

**William Carey** by Pearce Carey, The Wakeman Trust, London: 1923 (69 Quotes selected by Doug Nichols).

### **1. God Works by Missionary Efforts.**

“The great theological battle of Carey’s day concerned the use of ‘means’. Would God use the efforts of Christians to spread the Gospel, or would He save the lost in a direct manner, using great catastrophes and awakenings? Carey answered – God would work by the missionary efforts of His people. He was proven right, and once again in our day we need to learn the absolute necessity of evangelistic activism on the part of Christ’s churches. “(Forward, p. 11)

### **2. Fortunately Carey Received an Education.**

“Carey was fortunate in the period in which his English years were cast. Many movements were stirring. Seeds were germinating. A breath of spring was in the air. Children of ordinary people were beginning to get the chance of school, not yet by the nation’s will, not at its expense, nor by any concerted system, but here and there, by the benevolence of the few. Even in English villages charity schools were being founded. The fare was seventy frugal, but at least it broke the fast. Carey was especially linked with this beginning, for his grandfather was the first schoolmaster of his village, and his father at thirty-two succeeded to the same master ship.” (p. 3)

### **3. Carey Caught the Spirit of the American Revolution.**

“Then he saw Britain stripped of her chief Western inheritance, the major portion of her colonial estate. He was twelve when the news reached his home of the Boston tea riots. By the time he was twenty-three, after much bloodshed, the forfeiture of the thirteen states was sealed. It was, of course, the chief topic of conversation in his workshop, in the village gatherings, and with his uncle at his home going. J. C. Ryland, the rugged preacher of Northampton, defended the resisting states, declaring— ‘Were I General Washington, I would call together all my brother officers. I would bare my arm, and bid every man bare his, that a portion of blood might be extracted and mingled in one bowl. Then I would bid every man draw his sword, and dip it in the bowl, and swear by Him that sitteth upon the throne and liveth for ever and ever, not to sheath the consecrated blade till the freedom of his country was achieved.’

“Such were the outbursts that Carey heard from his non-pacific senior. That he caught their spirit is proved by his own unyielding fight for freedom through many difficult years at Serampore.” (p. 5)

#### **4. Strongly Abolitionist.**

“Andrew Fuller recorded that ‘Carey’s mind was much engaged in these things.’ Convinced of ‘the common and equal rights’ of all people, Carey yearned to share with all his rich inheritance in Christ. Under the same impulse he was wholeheartedly for the emancipation of slaves. The slave trade had reached disgraceful proportions, Britain having developed what Portugal and Spain has begun. In Carey’s time, London papers openly advertised children for sale. Two million negroes were shipped to the colonies in a century. Just under two hundred vessels full of slaves left British ports in 1790 for the West, and half their living cargoes perished on the way through brutality, starvation, and disease. The ships were described as ‘floating hells’. Britain’s sins were scarlet. Her crimes cried out to God. Yet public feeling was silent. Even religious opinion stirred little. The Quakers were the first to protest, then the Baptists.

“Carey from the time of his conversion was fiercely against this shame. His sisters never heard him pray without reference to this traffic ‘so inhuman and accursed’. Under the influence of Cowper he watched the collaboration of Clarkson, Wilberforce, Macaulay, and Sharp. He was the Commons faced with the question, Fox’s stand for abolition, Wilberforce’s superb effort in the House of Commons in 1789, and the subsequent mitigation of the transport atrocities. Then, in 1791, at a time of Parliamentary reaction to the turbulence of France, he was jarred by the horrific triumph of the slave-trade, in spite of Wesley’s dying entreaty. His own response was to abandon the use of sugar, that he might wash his hands of blood.” (p. 6)

#### **5. God’s Law Impressed Carey.**

“Carey was early touched and drawn by Law’s intensity and devoutness. What restrained him from following that path was Law’s trust of intuition beyond the written Word, for Carey was convinced that God could only be reliably known by the understanding and obedient appropriation of the truth. For his part he resolved to master what was written, and to make himself a man of the Book. None the less, the studiousness, simplicity and philanthropy of Law deeply impressed him, and such virtues were later reproduced in Serampore.”(p. 7)

#### **6. Proclaim the Gospel to All.**

“The pulpit doctrine of Carey’s denomination was often extravagantly hyper Calvinistic. God’s sovereignty was stressed until all human responsibility vanished. They left eternity to God the ingathering of his guests. Robert Hall of Arnesby, and then Andrew Fuller, defied this error—an old man and a young one. Hall published his views first, and then Fuller issued *The Gospel worthy of all acceptance*. Their tournament with the ‘old guard’ was long, and the clash of the

lances fierce, till Carey's followers began to accept that Christ's Church was bound to proclaim the Gospel to all." (p. 8)

## **7. How would God use Carey's skills?**

Carey little guessed, with all his scientific spirit, what development awaited his father's weaving trade, his mother's lace-making, or his own shoemaking. (p. 9)

## **8. Carey Had to Prepare the Tinder for Missionary Vision.**

"Carey had to *make* the conditions in which his Society could be born. He could not merely apply the match to the tinder, for the tinder itself had to be prepared. When he woke to the missionary vision, he found to his amazement that most of his fellow Christians were fast asleep. He had to create the very desire which a length created the Mission; to provoke the demand which he himself would then supply. For ten years he resisted his contemporaries' inertia and fought their disbelief to conquer 'by the stubborn minority of one' — 'going at length against every dictate of common sense, every calculation of prudence, and all but universal opinion, because in the solitary sanctuary of his brooding soul an eternity kept sounding from destitute heathendom.'" (p. 10)

## **9. "A Man Can Grow."**

"William Carey:

'Thank God! a man can grow!

He is not bound

With earthward gaze to creep along the ground:

Though his beginning be but poor and low

Thank God! a man can grow!'

"With little teaching, he became learned; poor himself, he made millions rich; by birth obscure, he rose to unsought eminence; and seeking only to follow the Lord's leading, he led forward the Lord's host" -- A. T. Pierson (p. 12)

## **10. Carey's Childhood Was Frugal.**

"He had a fourth companion besides his sister and brother—a Paulerspury orphan whom Carey's parents helped. Mindful of Paulerspury's kindness to his mother, Edmund Carey and his wife gave the child a home. The food in the school cottage was frugal, with income small and seven round the table." (p. 19)

## **11. I Can Persevere.**

“Carey himself said years later to his nephew Eustace, disclaiming all other talents, ‘I can plod and persevere. That is my only genius. I can persevere in any definite pursuit. To this I owe everything’”. (p. 20)

## **12. Found Ransom and Peace Upon Becoming a Christian.**

“Carey expected dismissal, a cancelled apprenticeship, a forfeited premium, and his father angry and distressed—for to Clarke Nichols the blackest of sin was a lie. But his master relented—won to mercy, perhaps, by the Frances Howl he had married only that year. Carey all his life recalled this Christmas with horror and with gratitude—horror at his deceit and blasphemy; gratitude that it had forced him to realise his deeper need of a Savior. When seventeen and a half he exchanged the Pharisee’s righteousness for the publican’s meekness, and flung his helpless, sin-stained soul upon the mercy and kindness of Christ. In the Saviour Who both died and offered up His righteousness for sinners, he found ransom and peace. Even after he was a redeemed, transformed and dedicated child of God.” (p. 26)

## **13. Christ Gave Him Worth.**

“Without this experience of shame of sin, true repentance, and spiritual transformation, he could have rendered no special service to God’s kingdom. As a botanist or linguist he might have succeeded and excelled, backed as those natural gifts were by an iron will. Yet even in these realms he would have missed his full mental unfolding. Christ brought his power and gift to fruition.” (p. 26)

## **14. Needed Solid Ground – The Word of God.**

“One judgment which he soon reached, was that human speculations were too unreliable for trust. This was his growing quarrel with the mystics. He wanted rock underfoot. So he resolved to search the scriptures to discover as exactly as possible the message of God. He ‘pressed God’s lamp close to his breast.’” (p. 29)

## **15. Owe Much to Mr. Scott’s Teaching.**

“If there be anything of the work of God in my soul, I owe much of it to Mr. Scott’s preaching, when I first set out in the ways of the Lord.” (p. 29)

## **16. Scripture Was Sufficient.**

“By 1783 Carey had fought his doubts and laid them to rest. Scripture’s infallibility and sufficiency had conquered and satisfied his mind. His intense experience at this time

of Scripture's truthfulness and worth made him its lifelong servant and disciple. He was an omnivorous reader, and, together with his Indian colleagues, the founder of a great Western and Eastern library; yet he was the man of one Book, and beyond his contemporaries he strove to put that Book into the hands of many peoples." (p. 30)

### **17. Capt. Cook's Logs Lit the Missionary Heart.**

"Captain Cook's log-books were the match that in the torch in Carey's heart, and made him yearn to be a missionary." (p. 36)

### **18. Prayed for Cook's Islands.**

"Thereafter, none heard him pray without making intercession for Cook's islands." (p. 36)

### **19. Carey – A Man of Great Energy and Capacity.**

"William Carey was a shoe-maker, one of the common people; but he was not content to remain a common man. It was not an uneducated and untrained minister that led the first great attack in Christ's name on the ancient religions and superstitions of Bengal; but a man who by concerted energy and capacity, as well as by devotion to the cause, was an instrument prepared for the great work to which he was called. -- Sir Andrew Frazer" (p. 40)

### **20. Faithful Shepherd of Flock.**

"He was also faithful as a shepherd of the flock, not forbearing to discipline more than once Elizabeth Britten for 'talebearing and tattling'; Edward Smith for throwing himself on the parish, when he had means of his own; and even deacon Law and his wife, the workhouse master and matron, for unkindness to the poor!" (p. 45)

### **21. Teach All Nations.**

"Then Carey, when pressed, proposed (in careful terms from long thought) that they should consider 'whether the command given to the apostles to teach all nations was not binding on all succeeding ministers to the end of the world, seeing that the accompanying promise was of equal extent.'" (p. 47)

### **22. My Business Extending the Kingdom of Christ.**

"Since 1784 the Association had been praying for the great offensive of Christ's force, yet could not see that the Christian conquest of the world would not be accomplished

by prayer alone, but through the active efforts of God's people. Carey proposed that they should get up and go forth, and enable God to respect and answer their pleadings.

“Meanwhile, he did not fail to be an evangelist near home. Subsequently pastors of Moulton repeatedly encountered the fruit of his service in the surrounding villages. So busy this district preaching kept him, that a friend expostulated with him for neglecting his business, his shoemaking. He replied, ‘Neglecting my business! My business, sir, is to extend the kingdom of Christ. I only make and mend shoes to help pay expenses.’” (p. 49)

### **23. Peasant Manner, but People Gathered to Him for His Preaching.**

“*Outwardly*, Carey had nothing in his favor as a preacher. He was short, impoverished, and lacked a college education. His hands were seamed and stained by leather stitching. His appearance and manner were that of a peasant, and his wig was ‘odious and stiff’. Yet the people gathered as to one whose lips had been touched by a hot coal from the altar. Not that he coaxed them with easy themes. For more than a year he cut his mid-weekly way through the forest of the Apocalypse, thrusting himself on this task for his own mental discipline.

Nor was he content to preach seven times a fortnight in Harvey Lane. As few other pastors of the period, save for General Baptist and Methodists, he went out to the villages and laid the foundations of churches in Thurmaston, Syston, Blaby, and Desford. In Thurmaston there were many conversions. More than a hundred folk would gather there for his services. His first Indian letter to Harvey Lane is full of concern for these villages.” (p. 59)

### **24. Prayed for Slaves.**

“Years later a Leicester deacon told Marshman’s son that he never heard Carey pray without remembering the slaves.” (p. 60)

### **25. World Evangelism a Priority.**

“The master interest of Carey’s Leicester life, however, was still the evangelization of the world. Nothing could cool this passion—not the business of the crowded days, nor the widening range of the town ministry, and not even the urgencies of English programs of reform. In Leicester, as in little Moulton, the city of the heathen continents and islands haunted his spirit. Indeed, Leicester’s thirteen thousand made more vivid and poignant the distress of the world’s hundred millions.” (p. 60)

## **26. Observe the Command Going to the Ends of the Earth.**

“Besides he adds, ‘we claim our share in His promise: ‘Low! I am with you.’ We have no right to the promise unless we observe the command. The one conditions the other. To neglect His commission is to forfeit His benediction.’” (p. 65)

## **27. Christianity Was the Road to Civilization.**

“Yet Carey avoided no issue. He faced the worst and believed the best. ‘All things are loud calls to Christians, especially to ministers, to exert themselves to the utmost.’ He took it sublimely for granted that Christ would bless the world, if His people would be faithful. In Christ’s name he defined all the power of the enemy.

Carey’s pamphlet moved to its *Challenge* confronting every obstacle of distance, barbarism, death, hunger, and language. The mariner’s compass, he said, had made the Pacific as navigable as the Mediterranean. Trade was not intimidated by distance, but ceaselessly pressed into the unknown, each advance freshly revealing the ignorance, cruelty, and misery of the unevangelised world. The barbarism of people has never deterred apostles, or their like minded successors, not the wildness of Germany and Gaul, nor of ‘more barbarous Britain’,! *Their* watchword was not “Civilisation first than Christianity’, but ‘Christianity the royal road to a worthy civilisation’. Tertullian had boasted that ‘those parts of Britain which were proof against Roman armies, were conquered by Christ.’

“Eliot and Brainerd transformed America’s Indians through the power of the gospel as no European civilisation ever could have done. Barbarism baffled no traders. Even to distant Alaska they ventured just for otters. If we Christians loved men as merchants love money, no fierceness of people would keep us from their midst. Their very barbarism would evoke our swifter help. Eliot and Brainerd, by the grace of the gospel, both subdued and uplifted men. We cannot afford to leave even the most dehumanized race without Christ.

“Even if service of barbarian races should involve death, no true Christian should grudge it. Hunger will be less serious than we think. Native food, if not inviting, will suffice. A servant of Christ will be ready for hardship, forgoing crowded church, kind friends, a civilized country, legal protection, and affluence, and be prepared for rejection, hatred, false friends, imprisonment, torture, the company of barbarian of uncouth speech, miserable housing, hunger and thirst, weariness and painfulness, hard work and little encouragement.

“If lay workers are also sent with ordained missionaries, whose knowledge of farming, fishing, and fowling shall supply the mission’s creaturely necessities, the initial outlet will often be the only and the whole expanse.

Traders learn the language: so can we. A year, or at the most two, should enable us 'even with no very extraordinary talents to communicate with any foreign people'.

"Choose 'men of piety, prudence, courage, and forbearance'; men of sound knowledge of the Word and the gospel; men prepared to forgo comforts and endure hardships. Let them mingle with the people, always presenting the kindly nature of their errand, resenting no injury, assuming no airs, and grudging no service. Let them above all be instant in prayer, and they will not fail, especially if they be quick to discern and develop the faculties of their converts, who, with their inborn understanding of the people, must always be a country's chief evangelists, endorsing and adorning their message with their changed lives." (p. 68-70)

## **28. Expect Great Things, Attempt Great Things.**

"The pulpit was ceded to Mr. Carey, and he preached that sermon which was long remembered as having laid the foundation of the mission Society. He took for his text 'Enlarge the place of thy tent, and let them stretch forth the curtains of thine habitation spare not, lengthen thy cords, and strengthen thy stakes.' From this text he deduced and enforced the two principles which were embodied in the motto of the Mission, 'Expect great things attempt great things.' Into this discourse he poured the accumulated energy of those feelings which had been gathering strength ever since he read Cook's voyages, and determined on the establishment of a mission." -- JOHN CLARK MARSHMAN, son of Joshua Marshman. (p. 72)

## **29. Two Watchwords.**

"He packed his message into two brief urgings—'two plain, practical, pungent, quotable watchwords'—*Expect great things from God. Attempt great things for God.*" (p. 76-77)

## **30. Simple in His Sermons.**

"For seventeen years he had been making things in his workshop in pairs, and the sermon fell under the unconscious power of the same habit. His pair of 'biddings'—the right and left-foot shoes for every pilgrim and soldier of the Lord—rang with homely brevity and unorthodox audacity. By contrast with the multi-headed, many-jointed sermon of the period (and in particular of Association sermons) he dared to be simple and direct. His words were not for display but for persuasion; not to secure personal pulpit success, but to win a case, a very battle, for his Lord." (p. 77)

## **31. No Precipice Too Steep for Two.**

"Turning to Fuller, that 'square-built athlete', as Brook termed him, that 'man with so large a quantity of being', and gripping his arm, Carey cried, 'Is there nothing again



going to be done, sir?’ This proved a creative moment in the history of evangelist endeavour. Deep called unto deep. Fuller trembled an instant under that desperate, heartbroken gesture, and then his own soul was stabbed awake, and the Holy Ghost flooded his spirit. *He* also heard God’s sigh at the need of the lost. Often had he sympathized with Carey’s propaganda, thought too timorous for committal. Now, in a moment, he became convert and colleague, the first of Carey’s captives, the first of Christ’s ‘expectant attempters’. He crossed his Rubicon. He put both hands to the plough, and then never once looked back. He stood from that instant as Caleb with Joshua. They became two men with one soul and found, in the words of Ibsen, that—*No precipice is too steep for two.*

“Once Fuller threw his inspired strength into the cause with Carey, things changed and men yielded. Carey alone was merely an enthusiast; the man with a ‘bee in his bonnet’. Him they could elude, but Carey *and* Fuller could not be ignored. When Fuller pleaded for the reopening of the shelved business, they could not refuse him. He took the kingdom by violence. Under his insistence, even at that twelfth hour, they repented and turned their faces toward the light. Before they dispersed that Thursday noon, Carey saw this motion passed, on Fuller’s proposition.

“Resolved, that a plan be prepared against the next minister’s meeting at Kettering, for forming a Baptist Society for propagating the Gospel among the Heathens.

“It sounds little, and indeed has been represented as only another polite postponement, but it registered a change from the former inactivity. The shut door was at last being opened, compelling a further consideration of the question. The motion authorized and commissioned the preparation of a definite proposal. The ‘pamphlet’ was now to be followed by a ‘plan’.” (p. 78-79)

### **32. Small Income, Large Hearts.**

“Am I wrong in suggesting that the solution of the money problem of missions rests with the ministry? I recall always, and with increasing interest, that the £13 2s 6d, the first collection of our Society, was a ministers’ collection—ministers with small income but large hearts.” -- Herbert Anderson (p. 80)

### **33. Not to Tahiti, But India.**

“William Carey, stirred by the report which Captain Cook had brought back from the Pacific Isles, proposed in his heart to go to Tahiti, if ever he should be permitted to become a missionary of the cross. He was prevented by the Spirit and sent to India instead. And could we, if we had the placing of him, with the light of all subsequent history to guide us, have selected a post more truly strategic, considering the

extraordinary genius which developed as a linguist, and the work he was to do as a pioneer in biblical translation?" -- A. L. Gordon (p. 88)

### **34. Faithfulness to Family.**

"Faithfulness to his family was a very marked feature of his character, as his future life abundantly proved. His mission dream had never weaned him from devotion to wife, home and children. It had 'never choked the spring of warm affection in him.' He would 'oh, so much sooner have fondled than smitten' his family circle. Like Abraham so long before, he dreaded the alter building, the wood laying, and the disclosure of the secret to his loved one." (p. 100)

### **35. If God's Will, Carey Would Go to India.**

"During the harassing week Carey called on 'good old father Newton', the elder statesman of the evangelical party in the Church of England, and received his warm blessing. Asked for his counsel in the event of the Company's bundling them home on their arrival in Bengal, Newton replied, 'Conclude that your Lord has nothing there for you to accomplish. If He have, no power on earth can prevent you.' Was Carey quiet satisfied, one wonders, with this Gamaliel passiveness?" (p. 112)

### **36. Entered India With a Nobler Spirit.**

The English came to India first as merchants to gain wealth, then as warriors to gain land. It was only as Carey came that a nobler spirit entered." A. M. Fairbairn, in India, 1898 (p. 132)

### **37. New Testament into Bengali.**

"Into Bengali he completed his translation of the New Testament by the spring of 1797. *Matthew, Mark, Luke (1-10), and James* had been the work of Thomas, though Carey's revising. The rest was all his own. He could tell Fuller." (p. 167)

### **38. Three Missionaries at Serampore.**

"The Jews might as well forget Jerusalem as the Baptist Serampore . . . The three at Serampore were of that type of self-made men so often to be met in English history, men of insatiable appetite for learning and of practical ability, dismayed by no difficulties, and whose industry and patience knew no bounds. Carey especially was a man of heroic diligence. Each acted as a complement to the other so perfectly and harmoniously that their living together tripled their power. They had one household in common in Serampore until death, and stood by one another inseparably in weal and

woe, during years of severe trial.” -- Professor Julius Richter, *History of Missions in India* (p. 178)

### **39. Print Text for Indians.**

“Unto me, who am less than the least of all saints, may this grace be given that I should *print* for the Gentiles, the unsearchable riches of Christ.” --WARD’S Diary, on the outward voyage (p. 179)

### **40. Why Are Churches Not Speaking Out Against Slavery?**

“In his second Fort William year Carey was incensed to hear that the Jamaican House of Assembly had prohibited both the education of the negroes and their holding of religious assemblies.

“He immediately wrote to John Williams of New York (in November 1803):  
‘We must wrestle in prayer for their deliverance. Certainly God’s hand will fall heavy on those Isles [ie: the British] whose trade is maintained by robbery and cruelty. When He maketh inquisition for blood, He will not forget the sighing of the poor and needy. Yet may their oppressors be rather converted than destroyed!

“In a letter to Prof. Rogers, Carey said:

‘I was much shocked at seeing in some American newspaper advts. headed: TO BE SOLD A NEGROMAN.

I hope no Christian keeps slaves; if this should be the practice (for custom often blinds the eyes of even good men) in the southern parts of the United States, it will not be difficult to answer the inquiry in a certain Association letter you sent me, why the churches there are in so languishing a state; but I hope that every one who names the name of Christ departs from the of holding their fellow creatures in slavery, and that it is the practice of those only who are *enemies* of God.’” (p. 211-212)

### **41. Great Influence in Indian Publishing**

“By 1818 he alone of the professors had been at the college since its foundation. By 1825 he was senior to the next longest serving professor by 12 years, and the rest by at least 20. He served for 30 years, and was the only one of its professors to be pensioned. The college professors were also the Government’s literary advisors in the languages they taught. Thus nothing was published by the Government through 30 years in Bengali, Marathi, or Sanskrit without Carey’s endorsement. The key of this triple kingdom were his! (p. 213)

## **42. Not Change Converts' Names to Christian Names.**

1801—In the month of August, Gokul, one of the early enquires, was received into the church by baptism. Such accessions brought under consideration the question of giving Christians names to converts on their baptism. The missionaries were decidedly adverse to the practice. They could not perceive any positive connection between the rite of baptism and the alteration of a name. They found, moreover, that in the apostolic age it was not deemed necessary to repudiate names of heathen origin, such as Sylvanus, Olympias, Hermes, Nereus and Fortunatus, and they decided therefore, that the converts should be baptized with their original surnames. It was not till a later period that the anomaly of Matthew Chukerbutty or Timothy Tarachand was introduced into the mission system, which only served to import a foreign and repulsive character to Christianity in the eyes of the people of India. -- John Clark Marshman (p. 216)

## **43. Self-denying Duties.**

“Ward proposed that the missionaries should dig the graves of both European and missionaries connected with the Mission, in order to teach Indian converts to practice self-denying duties, and that they should do for one another the most lowly and caste-forbidden things.” (p. 223)

## **44. Give God's Word to All India.**

“But now he heard the word—‘Thou shalt see greater things than these.’ His Nottingham sermon came again to him. ‘Enlarge thy tent. Stretch forth thy curtains. Lengthen thy cords. Expect greater things from God. Attempt greater things for God. Dare a bolder program. Dwell in an ampler world. Lunch out into the deep. God is able to do for and through you exceeding abundantly above all your past asking or thinking. Ask and you shall receive, that you joy may be full. Hitherto you nave asked a mere nothing in My name. *Much* fruit the Husbandman designs from your branches. Aim to give God's Word to *India*, not simply to Bengal and to the nearer Hindustan.’” (p. 230)

## **45. Policy of Partial Employment.**

“As for the cost of their extension plan, they hoped to be able to bear each station's initial outlay themselves, and after that Carey depended on the policy of partial employment in a profession or trade, by the regional missionaries, as the means of supporting their work. He therefore begged the home base to send them only such people as, alongside clear spiritual fitness, ‘could make paper or glass, print cloth or dye chintz, teach drawing or music, be apothecaries or surgeons, etc.’” (p. 237-238)

#### **46. The Cross Is Mightier Than the Caste.**

“We only want men and money to fill this country with the knowledge of Christ. We are neither working at uncertainty, nor afraid for the result. We have tried our weapons, and have proved their power. The Cross is mightier than the caste. We shall be more than conquerors. (p. 242)

#### **47. Improve a God-given Opportunity.**

“They asked for *forty new missionaries* to enter these vast lands; nor could they believe the demand preposterous from *four hundred churches*.

‘We are debtors [*they pleaded*] both to the Greeks and the barbarians. Woe is ours, if we preach not the Gospel. To him that knoweth to do good and doeth it not, to him it is sin. We must work the works of Him that sent us. Whatsoever our hands find to do, must be done with our might. Not to have the heart to improve the prize of a God-given opportunity is to deserve the epithet of fool.’” (p. 245)

#### **48. Carey, Marshman, and Ward.**

“The brethren in Serampore are men to be wondered at: I speak of Carey, Marshman and Ward, or, if you will, Peter, James, and John. The former is most remarkable for his humility: he is a very superior man, and appears to know nothing about it. The great man and the littlest child unite in him, and, as far as I can see, he has attained to the happy art of ruling and overruling in connection with the other mentioned; without his asserting his authority, or others feeling their subjection, and all is done without the least appearance of design on his part.” E. Pritchett, Missionary to Burma, to a London friend, 12 August 1811 (p. 246)

#### **49. No Praise to His Name.**

“I have long made the language of *Psalms 51* my own. ‘Have mercy upon me. O God: according unto the multitude of thy tender mercies blot out my transgressions.’ Should you outlive me and have any influence to prevent it, I earnestly request that no epithets of praise may ever accompany my name, such as ‘the faithful servant of God’, etc. All such expressions would convey a falsehood. To me belong shame and confusion of face. I can only say, ‘Hangs my helpless soul on Thee’.” (p. 247)

#### **50. Lover of India’s Poor and Outcast.**

For, although for thirty years he was a Government professor, and mingled daily with his fellow European officials, he never allowed himself to catch their prevailing haughty

manner. The love of Christ made him the lover of India's poorest and most outcast. (p. 258)

### **51. Served for More Than 20 Years.**

“Yet despite all this self-distrust and much ill-health, through more than twenty years he served there, making glad the heart of his father with his sustained evangelism, his trained band of native preachers, his many schools (his wife's and his own), his vocational weaving school, his large coffee plantation, and his many attempts with cloth and silk, sugar and indigo, to meet the costs of his station. (Carey has sent six boatloads of coffee plants from Calcutta.)” (p. 271)

### **52. Send Missionaries Everywhere.**

“Was urged Fuller to send them men of undoubted quality and spirit. And Carey also wrote to Ryland:

‘Hindustan needs ten thousand ministers of the Gospel; and China as many, England has done much, but not a hundredth part of what she is bound to do. Ought not every church turn its chief attention to the raising up of such missionaries and the nurture of their spiritual gifts, with the express design of sending them, abroad? Difficulties would soon disappear, if the trial were once made.’” (p. 274)

### **53. Widening Effectiveness Under God's Guidance.**

“Could there have been a more interesting situation in the Bengal of those days than Serampore? The three elders in their prime, overjoyed by their widening effectiveness under the felt impulse and guidance of God; each reckoning the other greater than himself; each engaging his particular skills, each responsible in his own domain; and each able to produce an income for the furtherance of their missionary aims. Their wives were all a source of great strength and blessing: Carey's with better health than she had known since girlhood, shedding abroad such calm by her own peace; Marshman's though carrying the burden of the boarding-schools, always unflappable and motherly; and Ward's, the widow of John Fountain, the ‘Martha’ of the community, the mistress of supplies, but with a fine balance of ‘Mary’ as well.” (p. 276-277)

### **54. Mission building lost, but “Know That I Am God.”**

“With the turn of the tide Marshman and Carey were rowed to Serampore, drawing close to each other in the fellowship and suffering and faith. Marshman talked of scripture that had strengthened him during the recent weeks of the Mission's bereavements, and especially in his own: ‘Every branch that beareth fruit He purgeth it,

that it may bring forth more fruit.’ ‘Last night’ he said, ‘when all hope of saving the building had to be abandoned, this fell again upon my spirit with peculiar sweetness and power, as the clue to all. It stilled me into tranquil submission, enabling me to look up and *welcome* God’s will, assured that the end was not destruction, but chastening toward peaceable fruit.’ And Carey told how he had been steadied by the word he had passed on to Eustace, ‘But still, and know that I am God.’ They drew solace from the fact that with the boarding-school and Carey’s professorship unaffected, no main source of Mission income was depleted.” (p. 284)

### **55. Manuscripts Lost in Fire.**

“The three spent the morning in careful calculation of their losses. First, they identified destroyed manuscripts which no money could replace. Here Carey was chief sufferer. Lost were nearly all his Indian Scripture versions; all his Kanarese New Testament; two whole, large Old Testament books in Sanskrit; many pages of his *Bengali Dictionary*; all his *Teluge Grammar*, and much of his Punjabi; a year’s work of Marshman and himself on the *Ramayana*; and every vestige of his well-advanced *Dictionary of Sankrit and its Indian Cognates* (the *Magnum opus* of his linguistic life—an overwhelming disaster).” (p. 285)

### **56. Paper Reams Lost.**

“Also destroyed were 1,400 reams of English paper, and much more of their own; 4,400 lbs of English type, and many founts of English-cast Hebrew, Greek, Persian, Arabic and Tamil; not less than 104 founts of Nagari, Telugu, Burmese, Marathi, Punjabi, Oriya, Tamil, Chinese and Kashmiri (all these having been created and cast by them). In addition the fire took all the building, books, printing materials and tools. Allowing for all probable salvage and the recovery of their safe, they judged their material loss at between €9,000 and €10,000.” (p. 286)

### **57. Jehovah Reigns, In Spite of Difficulties.**

The mission, however, bore itself with wise restraint. In their circular letters of this period, reporting the work monthly to their stations and to home base, no hint was dropped of the rough weather they were experiencing. They kept the door of their lips. They let their moderation be known unto all men, in the faith that their Lord was ever at hand to guard both them and His kingdom. ‘Jehovah reigneth’ was their perpetual refrain.” (p. 295)

### **58. Wilberforce Felt Great Christian Obligation to British India.**

“Wilberforce always declared that ‘this cause of the recognition of our Christian obligation to British India was the greatest he had lived for, not even excepting the

emancipation of the slaves.’ He thus recorded his feelings after his great first victory. ‘It was late when I got up. I thank God I was enabled to speak for two hours and with great acceptance, and we carried it by 89 to 36. I heard afterwards that many good men had been praying for us all night.’” (p. 307)

### **59. Christ Loves Me More.**

“As he lay dying at Serampore, Krishna was asked if he still loved Christ. ‘Yes,’ he replied ‘but not as much as He loves me.’” (p. 354)

### **60. Marathi Bible Criticized.**

“It must have been one of Carey’s most galling experiences to find, in the September 1829 issue of the *Asiatic Journal*, a savage and extensive onslaught on his Marathi Bible by an anonymous critic—a version which (with its two New Testament editions) had cost him toil through more than eighteen years. The assailant protested that it ‘swarmed with every fault of taste’, and severely criticized the Bible Society for subsidizing ‘the work of such a bigot, whose translations were exactly fit for worms’. Carey withered, but refrained from self-defense, saying, ‘Those who are not prepared to follow their Lord through evil report, cannot follow Him at all.’” (p. 358-9)

### **61. We Dare Not Faint.**

“What then, is to be done? Shall the conversion of India be arrested by the failure of two houses of agency Banks? No, ‘Speak unto the children of Israel that they go forward.’ We must go forward, trusting to that all wise God, without Whose foreknowledge these things have not arisen. We must rekindle the flame of love and the ardour of faith, and labour incessantly. How we are to carry on the station, I know not. As a missionary committee we have nothing, as individuals, nothing. Yet we dare not faint.

“The whole nation of the Arakanese, the whole nation of the Assamese, the whole tribe of the Khasis, the whole Bengali districts of Chittagong, Barisal, Jossore and Dinajpur have not a soul from whose lips they can hear the Word of Life, save our own workers. We dare not recall them”. -- John Marshman (p. 367).

### **62. In God’s Presence, I Tremble.**

“At the time I paid my last visit. He was seated near his desk in the study, dressed in his usual neat attire. His eyes were closed, and his hands clasped together. On the desk was the proof-sheet of the last chapter of the Bengali New Testament, which he had revised a few days before. His appearance, as he sat there, with his few white locks and placid, colourless face, filled me with a kind of awe; for he seemed as one listening



to his Master's summons, and as ready to go. I sat there for about half an hour, without a word, for I feared to break the silence, and to call back to earth the spirit that seemed almost in Heaven. At last, however, I spoke, and well do I remember the very words that passed between us. I said 'Dear friend, you seem to be standing on the very border of the eternal; do not think it wrong, then, that I ask your thoughts and feelings.' The question roused him, and, opening his eyes, he earnestly answered, 'I know in Whom I have believed, and I am persuaded that He is able to keep that which I have committed unto Him against that day. But when I think that I am about to appear in God's holy presence, and I remember all my sins, I tremble.' He could say no more. The tears trickled down his cheeks, and he relapsed into the silence from which I had aroused him." -- George Gogerly, *The Pioneers*. (p. 374)

### **63. Dr. Carey's Savior.**

On one of the last occasions on which Duff saw him—if not the very last—he spent some time talking, chiefly about Carey's missionary life, till a length the dying man whispered 'Pray.' Duff knelt and prayed and said goodbye. As he passed from the room, he thought he heard a feeble voice pronouncing his name, and, turning, he found himself recalled. He stepped back accordingly, and this is what he heard, spoken with a gracious solemnity "Mr. Duff, you have been speaking about Dr. Carey, Dr. Carey; when I am gone, say nothing about Dr Carey—speak about Dr. Carey's Savior.' Duff went way rebuked and awed, with a lesson in his heart that he never forgot." -- Dr. James Culross (p. 374)

### **64. Color-bar Removed and Land Leased to Poor.**

"It gladdened the missionaries particularly to have lived to see the color-bar removed from India's civil and military services; and, on the other hand, Europeans granted permanent lease to easy rentals in the Sundarbans. They immediately secured many hundreds of acres there, and, by the energy of young Conrad Rabeholm, their Barripore colleague, had them cleared and tanks dug, with the Rs 10,000 of the legacies of Grant and Bryant. Then they sublet the plots to peasants on reasonable terms, especially to the Christians of a dozen villages there, freeing them from oppressive landlords, and at the same time providing an endowment fund for the college." (p. 379.)

### **65. Leaders and the Home Base.**

"But the mission's failure could not depend solely on Indian resources. Survival would also depend on the spirit of the home base, and on the quality of its leadership." (p. 379)

## **66. Destruction of Slavery.**

“Another mercy, though his last months, uplifted his soul. Dr. Wallich read him a letter which had received from London in September 1833, reporting that the Cabinet meant to free trade with India, and to emancipate the West Indian slaves. ‘This later news,’ says John Marshman, ‘has rejoiced us all, but especially Carey. For many years, in his every prayer, he has been pleading for the destruction of slavery. In no public question has he taken deeper interest. When the particulars of the measure were named to him, with tears in his eyes he thanked God, though in some points it fell short of his benevolent wishes. He proposed that for one month we should give special thanksgiving to God in all our meetings—a proposition with which we cheerfully complied.’ And while the subject was hot in the public mind, they issued to all their stations this questionnaire.

“We are anxious to call public attention to the subject of *slavery in India* and shall greatly value any information you can send us from your part of the country. By whom are the slaves chiefly held, by Hindus or Mohammedans? By what means are they obtained, and for what purpose—domestic, agricultural, or for prostitution? Trustworthy answers to such questions will be a work of mercy.” (p. 381)

## **67. Finished Course Gloriously.**

“‘And now,’ wrote Leechman to Serampore’s friend in England, ‘what shall we do? God has taken up our Elijah to Heaven. He has taken our master from our head today. But we must not be discouraged. The God of missions lives for ever. His cause must go on. The gates of death, the removal of the most eminent, will not impede its progress, nor prevent its success. Come: we have something else to do than mourn and be dispirited. With our departed leader all is well. He has finished his course gloriously. But the work now descends on us. Oh, for a double portion of the divine spirit!’” (p. 383)

## **68. Adhered to the Exact Original Text.**

“Of course, there were many inelegancies of expression, and a degree of harshness of construction in Carey’s versions, but Professor H. H. Wilson of Oxford attributed these chiefly to his strict adherence to the exact text of the original, which with him was point of honor. But in the past, fidelity was always the aim of the truly scholarly translator. ‘I call God to record,’ said Tyndale, ‘against the day when we shall appear before the judgment seat of Christ, to give reckoning of our doings, that I never altered one syllable of God’s Word against my conscience.’” (p. 387)

## **69. God's Word into 35 Languages.**

Carey was given the opportunity, the power and the joy of rendering God's Word, or precious portions thereof, into thirty-five languages to a very empire of peoples. After his death, Marshman was constrained to say: 'He has scarcely left a translation to be attempted on this side of India.' And Carey knew that, the through the living messenger was important to preach the Word, the Book itself, in the mother tongue of the people, was a permanent missionary, and also essential to the people of God 'for doctrine, for reproof, for correction, for instruction in righteousness,' that they might be entire , and wholly equipped for 'all good works.'" (p. 392)