

cess created interest in England, and a helping hand was extended. In 1720 the mission was left in the hands of comparatively inexperienced men by the deaths of Ziegenbalg and Grundler, and the removal of Plutsch. The chief director of the mission was now Benjamin Schultze. The work went on steadily but surely, until in the middle of the century the converts in Trankebar and the neighbouring districts numbered 8,000, while in Madras, and along the Coromandel coast, there were upwards of 1,000 souls. At this time a missionary arrived whose name is among the great names that stand at the head of the long list of men who have devoted themselves to those not of their own language and nation — Christian Friederich Schwartz. The mission was now extended to Bengal,—where the famous Kiernander went—Ceylon, Tanjore, and Trichinopoly. The consecration and devotedness of Schwartz enabled him to do a great deal of work and to gain a power over the native mind, which has been obtained by but few foreigners. In 1771 the seed was carried by a convert 200 miles to the south, to Tinnevely—a mission which has proved one of the most interesting and most wonderfully successful of India's many mission fields.

In 1798 Schwartz died, full of years and honour, having, as his monument puts it, "gained the love and veneration of his heathen neighbours, and ensured the grateful admiration of the Christian world." No fewer than 50,000 had now embraced Christianity. But one great cause of decay and one great source of weakness, must be noted in the method of the mission. Caste was allowed. But the foundation was laid and the truth was in many hearts, and with different guides the work would still go on, and did go on.

In 1786 an attempt was made by

Mr. Charles Grant, a great friend of missions, and a director in the East India Company, to establish missions under the pay of the company. He proposed to divide the province of Bengal into eight circles, in each of which a clergyman was to be employed, in setting up schools, superintending catechists, and establishing churches. But all were found thoroughly indifferent, the Governor-General saying that he had no faith in such schemes. A resolution looking to the religious and moral improvement of the people of India, moved by the great Mr. Wilberforce, was rejected by the Court of Directors, and for twenty years nothing was done. But an interest in missions was created, and the question was raised at a meeting of Baptist ministers by one of their number, "Is it the duty of Christians to attempt the spread of the Gospel among the heathen nations?" One of the fellow ministers of that self-educated cobbler, a senior too, sprang to his feet and said to him, "young man sit down; when God pleases to convert the heathen he will do it without your aid or mine." For four years Mr. Carey was silent, tho' yet the fire burned within him.

In 1792, preaching before the Baptist Association, he took for his text "Enlarge the place of thy tent, and let them stretch forth the curtains of thy habitations. Spare not; lengthen thy cords and strengthen thy stakes; for thou shalt break forth on thy right hand and on thy left, and thy seed shall inherit the Gentiles, and make the desolate cities to be inhabited." So much was the opposition of his fellow ministers lessened that a resolution was adopted looking to the establishment of a missionary society. Many held aloof, but the society was formed and funds were provided to send out two missionaries. Mr. Thomas, who had