

MESSANGER AND SUPPLEMENT.

SAINT JOHN, N. B., WEDNESDAY, APRIL 13, 1892.

WILLIAM CAREY.

A Brief Sketch of his Life.

BY ERNEST FORSTER.

"I can plod, I can persevere in any given pursuit. To this I owe everything."

Said William Carey, as in later life he looked back upon what he had accomplished during his eventful career; and though perhaps they err on the side of modesty, the words accurately describe his character. It was by plodding that he laid the foundation of English missionary enterprise in India, and became the chief means by which within thirty years the Bible was scattered throughout that empire.

The early surroundings of Carey were of a humble kind. He was born in the village of Paulerspury, 17th August, 1761, and though from his father being the master of a free school there, he enjoyed advantages over many; yet his parents were poor, and his prospects in life far from promising. Fortunately he gave signs of being blessed with an inquiring mind and persevering spirit, and early showed that obstacles which many would have looked on as insurmountable, were not likely to discourage him. When only six years old his mother sometimes heard him in the night reckoning up accounts so as to gain an insight into arithmetic, and though books were scarce, nor easily borrowed or begged—he contrived to master every one that came in his way, especially those on travel or history. He took deep interest too in collecting birds, flowers and insects; indeed it may be said that whatever branches of knowledge were accessible he sought to study.

Nor did he show less fondness for boyish amusements and recreations, for we learn that he was a favorite among his companions because of his willingness to take the lead in all their sports, while he gained the reputation for never giving in after once setting his mind on accomplishing any thing. If in the course of a ramble the boys came to a tree hard to climb, young Carey was the first to make the ascent, and often the only one that succeeded. It is related that once in search of birds' nests, he fell to the ground, "bruised and half stunned." He resolved that as soon as he was able he would climb that tree again, and he did so.

When Carey was about fourteen years of age he was apprenticed to a shoemaker in the village of Hackleton, some ten miles from his home. This trade was selected because suffering from a skin disease which prevented the sun's rays to be unpleasant to him, and therefore made outdoor occupation unsuitable. By this time his love of study had become more marked than ever, and it must have been with no little rejoicing that on entering his new vocation he found his master possessed several books, which he was permitted to borrow. Of these one was a commentary of the New Testament, containing a number of Greek words. Ignorant of the meaning of these, yet desirous to know, he copied them; and then when he went home he induced a friend who had a classical education to translate them for him. In other ways, as best he could, while learning his trade he continued to gather knowledge. His apprenticeship ended after two years, and then he made a pair of shoes to match each other, or to please a customer. On one occasion when asked by a high official in India whether he had not once been a shoemaker, he replied, "No, sir, only a cobbler."

It was when working as a journeyman that Carey began to take a serious interest in religious matters. In the same employ was another young man, son of a Dissenter, and as they sat at work they had frequent discussions on these subjects. Carey had been brought up as a strict Churchman, and he tells us that he had always looked upon Dissenters with contempt. At first he paid but little heed to the arguments of his companion, and made no acceptable to him. Usually insisted on having the last word. But after a while he began to feel that his companion was right and that he was wrong, and this caused him to have a growing uneasiness of mind. "I wanted something," he tells us, "but had no idea that nothing but an entire change of heart could do me good." His fellow workman noticed the change in him, and seized the opportunity to emphasize his arguments. He also furnished him with religious books, and Carey's opinions having thus undergone an almost insensible change, he determined to attend church, as well as religious meetings, very frequently, "not doubting but that this would produce ease of mind and make me acceptable to the Almighty." He resolved to leave off bad habits and lead a changed life. Without following him through the perplexities and doubts that now beset him, it will suffice to say that by the year 1781, when a small dissenting body, consisting of nine members, had been formed at Hackleton, his name was third on the list. He soon after began to preach in the surrounding villages. "A sort of conference was also begun, and I was," says he, "sometimes invited to speak my thoughts on a passage of Scripture, which, the people being ignorant, they sometimes applauded, to my injury,"—such applause tending to make him vain. In this same year he was married and settled down in the village of Hackleton. Five years now passed, during which several events happened in Carey's life. At first he preached in places around Hackleton, then after-

wards he became the pastor of a little chapel at East's Barton, six miles from there; he had been publicly baptized by Dr. Ryland in the river Nen, and he had in the meanwhile, through misfortune in business, changed his abode to the neighboring village of Fiddington. In 1786 he was invited to become pastor of the Baptist chapel at Moulton, in Northamptonshire, and in accepting his hope was that while fulfilling his ministerial duties, he would be able to exchange shoemaking for teaching. In this he was disappointed as the former schoolmaster returned, and beside Carey seems to have less facility for imparting than acquiring knowledge. He was at this time very poor. The school yielded but seven shillings and sixpence per week, and for his duties as pastor he was paid only £15 a year. Thus with an income that was under £35, and a family that was increasing, it was a hard matter to make both ends meet.

After a while he resumed his old trade and obtained orders from Northampton, then, as now, the centre of the shoemaking trade. "Once a fortnight," we are told, "the little man, with a far-away look on his face, might be seen trudging thither with wallet full of shoes for a government contractor, and then returning home with a burden of leather for the next fortnight." All this time in poverty that would have crushed the spirit out of an ordinary man in three months—borrowing and occasionally buying a book—he went on with his studies. In particular he devoted himself to Greek, Latin and Hebrew. It was while at Moulton that the great project to which Carey was to devote his life first engaged his thoughts. Among the books he read while there was Cook's account of his travels in the Pacific, from which he had gathered some idea of the general condition of the different countries abroad; and one day, while teaching his pupils geography, the thought was borne in upon him of how large a portion of the world had never yet heard of the message of the Gospel. Drawing his hand over the globe before him, he pointed to different countries, exclaiming, "These are Pagans"; "and these are Pagans," "and these are Pagans." At that moment he felt a heart-felt desire to spread the knowledge of the Scriptures in heathen lands. He resolved to investigate the subject so as to ascertain as far as possible the spiritual condition of every country in the known world, as well as to consider the practical prospects of mission work. To accomplish this he made him a large map, consisting of several sheets of paper pasted together; then against each country he jotted down all that he had met with in his reading respecting its condition, and by this means he found that no fewer than 400,000,000 people "lay in the blackest night of Paganism." All this information he embodied in a treatise called "An enquiry into the Obligation of Christians to use Means for the Conversion of the Heathen."

William Carey's thoughts now centred on the necessity of establishing Foreign Missions, but strongly as he felt—and it is said that he could scarcely talk or preach, and he could never pray without referring to it—he received little encouragement from fellow workers in the ministry. It was not that they were indifferent; for two years before the Northamptonshire Association of Baptist ministers had discussed the subject, and had then expressed the hope that the Gospel might soon be spread in heathen countries. But it was felt that the time had not yet arrived for such an undertaking to be entered upon, and so it was that about six years passed after he had written his "enquiry"—during which it lay beside him in manuscript—before he succeeded in persuading others to co-operate with him.

The following incident is suggestive. On one occasion a meeting of Baptist ministers was held at Northampton, and Dr. Ryland called on some of the young men to suggest a subject for their next gathering. Carey rose and proposed "The Duty of Christians to Attempt the Spread of the Gospel among Heathen Nations." No sooner had he uttered these words than he felt a strong impulse to rise and say, "Springing to his feet, astonished and shocked," ordered him to sit down, saying, "When God pleases to convert the heathen He will do it without your aid or mine." In 1788 Carey removed to a new home, where he became pastor of the Baptist chapel in that town, where his income was rather larger than in Moulton. He continued to work at his trade at first, then by and by he opened a school, still devoting every spare moment to his study, and various branches of study. The time now came when Carey's persistent advocacy of the cause he had at heart was to bear fruit. The year 1791 had arrived, and though, so far, nothing had been done, signs were not wanting that some who had opposed him were now in sympathy with his aims. At an important meeting of Baptist ministers, held in October, the subject of Foreign Missions was earnestly discussed. Though well contented with his own line of action, they so far listened to Carey's proposals as to recommend him to print his "Enquiry"; and as the sum of £10 towards the expense of its production had been subscribed by a friend, the book appeared in the following year. This publication was a great stride forward, and the widespread interest it aroused was the means of hastening the realizations of Carey's dreams. When the association met the next May, it was William Carey that presented the sermon, and on this occasion his text was Isa. 54:2, 3, "Enlarge the place of thy tent," &c. This discourse, which is described by one present as having been most animated and impressive, produced a wonderful effect on his hearers, and resulted in a resolution being carried that day, "that a plan be prepared against the next meeting, at Kettering, for the establishment of a society for propagating the Gospel among the heathen." Six months later, on the 2nd of October, 1792, the association again met, and after the public services of the day were over, there was a memorable gathering in the "little back parlor" of a member of the Baptist chapel at Kettering. Here, on that evening, twelve Midland preachers assembled; here, after earnest deliberation, they all pledged themselves in a solemn vow "to make at least an attempt to carry the Gospel somewhere in the heathen world"; and here with a modest subscription list of £132 8d, the Baptist Missionary Society was founded. Nor was this all. Carey, who does not appear to have offered a subscription, "contributed himself," by signifying his readiness to go to any part of the world as its first missionary. Just as the meeting was about to close, Carey, who had been chosen by this society for the commandment of its operations. About the time the meeting at Kettering was held, a ship surgeon named Thomas, who had lived in India, and who had begun to preach to the natives, had returned to England in the hope of getting help to enable him to go back and spend the rest of his life as a missionary. He was of course in ignorance of the scheme which had been so long in Carey's mind; and on his being made aware of the formation of the Baptist Missionary Society, he put himself in communication with the committee offering to abandon his idea of establishing a mission on his own account, and to join hands with them. This proposition was after discussion favorably received, and in the end it was resolved that William Carey should proceed to Bengal, in company with Thomas, with as little delay as possible.

Obstacles not a few had to be surmounted, not least of which was lack of funds. This met, another difficulty arose. This was the belief that the East India Company would refuse permission to the missionaries to proceed to the East. But nothing daunted, the two men with their families are on board a Danish Indiaman, and are speeding on their way to India. After a voyage of five months—most of which Carey spent studying the native languages—the ship sighted Bengal, and, contrary to expectations, the missionaries were not met by the local authorities with opposition. They now had to face the serious question of means of subsistence, for they were poor, they were in a foreign land, and their labors were to be among a people of strange tongue and customs. The small sum they possessed would not enable them to live in Calcutta; and for a time their prospects were very dark. At length leaving Thomas behind, who was to endeavor to secure practice as a surgeon, Carey started for Dehahatta, a place 40 miles from Calcutta, where he hoped

to find employment. It was a terrible journey for him and his family—in an open boat, and no steamer, and no means that by the time they reached their destination all they possessed consisted of provisions for one day. Help was, however, at hand. On arriving at Dehahatta, they saw a house which they found belonged to an Englishman; and then to teaching, preaching, and to the translation of the Bible into Bengali. After a time he made preparation for printing the latter, a press having been given him and set up in the factory. This press was regarded by the natives with great curiosity. He looked upon it as a European idol. Carey's district was of considerable extent. It comprehended, says Dr. Cuirose, "about 200 villages, scattered among jungle patches and over the plain." Among these he was continually going about, he used two small boats, the one to sleep in, and the other for cooking his food; while he himself mostly travelled on foot from village to village. A day's journey might vary from ten to twenty miles, according to the opportunities he had for speaking with the people. On Lord's day the gathering often numbered nearly 500 persons. His hopes of winning souls were often excited and so often disappointed.

Thus five years went by—years during which, as one writer observes, "the mission to India was well cradled"—and at the end of this period a change had become necessary. The indigo factory had not been successful; and Carey, obliged to leave Mudnabatty, established a business of the same kind on his own account at a place ten miles distant, but this too failed to prosper; and his prospects were again dismal.

Just at this time there arrived from England a small band of missionaries—of whom William Ward and Joshua Marshman were destined to be Carey's co-workers for many years—who had intended to join the mission at Mudnabatty. But no sooner had their ship arrived off Calcutta than they were forced to land; they therefore sought refuge in the Dutch settlement of Serampore, where the Governor gave them a warm welcome. Carey now resolved to give up the idea of founding a mission in the Company's territories, and to join Marshman and Ward at Serampore, which place accordingly became the headquarters of the mission. Having secured a suitable dwelling, the little band lost no time in proceeding with their work; and, in order to provide for the support of their families, one of the first steps taken, was to establish two boarding schools, which, under the charge of Mr. and Mrs. Marshman, produced before long an income of between £280 and £300 a year. Preaching among the natives was then commenced; the study of the language was continued; and at the same time the great work of printing Carey's Bengali version of the Bible, begun at Mudnabatty, was resumed. Ward, who had formerly been a printer, had charge of this branch of the work; and so rapid was the progress made, that within three months the first sheet of the New Testament was placed in Carey's hands. Some years later the missionaries introduced a steam-engine in their printing works, the first ever seen in India. Month by month they thus labored on, surmounting the many difficulties of their task; and before the end of the first year in Serampore they succeeded in printing the whole of the New Testament, and Carey was able to write in his diary, "Yesterday was a day of great joy. I had the happiness to dedicate the Ganges by baptizing the first Hindu"; and other conversions followed. Carey's success in the study of native languages soon brought him into prominence in an unexpected way. Lord Wellesley had recently founded Fort William Col-

lege, Calcutta, in which junior civilians were to be trained for the Company's service; and a competent professor of Bengali was needed. Carey's abilities as an Oriental scholar having become known, the choice fell on him, though not without opposition from some of the Company's officials. His appointment was accordingly made, and at first a salary of £600 a year which was later increased to £1,500.

Through his association with the college, and the increase in his income, which was put into the common fund of the various languages, Carey's work was much helped. The labors in Bible translation were extended, and instead of being content to publish the scriptures in Bengali alone, Carey and his coadjutors determined to issue them in the various languages of India. Discouragements attended each forward step, in the form of hostility on the part of many of the Company's officials, of ridicule by certain people in England, of trouble in their own domestic circles. But the missionaries never faltered in their purpose, and the outward results at the end of about ten years were thus summed up—"They had established mission stations in several parts of Bengal, at Patna, in Burma, and on the borders of Bhutan and Orissa—each a city set on a hill, a fortress held for God in the empire of darkness. The number of church members exceeded 200. They had a place of worship in Calcutta erected at a cost of thousands of pounds, and a large church and congregation occupying it. The scriptures in whole or in part, had been translated into six languages, and six more were in progress. All this was visible result; while still more important was the invisible and spiritual, which could not be tabulated." The years of 1812 and 1813 were eventful for the Serampore Mission. The one began with a calamity, the other ended with a triumph. In March of the former year a terrible fire broke out in the printing office, by which all the property, except the presses, including types for fourteen Eastern languages, more than a thousand reams of paper, many copies of the scriptures, and numerous valuable manuscripts, were consumed; and thus a part of the work of the mission was most seriously retarded. Carey and his companions, however, bore the trial with great fortitude; and when, through the sympathy evinced towards them the whole loss was made good, their work was resumed

BAPTIST MISSIONS.

BY F. M. SHAW.

The world's missions had languished since the time when, in England's early history, Columba had planted on lonely Iona the banner of Christ and had summoned to rally around it all whose hearts were enkindled to preach Jesus to the northern nations. Strangely the very nations that, as Gentiles and heathen, had received the Gospel at the hands of foreign missionaries, felt themselves under no obligation to become, in turn, themselves missionary. The torpor which deafened Christians to all cries, silent and expressed, of wretched perishing heathendom, continued to render everywhere inactive for centuries the church of Christ. In 1733 the Moravian church awoke in adversity to realize the true meaning of their religion, and they have given a world-wide example of devotion to Christ's greatest command; otherwise, the spell remained unbroken. Christians still refused to see, in the wonderful expansion of the little world of the middle ages into our modern world, embracing the whole circle of the earth, a clear intimation from their Master to enlarge their borders so as to embrace within the circle of their influence the same wide domains.

At length God unmistakably made known His purpose to save the whole world. That purpose was planted in the heart of a humble Englishman—a Baptist preacher and cobbler, William Carey. An overpowering sense of the mightiness of Christ to save, accompanied by an equally deep conviction that nearly all the world was not saved, impelled this true Christian. The spirit of this man quickened not even before the chilling rebuff of his own brethren. And ere long a like zeal was kindled in their hearts, resulting, in 1792, in the "Baptist Missionary Society of England," and in inaugurating the "great modern missionary campaign." Nor was the flame kindled by Carey in the hearts of the Baptists quenched by the bitter opposition at once aroused, which found fitting expression in the misken wrath and sarcasm of Sydney Smith; but, ere long, this opposition, too, melted away. There sprang up society after society, increasing rapidly to a multitude of societies of all Christian denominations, sending abroad multitudes of men and women, glad for their own salvation, anxious for the salvation of all. The present zeal for missions, manifested in the thousands of soldiers of the cross arming for the fray, by the thousands of silver and of gold given by devoted Christians, in the scriptures being going up to God every day, can be traced back to the time when Jesus touched the heart of William Carey.

Have the Baptists kept up this early splendid record? First, The history of Baptist missions, revealing unparalleled successes and recording the lives of men unexcelled for ability, piety, and devotion in the face of all dangers, answers, "Yes."—need only mention names which have become endeared to us through memorable lives: William Carey and his associates in India, translating the Bible into the languages of 350,000,000 heathen peoples; the great Adoniram Judson, originator of the foreign mission enterprise in America and founder of Christian missions to Burmah, who resolutely followed the one purpose of his life through almost unexampled trials, so that we might truly put into his mouth the words: "Are others ministers of

Christ? I am more, in labors more abundant; in stripes above measure; in prisons more frequent; in death oft"; Dr. Marshman, maker of the first Chinese dictionary and grammar, translator of Confucius into English, and translator of the first adequate Chinese Bible; Dr. Kinnaird, the Burmese evangelist, who, above all other missionaries, was loved and trusted by the Karens; Sir Henry Havell, who, in the great Sepoy rebellion, gained by his generalship and bravery such world-wide fame, who, wrought by the influence of his Christian character, so marvellous a revolution in the morality of his soldiers, and who, by his warm love for missions and active co-operation in them, has been called the soldier missionary; Dr. Gough, the wonderful missionary to the Telugus, through whose labors at Ongole many thousands of converts to Christ have been won.

Second, The actual extent of Baptist missions proportionally to those of other denominations, answer "yes" to the question raised above.

According to statistics given in the recent encyclopedia of missions, Baptists of the home lands contributing to foreign missions number one-sixth of all Christian denominations, contributing to the same cause. The Baptists of this class give one-seventh of missions so contributed, hold one-fourth of all missionary stations, and send out more than one-third of all ordained male missionaries. So we find that, relatively to the other Christian bodies, the percentage of Baptists interested in missions is large, and that while they give a somewhat smaller proportion of money than those contributing of other denominations, they hold a relatively greater proportion of stations and send out a much larger percentage of missionaries.

It may occur to us Maritime Baptists to ask: Are we laboring for the Master's cause abroad with a zeal commensurate with that displayed by our brethren elsewhere? Perhaps with surprise we find that we give more liberally of money than the Baptists of United States. The 2,127,125 Baptists of United States engaged in missionary enterprise annually contribute \$707,136.80, averaging about 33¢ cents per member per annum; while the 42,777 Maritime Baptists last year paid the Foreign Mission Board \$14,491, so averaging 34¢ cents per member per annum. Perhaps, with surprise, we find that we send one ordained missionary for every 6,111 church members, while U. S. missionary Baptists send only one to every 12,512 members. Yet we fall decidedly behind in the number of stations held, we having but one for over 10,000 members, while our U. S. brethren support one for 1,000 members. This last fact can be accounted for, to a great extent at least, on the ground that the older U. S. missions have become more largely self-supporting. So with 33¢ cents per member, we stand among the last ranks of the foremost company of that great army of Christian soldiers marching in the authority of Christ's commission against the hosts of sin.

But, let us cease to compare ourselves with others and let us judge the missionary work of Baptists in relation to their duty to God and as compared with what they could have accomplished. The success of Baptists may be as great as that of others, but does it equal what Christ justly claims? Baptist hearts may equally with others be glowing with love for the lost; but when it comes to a question between the Baptists and God, it is evident that their work has been very far beneath the limits of easy possibility. For instance, there are, according to Rev. E. S. Todd, 4,000,000 Baptists in the United States, while we have no nation but 2,000,000 as belonging to churches that contribute to missions. Hence the average yearly gift for all Baptist members of U. S. would be only one-half of 23¢ cents, less than seventeen cents per member. This needs no comment. The election of our Maritime Baptists for their successors is charged with grief for their deficiencies when it is seen that they have but three male missionaries on the field in 1873, while now they have but seven, and four of these young men and inexperienced. Our Baptists are informed by the Missionary Board that there is imperative need of twenty-five additional missionaries on the foreign field. The churches, we said, pay thirty-four cents per member for the seven already there. It is an easy problem in arithmetic to determine how much would suffice to send four times as many more missionaries. The most of our young people would not stop long to count that cost. If even a picnic or a pie social were involved, Our Baptists must, through-out their whole body, be made to see the tremendous necessity of more missionaries for missions of at least, their useless pleasures, if the future of their mission is to bear fruit. Never did any period of missions make greater demands than does the present. Doors have just been opened and Christ thus most immediately enter if the hosts of evil, which press threateningly for an entrance, are to be fought back. The world's welfare demands these new efforts, for the nations of the earth must go forward to realize the promises in which they are going to demand these efforts. Can we refuse them aid in an age which universally professes to believe in the present fulfillment of the prophetic words of Burns:

"It's coming yet, for a' that,
The world's soon wrapt in gloom,
Shall thine own hand be that?"

Listen to Krishnu Pal, Carey's first Hindu convert, as he eloquently sings:—
"Oh thou, my soul, forget no word
The French, who all thy services have
Let every day be spent
In thy, my soul, Jesus, thou art."

Consider the multitudes of heathen redeemed out of soulless misery, who have made those beautiful words their heart's utterance. Then doubt no more the power of the Gospel to save and make joyful the heart of every and any human being, and hesitate no longer to engage heart and soul in life's only grand object—the salvation of man to Christ.



WILLIAM CAREY.