

# JUBILEE PAPERS.



HISTORICAL PAPERS COMMEMORATING THE FIFTIETH ANNIVERSARY OF THE SEVENTH-DAY BAPTIST MISSIONARY SOCIETY, AND THE CENTENNIAL OF THE WILLIAM CAREY FOREIGN MISSION MOVEMENT.



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## Introduction.

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The appointment, by the Board of Managers of the Seventh-day Baptist Missionary Society of the Rev. D. H. Davis and the Corresponding Secretary, to arrange for the celebration of the Fiftieth Anniversary of the Society, which was held beyond the Missouri River, at Nortonville, Kansas; August 25, 1892, and for the commemoration of the William Carey Centennial, has developed into a plan to publish a collection of historical papers.

The papers are necessarily brief. Much that some may look for, and that others would like to know, will not be found. To present a bird's-eye view of many wide and important fields, seems to be most needful and practicable at this time. The purpose is to send forth an inexpensive book that will furnish interesting and valuable information; a book that ought to be owned and read in every Seventh-day Baptist family, for the sake of a needed increase of knowledge, interest, and zeal; and one contributing something of value to our denominational history. It is specially desirable that it be read by our young people.

Our fathers believed in and felt the need of organization, and prayerfully sought for the best ways. Hence there has been progress all along the years. But although we may have found better methods than theirs, we must not cease our efforts to adjust more wisely still our denominational ways and means to new relations and multiplying opportunities and responsibilities.

We have entered into the self-sacrificing labors of noble men and women of other days; and in their earnest

lives and fruitful toils we ought to find constant inspiration to new devotion as we, too, work for the cause and kingdom of God.

While Christian character and righteous conduct must always be the best witnesses for Bible religion, it is the clear and strong voice of history and experience that the true and best aggressive means of building up the Sabbath cause, and any truth, doctrinal or practical, is gospel preaching and teaching, in all the world, supported by the essential auxiliaries of denominational schools and denominational literature. And the closer Seventh-day Baptists keep to this way, the more successful will we be in winning men to Christ and Bible truth.

We are greatly indebted to the writers of these papers; and would express here our most grateful appreciation of their cheerful and painstaking co-operation so freely given to this undertaking.

ARTHUR E. MAIN,

*Corresponding Secretary of the Seventh-day Baptist  
Missionary Society.*

ASHAWAY, R. I., August, 1892.

of the tens of thousands recently into the Cherokee Strip in a day, the race at break-neck speed for land and a home, shows how fast history is being made, and States and young empires forming. Cities are almost literally born in a day. The first comers have all the advantage. The first churches will be the strong churches in the near future. The South-West is also rich in opportunities for our cause. We are on the eve of the great World's Fair. We could not do better for the Sabbath cause than be represented there by an agent and attractive tracts to scatter by the millions among the people of the earth.

But all of this means consecration. It means loyalty to truth. It means hearts full of purpose, sympathy, prayers, sacrifice, gifts. It means first of all an immediate raising of \$5,000 for a thank-offering, and then a doubled, quadrupled work for the future. It means that our men of wealth should learn the art of giving. Who knows but God has brought us to the kingdom for such a time as this? Are we equal to it? Under God we are. May our Semi-Centennial be the harbinger of a new era to us in our work, and prove a Grand Jubilee indeed.

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## A Century of Foreign Missions,

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BY E. M. DUNN, D. D.

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I am asked to give a brief outline of Foreign Missions for the last century with especial reference to the life and labors of Wm. Carey, in whose memory this centennial is held.

Wm. Carey was born at Paulersbury, Northamptonshire, England, August 17, 1761. His father filled the two-fold office of school-master and parish clerk, and from him young Carey, together with the other village boys, received his early education. Prior to 1767, his father, Edmund Carey, had followed the trade of a weaver, and on account of his faithful services and upright character had won the respect and esteem of all his neighbors. Thus we see our hero was lowly, yet well born. The marked characteristics of his boyhood were his indomitable spirit, resolute perseverance, and great fondness for acquiring knowledge. His sister writes concerning him: "When a boy he was of a studious turn, and fully bent on learning, and always resolutely determined never to give up any portion or particle of anything on which his mind was set till he had arrived at a clear knowledge and sense of his subject. He was not allured or diverted from it; he was firm to his purpose and steady in his endeavor to improve."

As a boy his moral character was not perfect, for he himself speaks of his being awfully addicted to the vice of lying.

At the age of sixteen he was apprenticed to a shoemaker at Hackleton, working at the trade for twelve years. Through baptism in infancy he became a member of the Established Church, but that did not make him a Christian. At the age of eighteen he was led, through the influence of a pious fellow-apprentice, to exercise genuine faith in Christ, and becoming convinced of the scriptural authority for the views of the Baptists, he joined this small and despised sect in which he soon became a preacher.

The congregations to which he ministered were very poor, and he supported himself chiefly by working at his trade as a shoemaker. In 1786 he became pastor of the church at Moulton, and here, on account of the meagreness of his income, his salary being only seventy-five dollars a year, he kept school by day, made or repaired shoes by night, and preached on Sunday.

His thirst for knowledge was keen, and he managed, notwithstanding the presence of poverty, to acquire a knowledge of Latin, Greek, Hebrew, Dutch, and French, and made considerable acquaintance in other departments of useful knowledge, especially in natural history and botany. Thus, unconsciously to himself, he was being fitted for the great career God had marked out for him. He soon became occupied with the thought of evangelizing the heathen. His brethren in the ministry, as a class, gave him no sympathy, yet single-handed and alone he was developing the project in his own mind. Andrew Fuller relates that once on entering his shop he found hanging against the wall a map made of pieces of paper pasted together, on which Carey had marked all the countries on the globe, and on which he had written memoranda of what he had learned as to their population, religion, climate, civilization, etc.

It was a great help to the young enthusiast in the cause of Foreign Missions that Andrew Fuller favored his project. At a meeting of the Ministers' Association at Nottingham, May 31, 1792, Carey preached from these words: "Enlarge the place of thy tent," etc., (Isa. 54: 2, 3), laying down these two propositions: "Expect great things from God, and attempt great things for God." The discourse produced a great impression, and the result was the formation of the Baptist Missionary Society, at Kettering, Oct. 2, 1792, with Andrew Fuller as Secretary, and Mr. Hogg, Treasurer. A collection of 13*£*, 2 s. and 6d. was made for the enterprise.

At about this time Mr. Carey wrote a treatise which was entitled: "An inquiry into the obligations of Christians, to use means for the conversion of the heathen, in which the religious state of the different nations of the world, the success of former undertakings, and the practicability of further undertakings are considered."

The profits arising from the publication and sale of this treatise, together with other missionary manuscripts of Carey's gathered into a

pamphlet, were added to the original fund. Donations from others increased it to 250*l*., and afterwards to a still greater amount.

The Society being now formally organized, a vital question arose as to where their missionary operations should begin, and who were the suitable persons who could be procured to go. There was a Mr. Thomas, who, in 1783, had gone out to India in the service of the East India Company as surgeon on board the "Oxford," and who, during his residence in that country, had performed considerable evangelistic labors for the cause of his Master. It so happened that Mr. Thomas was at that time in London endeavoring to solicit funds for a Mission to Bengal. Mr. Carey, having learned about him, recommended him to the Board. Who should go with him? Mr. Carey offered his own services, if no one better could be obtained. The circumstances of his acceptance by the Board are worthy of note here, and are thus recorded by Mr. Carey's biographer: "Having been greatly impressed by perusing Mr. Thomas's account of the religious condition of the heathen, Andrew Fuller remarked that 'there was a gold mine in India, but it seemed almost as deep as the center of the earth.' When he asked, 'Who will venture to explore it?' 'I will venture to go down,' was the instant reply of Carey; 'but remember that you,' addressing Fuller, Sutcliff and Ryland, 'must hold the ropes.' 'This,' afterwards said Fuller, 'we solemnly engaged to him to do, pledging ourselves never to desert him as long as we should live.'"

Arrangements were made to send Mr. Thomas and Mr. Carey and their families to India. The ships of the British East India Company would not take them, such was their antipathy to the cause of missions; but on June 13, 1793, they set sail in a Danish vessel, for the land of their adoption fifteen thousand miles away.

They were five months in reaching Calcutta, after an unfavorable and stormy voyage, during which Mr. Carey familiarized himself with the Bengalee language through the instruction of Mr. Thomas.

For seven months these missionaries moved to different places in order to obtain a living,—for, observe, they were not receiving any salary and their supplies from the home field were but meagre,—but in June, 1794, a Mr. Udney, an indigo manufacturer, living at Malda, a former friend and acquaintance of Mr. Thomas, had just erected two additional factories and gave the management of one to Carey and the other to Thomas. Says Mr. Carey's biographer: "The factory which Carey was to superintend was at Mudnabatty, and besides a salary of 200 rupees per month he was promised a commission upon the sales. No sooner did he find himself in these favorable circumstances than he at once communicated with Mr. Fuller, the Secretary of the Society, that he should not need any more supplies, having a sufficiency, but expressing the hope that another Mission would be begun elsewhere. The duties at the factory allowed time for his other pursuits; indeed, he was at leisure the greater part of the year for the business of the Mission. The capacity

for work which had ever distinguished him became now most conspicuous. He made such progress in Bengalee as to be able to preach intelligibly half an hour together. His occupation taking him frequently into the surrounding country, he had opportunities for speaking to the natives, which he never failed to improve. He commenced a school, and worked so vigorously at his translation, that in August of the same year he wrote to England: 'I intend to send you soon a copy of Genesis, Matthew, Mark and James in Bengalee, with a small vocabulary and grammar of the language in manuscript, of my own composing.'

Mr. Carey continued at Mudnabatty until the year 1799, when the proprietors of the indigo factory, of which he had the management, became embarrassed and he lost his position. Thereupon the brethren in England, the officers of the Missionary Society, passed the following resolution: "That our brethren having in a disinterested manner declined their ordinary income from us, at a time when they thought they could do without it, and various unforeseen circumstances having since occurred, which render it necessary that we afford them substantial assistance—the arrears of the salary, which for a time they have voluntarily declined, be made good by the Society."

In the year 1800 the Mission, re-enforced by three men, Fountain, Marshman and Ward, and their families, was moved to Serampore. The first year's work at Serampore was successful, and was marked by three notable events, *to wit*, the baptism of the first Hindoo convert, the publication of the first Bengalee New Testament, and the appointment of Mr. Carey to the professorship in the college at Fort William, which the Marquis had founded at Calcutta for the instruction of the younger members of the British Civil Service. The publication of the New Testament, which he had translated into the Bengalee language, directed the attention of the government to Mr. Carey, and the scholarship it exhibited pointed him out as the fit person to occupy the Bengalee chair. He held this position for thirty years and within four years of the time of his death. But do not think that this position prevented him from continuing his missionary labors; on the contrary he was continually more arduous and successful in this line than ever. At this point in his history his biographer says: "His first position was that of teacher of Bengalee, afterwards of Sanscrit and of Mahratta, with a salary of £600 per annum. From teacher he became professor; and as professor of the three Oriental languages his emoluments rose to £1,500. But with a disinterestedness which is beyond all praise, the whole of this income, with the exception of some £40, needed for his support and that of his family, and a small sum besides to furnish him with decent clothing for his duties at the college, was devoted to the purposes of the Mission."

Relating to the success of the Mission, about two years after he was appointed professor in the college, Carey wrote to the Board at home: "The Lord still smiles upon us. I, sometime ago, baptized three natives

and my son William. Our number of baptized natives is now twenty-five, and the whole number of church members thirty-nine."

In 1805 he writes : " This year God has added to us thirty persons by baptism,—twenty-seven natives and three Europeans. Several of the natives have gifts for preaching the gospel." Calcutta and Serampore were thirteen miles apart, both located on the river Huglee; his duties in the college called him to Calcutta five days of the week, and his duties at Serampore called him there on Sabbath-day and Sunday. At both these places he preached five or six times a week; in fact, says his biographer : " Every hour of every day of the week seems to have been occupied either translating, or proof-reading, compilation of grammars or dictionaries, lecturing or preaching." He possessed extraordinary power for work. He was a genius and a plodder as well. Think of him as a child committing to memory Dyche's Latin vocabulary, and as an apprentice when he first caught sight of the characters of the Greek alphabet, tracing them that he might carry them to a scholarly acquaintance in order to learn their significance. When repeatedly asked how he could translate into so many different languages, he replied, " Few persons know what may be done till they try and persevere in what they undertake."

He translated the Bible, in whole or in part, into twenty-four Indian languages or dialects. The printing-press of the Serampore Mission " under his direction rendered the Bible accessible to more than three hundred millions of human beings." Besides, " he prepared also numerous philological works, consisting of grammars and dictionaries in the Sanskrit, Marathi, Bengalee, Punjabi and Telegu dialects."

I have just spoken of Mr. Carey as a translator; now just a word touching his character as a philanthropist; for a missionary should always be a reformer. The first reform which Dr. Carey helped bring about was the issuing of a proclamation by the Governor-General prohibiting the sacrifice of children in the river Ganges. Where the river empties into the sea was deemed a sacred spot; and throwing children into the water to be drowned or to be devoured by alligators and sharks was deemed a sacrifice of great merit, but through Carey's interference this abomination was discontinued.

Another shameful act, to the abolition of which Mr. Carey directed his most determined efforts, was the immolation of widows on the burning pile of their dead husbands. He labored assiduously to put an end to this horrible practice, and not until twenty-four years had he the satisfaction of knowing that he had succeeded throughout the territories under British dominion.

He also used his influence and succeeded in having erected in Calcutta a benevolent institution for instructing the children of indigent parents, an institution which is maintained even at the present day. Besides these memorials of Mr. Carey's philanthropy, it should be noted that he succeeded in having established in Calcutta a hospital for lepers.



As a naturalist, he will be remembered as the founder of the Agricultural and Horticultural Society of India, which became, as Dr. George Smith says, "the model for the Royal Agricultural Society of England."

Mr. Carey was married three times. His first marriage, when he was not yet twenty, was unfortunate, in that his wife was "querulous, capricious, obstinate," owing largely to her predisposition to mental disease. She finally became insane. "It will serve," says J. C. Marshman, his co-worker in India, "to give some idea of the strength and energy of Dr. Carey's character, that the arduous biblical and literary labors in which he had been engaged since his arrival at Serampore were prosecuted while an insane wife, frequently wrought up to a state of the most distressing excitement, was in the next room but one to his study." His second wife was the daughter of a nobleman and a countess, and by her wealth, spirituality and consecration, greatly aided him in his Christian work. His third wife survived him at his death, which occurred on the 9th of June, 1834, in the 73d year of his age. He had been in India over forty years without once returning to his native land. He directed that his funeral be as plain as possible; that he be buried by the side of his second wife, and upon his tomb be written this and nothing more :

" Wm. Carey, born Aug. 17, 1761,  
Died 9th of June, 1834.  
'A wretched, poor, and helpless worm,  
On thy kind arms I fall.' "

Just before his death, McDuff, the young Scotch missionary, standing with others near the bedside of Mr. Carey, the latter said : " McDuff, you have been speaking about Dr. Carey, Dr. Carey; when I am gone, say nothing about Dr. Carey—speak of Dr. Carey's Saviour."

Note the trust and humility of the man; at first a shoemaker, afterwards the founder of Foreign Missions, who, in linguistic ability and attainments, reminds us of Elihu Burritt, the learned blacksmith, and in missionary zeal and achievements, of the Apostle Paul, the first Christian missionary to the heathen. He lived until he had seen expended upon the grand object, for which the first small offering at Kettering of 13*£*. 2*s*. 6*d* was presented, a sum little short of a half million of dollars; also " from the Serampore press had issued, before his death, 212,000 copies of the sacred Scriptures in forty different languages—the vernacular tongues of about 330,000,000 immortal souls, of whom more than 100,000,000 were British subjects."

#### BAPTIST MISSIONARY SOCIETY OF LONDON.

Dr. Dorchester in his book entitled, " Problem of Religious Progress," published in 1881, says : " In 1790 only three foreign missionary societies existed in Europe, and none in America." As we have spoken of the life and services of Mr. Carey, and as he was the founder of the Baptist Missionary Society of London, it may be proper to notice this first. And the

first feature we observe with reference to it is the opposition it had to encounter from those who afterwards became its friends and supporters. From prominent men in the Church of England came this opposition. They said in substance, the heathen are well enough off—let them alone. The Reverend Sydney Smith, Prebendary of St. Paul's, after calling Carey a cobbler and a tub preacher, used the following language in disparagement of his work and that of his co-adjutors: "It is true the Hindus drown themselves in the Ganges, torture themselves in various ways and burn their widows. But, then, it must be considered that they do this willingly, and in the cheerful performance of religious duties. These missionaries, however, would coerce them into suffering the greatest hardships, as the renunciation of caste and the unwilling discharge of the duties of a religion that is hateful to them." Dr. Ryland, a Baptist minister and president of a college in Bristol, who afterward became one of Carey's earnest supporters, at first ridiculed his plea for missions, and his rebuke might have effectually silenced a less earnest man. "Young man," said he, "when the Almighty is ready to convert the heathen, he can do it without your instrumentality or mine." But Carey kept on and founded and helped to build up a society, which now has its mission in India, Ceylon, China, Japan, Palestine, Africa and West Indies, and in the last account reports 455 stations and out-stations; 114 ordained male missionaries, 104 female; 560 ordained native preachers; 393 teachers; 25,071 Sunday-school scholars; 47,133 communicants; and the amount contributed by the natives themselves during the past year for missionary purposes was \$37,240.

#### THE WESLEYAN METHODIST MISSIONARY SOCIETY.

But the foregoing is not the largest of the British missionary societies whose marvelous achievements have been effected principally within the last century. The Wesleyan Methodist Missionary Society stands first in England, and indeed takes the first rank of all the Foreign Missionary Societies of the world. It is named after John Wesley the founder of Methodism. But to find its real starting point we have to go back to Wycliffe, from whom we trace it to John Huss; thence to Zinzendorf and Francke; from them to Whitefield and John and Charles Wesley.

This Society has its missions on the island of Ceylon, in India, Madras, Central India, Calcutta, the North-west Province, and Burmah; in China at Canton and Wuchang; in South and West Africa; in the West Indies, New Zealand and the South Seas. They hold 363 stations and out-stations; 343 male missionaries; 142 ordained native preachers, 1,720 teachers; 14,803 other native helpers; 2,990 preaching places; 99,315 Sunday-school scholars; 1,661 churches; 66,312 communicants; 9,184 additions during the year 1890; 820 common schools; 48,104 pupils, and \$273,695 amount of native contributions during the year ending 1890. Whatever else may be said in favor of the Methodists, they are pre-eminently missionary in their spirit and in their Christian service. The list of Wesleyan Methodist and Methodist Epis-