1815.

Dr. Carey's salary at Moulton was small—never exceeding \$75.00 a year. He was married in his twentieth year, and had now a family to support. He was compelled to follow his trade of a cobbler. His biographer says: "Once in two or three weeks Carey might be seen walking eight or ten miles with a wallet full of shoes upon his shoulder and return home the same day with a fresh supply of leather to fulfill his new contracts." But it was on that shoemaker's bench that he acquired a knowledge that was most remarkable and almost incredible. Dr. Ryland told with delight how the shoemaker visited his study and at the end of six weeks was master of Latin, and how, in an incredible short time, almost, he learned the Dutch language. Greek and Hebrew were both acquired without a living teacher. In seven years he could read his Bible in six or seven languages. He purchased an old book in the French language, "Ditton on the Resurrection,"

and in three weeks mastered it so that he could read it with great satisfaction. He studied "Guthrie's Geography" and "Cook's Voyages Around the World." Here he was laying the foundation for great usefulness. His mind and heart were being directed to "regions beyond."

After living some three or four years at Moulton the finger of God directs him to Leicester. Here a wider field of usefulness is open to him, and after much prayer he entered into it. Pastoral changes then took place but seldom. About this time there was a marked decrease of piety all over England. Infidelity was stalking abroad, and even many Baptist churches were declining under the baneful influence of anti nomianism. The lines of demarcation between the churches and the world had become almost obliterated. But there were a few names who had not defiled their garments: Sutcliff, Ryland, Hall, Pearce, Fuller, Carey and others, mourning the desolations of zion meetings together, recommended special prayer for a general revival at home and for the spread of the Gospel to the most distant parts of the earth. Thus man's extremity becomes God's opportunity. Carey's heart was going out for the heathen.

In 1790 he published his "Inquiry into the Obligation of Christians to Use Means for the Conversion of the Heathen." It has been styled "The first and greatest paper on mission." If he had never written anything else nor had done anything else it were enough to make his name immortal. In May, 1792, the association was held in Notingham. Dr. Carey was appointed to preach. His text was Isaiah 54: 2-3. His theme was, "Expect Great Things from God; Attempt Great Things for God." The effect was most remarkable. Dr. Ryland says that "If all the people had lifted up their voices and wept as the children of Israel at Bochim I should not have wondered at it." It was there determined to form at the next ministers' meeting a Baptist society for propogating the Gospel among the heathen.

On October 2, 1792, the society was formed with twelve names, and 13 pounds, 2 shillings and 6 pence were subscribed. A committee meeting was held in Brother Fuller's study on January 10, 1793. About this time a Mr. Thomas, a son of a Baptist deacon, who had been a surgeon in the British East India Company, returned to England anxiously desiring that some one might be sent with him as missionaries to India. Thomas and Carey at this meeting were appointed. Fuller at this meeting, on hearing the statement of Mr. Thomas, said: "There is a gold mine in India, but it seems almost as deep as the centre of the earth." Carey responds: "I will go down, but you must 'hold the ropes.'"

But there were difficulties to meet well calculated to discourage the most determined. Mrs. Carey was a good woman, yet she had very little sympathy for the heathen. Her views were not in harmony with her husband's; in a word, she determined not to go with her husband. Here was a trial to both Carey and the committee. Shall the world and the anti-missionary Christians point the finger of scorn at them and say that they are encouraging the separation of husband and wife and snapping asunder the tenderest of all human ties? But Carey was firm in his purpose and was willing to trust God, knowing that He who said "Go into all the world and preach the Gospel" also said "Lo, I am with you always, even unto the end of the world." Bro. Thomas paid their passage on an East India ship; but the captain, finding out before sailing that they were going out as missionaries, refused to take them, and returned to them their money. At this they were cast down, but not destroyed; faith removes mountains. The Lord reigns. Mr. Thomas learned that in a few days a Danish East India man would be at London to go to India. During this interval Mr. Thomas, meeting Mrs. Carey, prevailed on her to go with her husband. She consented on condition that her unmarried sister go with them. It was agreed to.

On June 13, 1793, they put to sea never to return. Five months were employed in the voyage. On the voyage Carey and Thomas finished a translation of Genesis. Carey arrived in India a stranger in a strange land, and soon began to feel the bitter effects of poverty. Their means were now almost exhausted. Thomas, being a surgeon, could take care of himself; but Carey must provide for a wife and sister-in-law and four children. Fifteen thousand miles from home with his dependent ones, from a human standpoint, was indeed a dark picture. But He who said "Trust in the Lord and do good, so shalt thou dwell in the land, and verily thou shalt be fed," has never failed. He put his family into a boat, and, with a guide, he leaves Calcutta to go about forty miles. As they proceeded up the river their strength failed and their provisions were consumed. He who hears the raven's cry and shelters the winds to the shorn lamb was still his God. At this critical hour a gentleman was seen walking on the river shore. He was an Englishman—a military officer—Mr. Charles Short. Though unconverted and having no faith in the conversion of the heathen, yet he cordially invited Carey and his family to make his house their home for six or twelve months, till they could see what they could do. God blessed the labors of Cary to the conversion of that man. He soon after married Mrs. Carey's sister. Carey immediately began the study of the language of the people. He had not been there long before God directed him elsewhere.

At Malda, about three hundred miles from Calcutta, a Christian named Redney lived. He engaged Mr. Carey to superintend an indigo factory, with a salary ample to support his family and a great deal of spare time to devote to study and missionary labor. He acquired the dialect of the province and daily preached to the natives. He declined to draw any salary from the missionary society, but said: "It will be my glory and joy to stand in the same near relation to them as if I was drawing my supplies from them." In a few years the indigo factory failed and Mr. Carey was again put to trial.

About this time new missionaries arrived, and after consultation it was decided to go to Serampore, a Danish town, and purchase a large mission house, and for a while to live as one family. They arrived there January 10, 1800. In the spring of 1801 Serampore passed into the hands of the English East India Company. Just at this time large success in the study of the vernacular languages recommended him for a teacher in a college established by the company. Thus the very man whom the company had treated so shamefully was the one they were compelled to employ as professor of languages. "God moves in a mysterious way His wonders to perform." Carey says: "In September I was called to deliver a public speech in the Bengali language and another in Sanscrit—the first delivered by any European in that language. It was highly commended by the Governor General. It made him a professor for many years with an ample salary and was then pensioned the remainder of his life. But trials awaited him. Shortly after this his wife and Mr. Thomas both died in a state of mental derangement. For twelve years she had been the subject of melancholy derangement. In May 9, 1808, he married Miss Charlotte E. Rumohr, a lady about his own age, ardent in piety and devoted to the cause of missions. She was of a noble German family.

On the 11th of March 1812, the missionary printing press at Serampore was burned, with 2,000 reams of paper and the types of nine languages. It was a heavy loss to Carey, yet he bore it without a murmur. With tears in his eyes, he says, "In one short evening the labors of many years was consumed." But those ashes became the occasion of kindling anew the missionary spirit, both in England and America. The British Foreign Bible Society immediately sent 2,000 reams of paper.

In 1821 he was called to pass through another affliction in the loss of his second wife. He says, "My loss is irreparable." If ever there was a true christian in this world, she was one. But amidst all of his trials his labors were abundant; he ate no idle bread. He gives an account of one day's labor as a sample: "I arose this morning at a quarter before six and read a chapter in the Hebrew bible and spent

the time till seven in prayer to God. I ~~then~~ attended family prayer with the servants in Bengali. While tea ~~was~~ getting ready I read a little in Persian with a Moonshi who was waiting when I left my bed room; read also before breakfast a portion of scripture in Hindostani. The moment breakfast was over sat down ~~to~~ the translation of the Ramayune from Sanscrit, with a pundit who was also waiting, and continued this translation till ten o'clock, at which hour I went to college and attended the duties there till between one and two o'clock. When I returned home I examined a proof sheet of the Bengali translation of Jeremiah, which took till dinner time. After dinner translated, with the assistance of the chief pundit of the college, the greater part of the eighth chapter of Matthew into Sanscrit. This employed me till six o'clock. After six sat down with a Telinga pundit who is translating from the Sanscrit in the language of his country to learn that language. At seven I began to collect a few previous thoughts into the form of a sermon and preached in English at half past seven. About forty persons were present and among them one of the puisne judges of the Sudder Dewany dawlut. After sermon I got a subscription from him of five hundred rupees toward erecting our new place of worship. Preaching over and the congregation gone by nine o'clock. I then sat down and translated the eleventh chapter of Ezekiel into Bengali and this lasted till near eleven and now I sit to write to you. After this I conclude the evening by reading a chapter in the Greek New Testament and commending myself to God. I have never more time than this, though the exercises vary.

Dr. Carey performed a vast amount of philological labor, all subservient to the great design of translating the scriptures into as many of the Oriental tongues as possible. His Mahratta grammar was followed by a Sanscrit grammar, extending to more than a 1,000 quarto pages in 1806, a Mahratta dictionary, 8 vo. in 1810, a Punjabi grammar, 8-vo. in 1812, a Telinga grammar, 8-vo. in 1814; besides the Ramayune in the original text, carefully collated in three volumes, quarto, which appeared between the years 1816 and 1819. His philological works were a Bengali dictionary in three volumes, quarto, in 1818, of which the second edition was published in 1825, and another 8-vo. in 1827-30, a Bhotanta dictionary, quarto, 1826, also a grammar of the same language, edited by him and Dr. Marshman. A dictionary of the Sanscrit, nearly ready for the press, was consumed in the fire of 1812. He also collected a vast amount of material for a universal dictionary of the Oriental languages derived from the Sanscrit. He performed the most active and laborious part in translating the whole of the bible into six different languages and the New Testament into twenty-three, besides various dialects into which smaller portions of

the scripture were translated. In thirty years Carey and his brethren rendered the word of God accessible to one-third of the population of the globe.

In 1823 Dr. Carey's son, Felix, died. Dr. Carey baptized this son at the same time that he baptised the first convert from heathenism under his ministry. In 1824 he was married to his third wife. But time fails me to speak much more of the labors of this most remarkable, tireless man. In labors like Paul he was abundant. Besides all of his devotion to these things, he acquired a vast knowledge of botany and of natural history of which I cannot now speak. His labors however abundant must draw to a close. On June 9, 1834, being 41 years and 4 days since he left his native land, he breathed his last. On his tombstone was inscribed the following words, by his request:

WM. CAREY,

Born, 17th of August, 1761. Died, 9th of June, 1834.

"A wretched, poor, and helpless worm,

On thy kind arms I fall."

Were I standing by that grave to-day, I would lift my voice and say, that England never gave a nobler birth and India has no prouder grave,

J. L. TICHENOR.

[We thank Dr. Tichenor for the above well prepared article, which will be of permanent interest and value for years.]—EDS.

