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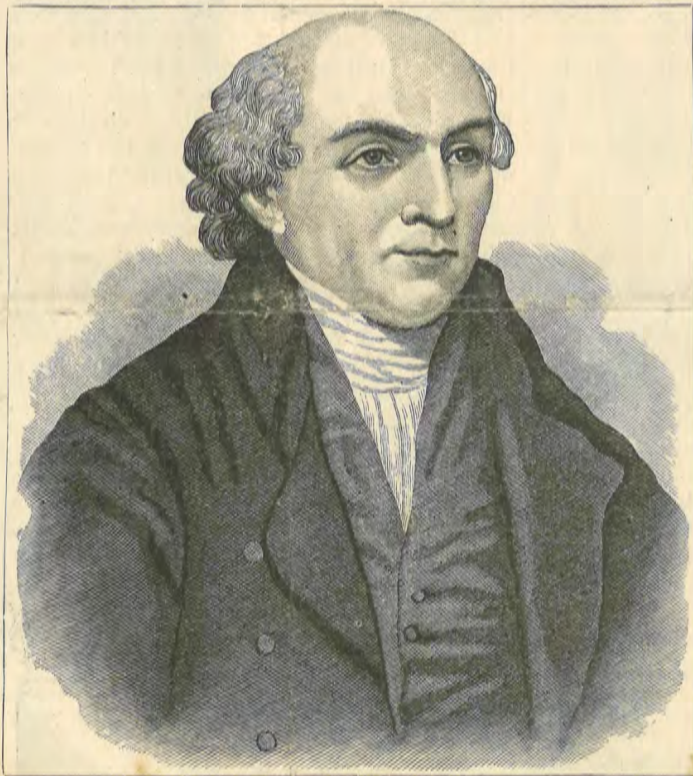
# YOUNG REAPER

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WILLIAM CAREY.

## CENTURY OF BAPTIST MISSIONS.

In this month of May the Baptists of this country will celebrate the one hundredth anniversary of the Foreign Mission Work. The American Baptist Publication Society has determined to make the YOUNG REAPERS for May peculiarly missionary papers, giving an interesting account of the origin and work of Foreign Missions.

## A BOY OF THE LAST CENTURY.

In one of the humblest homes in the heart of England, at Paulersperry, near Northampton, William Carey first opened his eyes to the light, August 17, 1761. His father was a parish clerk and schoolmaster, the schoolhouse being built on to the original cottage. The little family lived in the simplest fashion, being compelled to do this from the poverty of their resources.

Little William was a bright child, intent on acquiring knowledge from a very early age.

this studious, observing boy must have been dull and quiet, and not a jolly companion for boys of his own age. On the contrary, he was a most delightful comrade; active in sport, and a great favorite. A man of note in his vicinity used to say, that no matter how long William Carey might live, he would always be a learner, seeking new sources of knowledge. This opinion proved to be in the highest sense a true one.

When he was fourteen, it became necessary that he should earn his own living. He had a passionate love for gardening, and this would have been his choice among the various callings; but a disease of the face and hands made it imperative that he choose an indoor occupation. He was accordingly apprenticed to a shoemaker in Hackleton. At this time he was not a Christian, but a wild and wayward boy. God led him in a marvelous way from darkness into light.

He was baptized by Dr. Ryland, at Northampton, October 5, 1783. The minister little thought that the poor journeyman shoemaker, rude and insignificant in appearance, whom he

When only six years old, he used to repeat problems in arithmetic to his mother, which he had worked out mentally.

For fourteen happy years he lived in the cottage at Paulersperry. Every corner of his room was filled with insects, whose movements and growth he was never tired of watching. He was fond of drawing and painting, and was a famous collector of birds and small animals. It is well to note one characteristic of William Carey's, even at this boyish period. Whatever he began he finished; and in this we have the key to much of his great success in after life. The story is told that in trying to climb a tree that had baffled the other boys, he fell and was laid up for some time. As soon as he recovered, he went back and accomplished the feat.

led into the baptismal waters, would be the instrument, in the hands of God, of marshaling the Baptist hosts to the grandest movement of modern times. He gave little promise of such a future when first converted. Indeed, he was singularly retiring. Only those who knew him best dreamed of the stuff of which he was made. He was by no means ignorant, for was he not a schoolmaster's son? God was leading him by a strange path to efficient service in his kingdom.

## THE COBBLER-PREACHER.

Poverty was universal among the common people in old England, at the time of which we are writing. Can you realize that it was the period so full of historic interest to all Americans, the time of our struggle for liberty? The battle of Bunker Hill, with its forlorn hope, was fought when William Carey was fourteen years old. God was even then preparing him for the wonderful things he had in store.

Eight years passed, as we have seen, between his apprenticeship and his baptism. In the meanwhile his old master had died, he had married the sister of his widow, and purchased the business. He must have made good shoes; anything else, to a man of his temperament, would have been impossible. But it was work that brought small returns, and he had a little family growing up around him.

After his baptism, he at once began to improve his gifts, and exhort, in a humble way, as opportunity offered. These efforts proving acceptable, he enlarged the sphere of his work. A license to preach followed, and later, after much hesitation on the part of the neighboring pastors, ordination. Their reluctance did not arise from any doubt of his piety or earnestness, but because they considered him hardly qualified for such an important office. How strange their hesitation must have seemed to them, in the light of his later achievements!

With his new vocation of preaching, he, from necessity, combined that of cobbler. His first charge was at Earls Barton, which involved a walk of sixteen miles every week, and in return he did not receive enough money to pay for the clothes worn out in the service. But on his cobbler's bench at Hackleton, he was preparing himself for better things. He was never without a book beside him. While he made good shoes he was storing his mind with useful knowledge, and his mental powers were rapidly developing. The rude little shop has aptly been called "Mr. Carey's college." Here was





CAREY'S COTTAGE AT MOULTON.

disclosed his marvelous facility for acquiring languages. A friend sent him a Latin grammar, and in six weeks he was master of the tongue. In an incredibly short period he acquired the Dutch language, for the sake of translating a sermon which he had heard highly praised. Greek and Hebrew he mastered by himself, and in seven years he could read his Bible in six or seven languages. It took him just three weeks to conquer French, and after a little practice of this sort, it was scarcely more than amusement for him to acquire a new tongue.

Aside from languages, books of travel were his delight. While reading Cook's voyages, he constructed for himself a leathern globe, and a large map of the world, on sheets of paper pasted together. On this he would note the population of the different countries, their religious condition, and any facts he could find concerning them. His soul became so fired by the spiritual darkness prevailing in most parts of the earth that he could not hold his peace. About this time Andrew Fuller, an eminent Baptist minister of that day, found him out. Happening to enter his little shop one day, what was his surprise to find the cobbler busy at work, with his book beside him, his map of the world on the wall, and a leathern globe near at hand. Well might he exclaim, "What manner of man is this?"

It was the beginning of a lifelong friendship. Andrew Fuller entered heart and soul into Carey's missionary zeal, and after the humble shoemaker had become the first Baptist messenger to the heathen world, Fuller was the man who raised the funds and labored to spread the knowledge and needs of the work among the churches.

The picture shows you Carey's little shop, which was to him the only college he ever knew. The story connected with it shows how a truly great soul rises by means of the very circumstances which would drag others down. Let us take the lesson to heart.

#### PROMOTION.

An old proverb says, "There is always room at the top." As Carey became fitted for a higher place, it was opened to him. From the little church at Eauls Barton, he passed to the church at Moulton, a larger and more important body. Yet even here the pay was never more than seventy-five dollars a year. This was far below his needs; therefore, as at Hackleton, he eked out a living by making shoes. His pastoral duties were heavier, and his thirst for knowledge as unsatiable as ever. It was only by the strictest economy of time, that he was enabled to accomplish so much.

mostly asleep to the claims of a lost world, and unwilling to be awakened. When Carey opened his heart to his father he received for answer, "William, are you mad?" He laid the matter timidly before a minister's meeting. Doubtless the humble, insignificant looking man was thought very presumptuous, for the chairman, the elder Dr. Ryland, sprang to his feet, and thundered out, "Young man, sit down! When the Lord wants to convert the heathen he will do it without your help or mine!"

But Carey was not extinguished by this public rebuke. His message was from God, and he went on preaching, printing, and praying.

His stay at Moulton was not a long one. Promotion came once more, and he graduated from the cobbler's bench. He received a call from the church in Leicester, where his worldly circumstances were much improved, and he also had opportunities for study and development hitherto denied him. His talents attracted the attention of distinguished churchmen, who delighted to throw open their rare libraries for his use. His sphere of labor became greatly extended, and as he gained power and influence, he turned it to account for the cause which lay so near his heart.

In the Leicester pulpit his ability became manifest; and there is little doubt, if he had not gone to India, he would have become one of the foremost men in England.

In this large field his time was taxed to the utmost. When he entered upon this work, the Baptists were a scorned and despised people. Carey's thirst for knowledge brought him into connection with eminent men, while his great moral worth and intellectual power raised his church in public esteem. Dr. Arnold and other famous scholars, impressed by Carey's wonderful ability, threw open their libraries to his use. But his career was to lie, not in England, but in lands far beyond the sea.

Carey was beginning to make himself heard in England. His power began to be manifest. But it was in missionary directions that he claimed the ear of the Baptist churches. The call from the heathen world echoed through his lips with ceaseless reiteration.

It was not altogether a welcome sound. The leading ministers were

#### IN THE ORIENT.

Our next glimpse of Carey is in very different surroundings. The desire of his heart has been gratified, and he is in the darkness of heathenism. To understand how it all came about, it will be necessary to go back a little, to certain events which transpired in England.

Carey's great sermon at Nottingham resulted in the formation of the "The Particular Baptist Society for Propagating the Gospel Among the Heathen." Although it had such a high sounding name, it was not a powerful body in the beginning. The subscriptions at the time of its organization amounted to £13, 2s. 6d. A mighty sum, truly, with which to begin the evangelization of the world. But it was a deposit in the bank of faith, and how royal have been the returns!

The new enterprise was begun in fear and trembling. The churches must be aroused; for large funds were necessary for such an undertaking. It was a new, untried work, and they possessed little knowledge regarding the peoples beyond the sea. They were wholly inexperienced as to the best methods of carrying on such an undertaking. But after trials and obstacles innumerable, and tests of faith which must have almost broken Carey's heart, the two first Baptist missionaries set sail for India. There were two instead of one, for a companion had been found for Carey in the person of Dr. Thomas, a surgeon, who had been in the employ of the East India Company in Bengal. He had much pity for the benighted heathen, and had thrown up his commission, to labor for their evangelization. He was earnest, hopeful, enthusiastic, but had in other ways a strangely unbalanced mind. Carey was his opposite in every respect, except missionary zeal. Perhaps it was well that the two were associated in the outset of the undertaking, but the cobbler-preacher's patience and perseverance proved the more valuable qualities in the long run.

Carey's wife did not share in his enthusiasm, and obstinately refused to accompany him to India until the last moment. He had given up all hope of her going, when terror lest she were fighting against the Lord seized her, and she dared not stay behind. Dr. Thomas deserves the credit of bringing her to this decision.

The East India Company, a trading organization which ruled India, was strongly opposed to



CAREY'S WORKSHOP AT HACKLETON.

missionary effort, lest it interfere with its money-making schemes. It believed that a people sunk in superstition and idolatry could be forced the more easily to serve its purposes. Its hostility was so great that it would allow no missionary passage on its outgoing vessels.



This hindered the missionary party sorely, but at length a Danish East Indiaman touched at London, and with happy hearts Carey and his companions embarked for the land of their desires.

They had a wearisome voyage of five months. Carey spent the time studying Bengali with Dr. Thomas, and beginning a translation of Scripture into that language. The book of Genesis was completed in this manner.

But no sooner had they landed in India than troubles thickened. Carey had entrusted their slender funds to Dr. Thomas, who managed to cause their total disappearance in an incredibly short time. He resorted to his profession to provide for himself and family, leaving the Careys to shift for themselves. They were reduced to sore straits, when a way of deliverance was opened. A pious Englishman, owner of two indigo factories, offered the superintendence of them to Thomas and Carey. This offer was thankfully accepted, not only because it amply supplied their needs, but because it gave them an excuse in the eyes of the jealous East India Company, for staying in the country. So they joyfully donned the white jackets of indigo

being driven from the country, when a refuge was opened at Serampore, a Danish tract of about twenty acres, held as a trading point. Here the East India Company could not reach them, but gnashed its teeth at the men just beyond its power.

In 1800, Serampore became the headquarters of the English Baptist Mission, with printing presses, and a reinforcement of missionaries from England. The light had been spreading in the mother country as well, and the five years' preparation had made her ready to support the mission as she could not have done before. In December, 1800, Mr. Carey had the joy of baptizing his own son, Felix, and the first Hindoo convert, Krishna Pal, who became a glorious witness for the truth. Poor Dr. Thomas went insane with joy. His mind never recovered its tone, and broken in health, he died a few months later.

Six weeks after this baptism the first edition of the Bengali New Testament was printed, and within ten years the entire Bengali Bible and the New Testament in seven other languages, were doing their blessed work. Carey's wonderful abilities were recognized even by the East

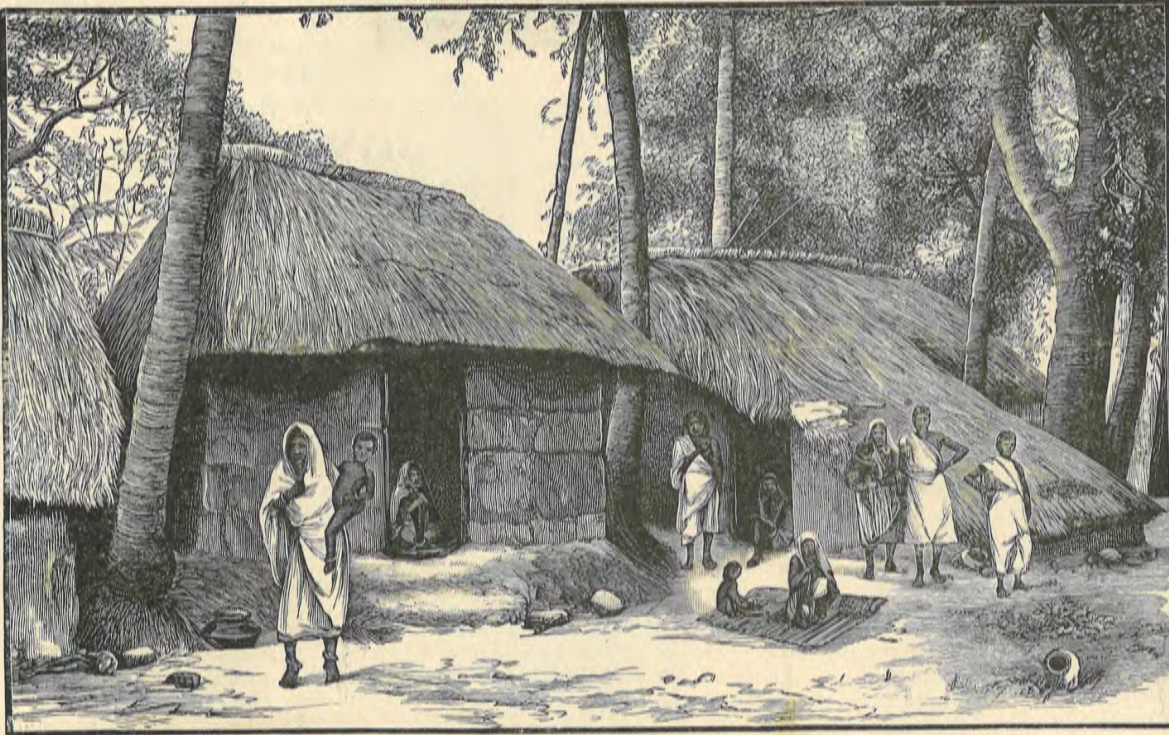
of Dr. Carey's labors in translation. Funds poured in to the Society from all parts of England. So generous were these offerings that, in fifty days after the news of the Serampore fire reached the home land, it was necessary to send out word to stop the contributions, as the loss had been more than made up. America shared in the general enthusiasm, and funds were freely subscribed for the suffering work at Serampore.

A Christian community sprang up in the vicinity of the mission headquarters. The tract of land had long since passed into the possession of England; but better counsels prevailed, and the missionaries were no longer hindered and persecuted as of old. Comparing the past with this present time of prosperity, Carey and his colleagues could only exclaim, "What hath God wrought!"

#### A BUSY LIFE.

The whole world wondered at the amount of work that Carey accomplished. In thirty years he and his associates rendered the Word of God accessible to one-third of the world. In six tongues, the entire Scriptures were translated and printed; the New Testament into twenty-three languages. This work represented only a fraction of his labors. A glimpse of one busy day may be obtained from a letter written to a friend.

"I rose this morning at a quarter before six, read a chapter in the Hebrew Bible, and spent the time till seven in private addresses 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 bedroom; read also before breakfast a portion of the Scriptures in Hindostani. The moment breakfast was over, sat down to the translation of the Ramayuna from the Sanscrit, with a pundit (or teacher), 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



CHRISTIAN VILLAGERS, SERAMPORE.

planters, and thanked the Lord for his kind providence.

We may be sure Carey was faithful to this temporal trust. But every moment not occupied by his duties at the factory was spent in studying the different dialects of the country, at Scripture translation, or in personal work among the heathen about him. The five years spent in the factory were a grand training school for his future work. At the end of that time God's purpose in this direction was ended, and the owner of the factories failing, they were compelled to look about for something else.

Soon after he began work as an indigo manufacturer, Carey wrote home to the Society that sent him out, relinquishing his salary, his earnings being ample to support his family, and leave a surplus for missionary work. Doubtless his long education in the school of poverty enabled him to live more simply than most men could do. This will also explain the large amounts he was able from time to time to give to the promotion of evangelical work in India.

The East India Company, who had tolerated them as indigo planters, was in arms against them as missionaries. They were in danger of

India Company, and he received the appointment of Professor of Sanscrit and Bengali in Fort William College, in Calcutta. This was an honorable and lucrative position, and gave an influence which he faithfully used in behalf of the mission.

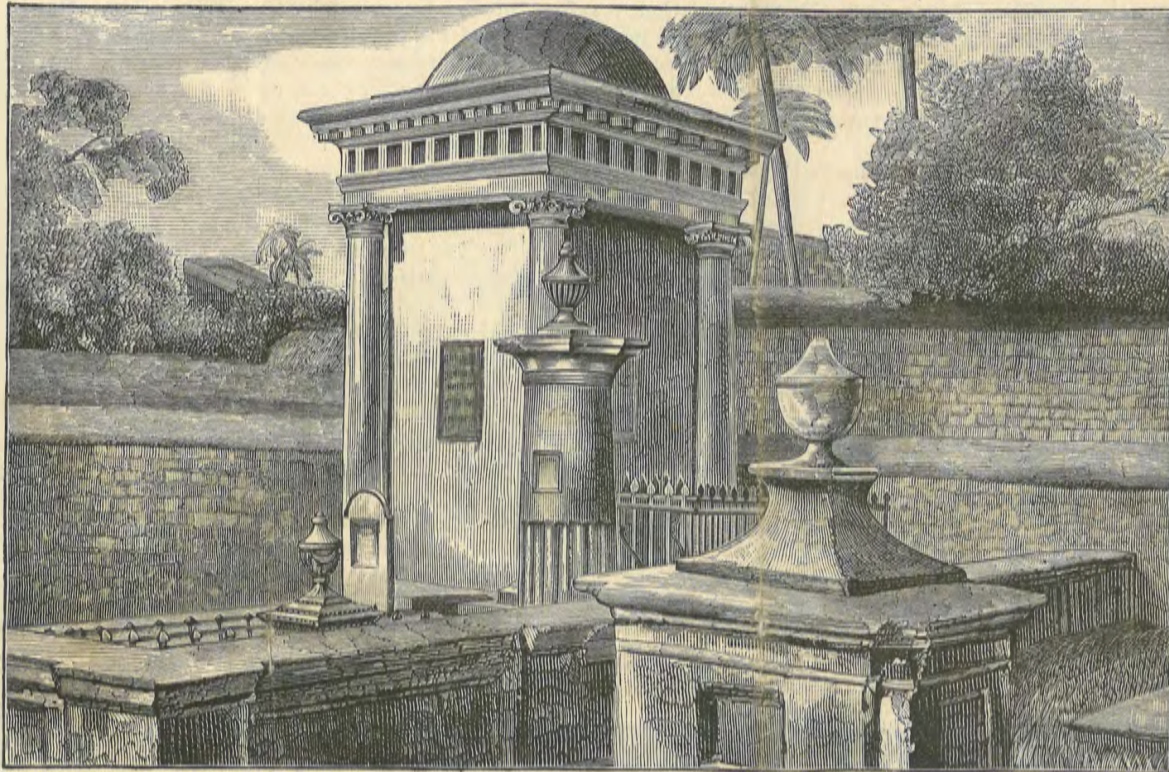
In 1812, the Missionary Printing House at Serampore had become an immense establishment. It was one hundred and seventy-five feet long and fifty feet broad, beside a large store room, and a room for casting type. Near by was a paper mill. The Bible was being published in many of the Eastern tongues, and Serampore was the throbbing, pulsating heart of Baptist missions in India.

But disaster was close at hand. On the evening of March 11, 1812, the Printing House was destroyed by fire. Two thousand reams of paper and many volumes of Scripture, beside some almost priceless manuscripts, were consumed. It was estimated that sixty thousand dollars would not cover the loss. It seemed a mysterious providence. But it was a blessing in disguise. It called the attention of the Christian world to the wonderful work being done at Serampore, and the marvelous results

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 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. After sermon got a subscription of five hundred rupees toward erecting our new place of worship, from a judge who was present. Preaching was 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 down to write to you. After this I conclude the evening by reading a chapter in the Greek Testament, and commending myself to God. I have never more time in the day than this, though the exercises vary."

Besides Scripture translation, Carey wrote the first grammars in many of the Eastern tongues, and also prepared a number of dictionaries.





CAREY'S TOMB, SERAMPORE.

## TOWARD THE SUNSETTING.

William Carey was permitted to labor forty years in India. He saw the work develop from the smallest of beginnings to an enterprise of stupendous magnitude. He was thrice married, his second wife being a truly congenial spirit in his literary and missionary ambitions. A just summary of his extraordinary achievements in the way of Scripture translation and linguistic labors has never been presented to the world. In it all he remained the same unassuming, humble Christian. He found it difficult to understand why the world should bestow such honor upon him. His love for gardening amounted to a passion all through his life. His garden at Serampore was the rarest collection of plants and trees in all India. After his death the Horticultural Society of India, which he had been instrumental in founding, placed a marble bust to his honor in its hall.

God permitted William Carey to labor until almost the end of his long and useful life. When finally taken ill, he failed rapidly. On the 9th of June, 1834, he passed quietly to his eternal reward. It was his injunction that no marble monument should mark his tomb. In the mission graveyard at Serampore, his mortal remains await the resurrection call. On a plain cenotaph may be read the inscription, his own dictation:

## WILLIAM CAREY:

BORN 17TH AUGUST, 1761, DIED 9TH JUNE, 1834.

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

During Dr. Carey's lifetime the Serampore press issued 212,000 copies of the Scriptures, in forty different languages. From the small beginning at Kettering of £13, 2s. 6d., he lived to see expended nearly five hundred thousand dollars for missionary purposes.

## RESULTS.

With Carey and the organization of the Society at Kettering began Baptist missions. The fire in due time spread to the American shore, and in 1814 the first Baptist Missionary Society was formed under the inspiration of the conversion of Judson and Rice to Baptist views. It would be interesting to trace the progress of the English missions from the time of Carey to the present were there space, but there is enough in the work done by our American missionaries to awaken our wonder and gratitude. Yet the

results are meagre compared with what they might have been had God's people given to this cause in its just proportion. We have not even reached Carey's estimate, of a century ago, in the infancy of missionary enterprises,—a cent apiece from every Baptist. It has truly been said that every Christian needs converting to foreign missions, just as much as he needed to be originally converted to God.

What have American Baptist missions accomplished?

The Missionary Union has missions in three continents—Europe, Asia, and Africa. In Asia, twelve nationalities have been reached. In Europe, the pure gospel is being preached in six countries. The tribes in the Congo valley, as well as some other portions on the coast, represent American missionary enterprise in Africa. The Southern Board is looking after the spiritual needs of our neighbor, Mexico, as well as in the other three continents. Cuba is proving intensely Baptist.

What are the results? Our two Baptist Foreign Missionary Societies, North and South, report very near eighty thousand converts in heathen lands, and almost the same church membership in European countries. The Congo mission is in its infancy. The Bible is translated into nearly every language where we have missions, save in Africa. The home churches are being awakened as never before. The closing year of the century of Baptist missions is glorious with the uprising of youthful hosts, marshalling for the conflict against the powers of evil. Not only is the morning light breaking upon the earth, but the Sun of Righteousness is ascending in majesty toward its zenith with "healing in its wings."

## CIRCULATION OF THE BIBLE.

Dr. Adoniram Judson, the great apostle of Burmah, was of opinion that God would honor his word wherever it was distributed. He believed that it would do a great work among the heathen, even where the voice of the living minister was not heard. If this be so, how necessary it is for us to give circulation to the word of God in the United States. In the South especially is a distribution of the Bible needed. The American Baptist Publication Society needs funds with which to do this great work.

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**A Century of Baptist Foreign Missions.**

By Sophie Bronson Titterton.

12mo, 300 pages. PRICE, \$1.25.

This volume indicates the near approach of the Centenary of Modern Christian Missions. The author modestly calls it "An Outline Sketch." Of course, treating of a Century of Baptist Foreign Missions, nothing but a sketch could be compressed into three hundred 12mo pages; but it is a graphic and interesting sketch.

The volume is designed primarily for the young, and to aid them in the study there is appended to each chapter a series of questions for a review. It is well adapted for study by Young People's Unions, Mission Bands, and by individuals. The older members of our churches and those most accustomed to the survey of the missionary fields, may find it profitable to obtain a firm grasp on the prominent facts in the work, and be thus prepared to trace with understanding, the new and rapid developments that are to be looked for in the near future.

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