

The necessity for brevity, as well as the purpose of these papers on the Homes of Carey, leads to the passing over of the incidents of the Serampore experience, such as the mutiny of 1806 and the complications to which it led. Suffice to say that, in this crisis, when missionary work was threatened with curtailment and suppression, Carey acted with mingled courage and caution. Enemies of missions were active, and a prohibition was actually issued by the governor-general against the services held in Calcutta, and an order for the removal of the mission press; but in answer to prayer God wrought deliverance.

Then, in 1813, came the debate in England over the renewal of the East India Company's charter, in which Mr. Marsh made himself so infamous and Wilberforce and Wellesley made themselves so famous. Mr. Marsh set Carey and his "fellow-apostates of the loom and anvil and awl" in the pillory, as "renegades from the lowest handicrafts" and "tub preachers"! The struggle issued, however, in the restriction of the company's power and the enlargement of the missionaries' freedom.

The whole story of Carey's residence and experience in Serampore is a romance of reality. It bears and invites closest examination, but our space forbids. But it must be noted how CALCUTTA became in a sense another of Carey's homes. The importance of a place of worship and Gospel teaching in that city led to the building of a chapel in Lal Bazaar, which was opened on New Year's Day, 1809; and as Carey's duties as professor took him regularly to Calcutta, he took a prominent part in the services; and so this marvellous "plodder" filled up all his time with a variety and multiplicity of duties seldom equalled by the most industrious men. To all his other work his passion for souls led him to add itinerating preaching tours.

Near the end of 1807 his wife died. She had been a great source of trial, both by her physical and mental ailments, but her husband showed his tender heart and noble spirit in the patient and considerate manner in which he bore his depressing burdens. For twelve years her condition was distressing, yet he did his work with an insane woman in the next room.

The next year Mr. Carey married his second wife, Miss Rumohr, who proved as great a help as his first wife had been a hindrance. When after thirteen years of married life she also was removed by death, he bore testimony that during all this time their conjugal happiness had been as great as was ever enjoyed by mortals. She was sympathetic, educated, consecrated, and most helpful to him in his work as a translator, habitually comparing the English, German, French, and Italian versions, and persistently working at any difficulty until it was removed. Only eternity can tell how much Carey's ultimate triumphs as translator were owing to her help, whose kingdom came not with observation.

We must pass by all that the cobbler of Paulerspury wrought as a general benefactor of mankind. The first great reform that he sought to effect was the abolition of child sacrifices at the Gunga Saugor anniver-