

kingdom, the ministers are again found together at Nottingham, and it was the Leicester pastor's turn to instruct with a sermon. And then it was that from Isaiah 54 : 2, 3, "Enlarge the place of thy tent," etc, and with the two subdivisions, "Expect great things from God" and "Attempt great things for God," was preached, judged by momentous and far-reaching results, one of the very greatest discourses ever heard in Christian history. The conclusions, the convictions, the desires, pent up for years, but steadily growing, now first found full expression, and not strangely the emotions of the audience were kindled with sympathy. But yet, though hearts were swayed and tears fell, large measures of doubt and hesitation still remained, and the assembly was about to separate without open commitment to any definite "attempt" in behalf of the speaker's "great things," but at his importunate suggestion finally resolved to adopt a plan for a society at the next meeting, to be held in six months. In due season the association came together at Kettering, October 2d, 1792, and no doubt with slight conception of the magnitude of the matter in hand. In the evening of that most memorable day twelve men met in Mrs. Beeby Wallis's back parlor and fixed upon the constitution and by-laws of the Particular Baptist Society for the Propagation of the Gospel among the Heathen, subscribed £13 2s. 6d. as a foundation for its funds, and accepted Carey's offer to add to this whatever profits might result from the publication of his pamphlet on missions which had lain in manuscript for years.

And how sublime was that act of faith, that venture far beyond the realm of sight ! How exceedingly remote were the heathen, and what an uncounted host ! And these Baptists were but a humble and feeble folk, one of the least of the sects, and with no famed men among them. And the movement started far from the metropolis, and only one London clergyman lent it his countenance. Hence the venture was vast and the issue doubtful. It was like the crossing of the Rubicon, putting forth from Palos, nailing the theses to the church doors, or burning the ships to make retreat impossible. However, it was easy to resolve and not so very difficult to subscribe, but now came the tug. The pertinent and very practical question was to be answered, Who shall be sent forth, and whither, in all the pagan world, shall they journey ? A committee was chosen to investigate, and was not left long to wait, for the pillar of fire soon began to rise and move forward. A certain John Thomas, a surgeon in the employ of the East India Company, had gone out to Bengal in 1783, had been led to engage in evangelistic work in behalf of the Hindus, had recently returned, and was now in London, endeavoring to raise money for further efforts. He was sent for, and was invited to return under the auspices of the new society, with the promise of a companion, "*if a suitable one could be found.*" Accepting this offer, then at once Carey expressed his readiness to become the desired second person, only stipulating that, while he descended to explore what Fuller had termed the "gold-mine" in India, the brethren who remained at home