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## ARTICLE V.

## CAREY, THE FOUNDER OF MODERN MISSIONS.

BY THE REV. D. L. LEONARD, OF OBERLIN, OHIO.

THE recent centennial missionary gatherings in England, in which all Christendom in spirit has heartily joined, and which various churches have made the occasion to urge a substantial increase of zeal, giving, and toil for the world's evangelization, afford a fitting opportunity for reviewing the missionary achievements of the century lying between 1792 and the present year.

Going back to the date of William Carey's immortal sermon, May 31, the organization of the Baptist Missionary Society, October 2, and the setting forth of its first representatives in June of the following year, what do we find to be the situation as to missions? A few startling words tell the entire story. In Southern India, in Lutheran hands, an insignificant work was in a languishing condition. Kiernander and a little circle of laymen were astir in Calcutta. Some slight remains of desire for the salvation of the Indians were discoverable in New England and New York. And this, with a single notable exception, represented the sum total of faith, longing and endeavor in Protestant Christendom, in both the Old World and the New! Elsewhere, in populous Asia nothing, nothing in Africa, nothing in America, North or South, nothing in the Islands of the Sea. In particular, not a single English-speaking missionary to be found upon the face of the earth! The churches in a deep sleep as touching their duty and their privilege. The last command of their Lord altogether forgotten. No sympathy

or solicitude for the millions perishing in heathen lands. The Moravians indeed, though a body of saints, few, feeble, despised, and scarcely heard of by most, were, and since 1732 had been, models of missionary fervor, activity and self-denying devotion, and in divers lands spiritually most barren and desolate, were proclaiming to thousands the Glad Tidings. Yes, and only six years before, Coke, the Wesleyan apostle, sailing for Nova Scotia, but driven by a storm to the West Indies, concluded that the Lord had called him to plant the Gospel in Antigua. And this is the entire catalogue of efforts in progress to enlarge the borders of the kingdom almost three hundred years after Luther's clarion call had sounded out the beginning of a better day for truth and righteousness!

Of course, not that nothing beyond this had been achieved, or even attempted, since the Reformation period began. A few heroes can be named, such as Eliot and Brainerd, Zeisberger and Heckewelder, Egede, Ziegenbalg, and Schwartz, and some of them not yet surpassed for courage, persistence and skill. But the co-operation at home was how slight, and their activity was but a fleeting phenomenon. They came, they went, and left behind but few traces of their toil. The bulk, and the best, of what they did—and how glorious it was, and how full of profit to the kingdom—is found in the inspiration of their Christlike example.

And, how shall we solve the mystery of this long delay? No doubt in part this serious dereliction is to be laid to the charge of the churches as a sin, but in part, also, it must be attributed to a strange complication of hindering circumstances, the unfavorable condition of the political, social, moral and religious world. In other words, there was a true Providence in it all. We might sum up the cause in a word, and suggest that it took all these centuries to outlive, outgrow, slough off, the host of flagrant errors and

demoralizations inherited from the thousand years preceding. The church was so thoroughly imbued with the spirit of the world, had taken on so many features borrowed from paganism. Belief and practice at home must first be purified, also theology, church order and church life, before Christ could be preached to profit abroad. No doubt, to Him to whom one day is as a thousand years, and a thousand years as one day, these were needful times of preparation. It cannot be uninteresting, or uninteresting to glance at a few of the manifold hindrances, and take note how strangely, one after another, they were removed, until at length the fulness of times was come.

Recall first the potent, the dominating fact that the nascent, renewed type of Christianity must needs first attend to the weighty matter of self-preservation, must earn its right to live by defending itself against its most formidable foe, the Papal church, determined to crush it at all hazards, whether by the terrible Inquisition, or by the machinations of the Society of Jesus. For generations, and night and day, Protestantism was kept on the defensive, in the midst of alarms, facing destruction. With St. Bartholomew in mind, and the tragic fate of the Waldenses and Albigenses, it is easy to see that there was slight leisure to ponder upon the miseries and perils of the heathen at the ends of the earth. The crisis was not over until the Armada was so signally smitten in 1588, until William of Orange sat upon the British throne, and until, further, at a day much later France failed so overwhelmingly on the Continent, at Plassey, and on the Plains of Abraham.

Then, those same centuries were marked by interminable wars, which for the most part were waged in the name of religion, "wars of the Lord," with Catholics on the one side and the Reformed upon the other, stirring up passions most hellish, and so wofully destructive of property and life. Say, in the days of Charles V., and of Philip II., with his

crusade against the Netherlands, and the ruthless Duke of Alva as his lieutenant. Or, the almost unparalleled atrocities and desolations of the Thirty Years' War. Wars, too, were frequent against political tyranny, king-craft, prerogative of all sorts, and in behalf of the people, human rights, to establish the unspeakable sancity and worth of the individual, more especially in England, with the haughty and obdurate Stuarts to bring to reason, and in her colonies in the New World striking for independence, and finally in France through her Revolution at once so terrible and so sublime. The millions must first be enfranchised, and be taught to think and act for themselves, before the Kingdom could come with power and great glory, and begin anew the movement to reach all the world.

The kindred struggle was also widespread and fierce against bishop, and presbytery, and theologian, and council, in asserting the right and duty of each and every humblest saint, even to the Puritan, the Baptist, and the Quaker, to use freely his own reason and conscience in all religious matters, the "liberty of prophesying," the privilege of non-conformity, and all that. In the good time coming not the few only, the great, the titled, those in authority, should be active, aggressive, and the fountain of power, but the masses were to be aroused, and enlisted, and marshalled, and able to assert themselves. As an essential part of the herculean task of preparation, the word of God must be loosed from its fetters, and, rendered into the vernacular, must be put into the hands of the common people for loving and reverent use, that so, familiar with its teachings, they might with its spirit be transfused, and by it be transformed. Thus the printing press and the common school have a work to perform.

But, further, for the most part the habitations of the heathen were exceedingly remote from Protestant believers, as well as in regions little known and almost inaccessible.

We easily forget that the early triumphs of the faith were almost wholly gained in lands lying just about the Mediterranean, within the limits of the Roman Empire, blessed with peace, good government, a common language, and with a magnificent system of roads, easily reached. And the missions in mediæval times planted among the nations of central and northern Europe, were not very far from the great Christian centers. All that Eliot and his successors attempted for the American Indians was for such as dwelt at their doors, and were "foreign" only in a limited sense. Then, an important consideration, after the discovery of the New World and the doubling of the Cape of Good Hope, for at least a century and a half, all intercourse with these strongholds of paganism was in the exclusive and most jealous hands of Portugal and Spain, both of them wholly and ardently devoted to the Papacy. Therefore, as yet, clearly there was no "call" for Protestant missionaries in those parts, and the various Catholic orders were more active evangelizers not so much because more earnest and sincere, as because by the accident of circumstances, they were brought into more immediate contact with the heathen. Tranquebar was a Danish possession, and therefore King Frederick and Lütken were stirred to send thither heralds of the cross. No sooner had the Dutch, poaching on the Portuguese preserves, forced their way into the East Indies, than they began to tell the natives of Jesus. It was only after Great Britain had founded colonies in Asia, Africa, America, and the South Seas, that the consciences and hearts of English-speaking Christians began to be moved at length to set missions on foot. Carey and Thomas turned their steps towards India because Clive and Hastings had opened the door. And prominent in the preparation for the movement which Carey began, must be set the then wonderful voyages in the hitherto unknown Pacific made by Captain Cook (1769-79). The volumes which told of what he had found,

aroused a surprising interest, and were God's strange instrument to set Carey's soul on fire.

Then, finally, another hindrance, perhaps most serious of all, was by divine grace happily removed. It had existed for years, had spread throughout most Protestant countries, and had made missions impossible, at least scarcely worth while. From a variety of causes vital godliness had well nigh disappeared, and in its place had come rationalism and formalism, a dead orthodoxy. But, now at length, out of the long darkness and chill, the light and warmth of the morning had begun to break. At first in Germany, through the pietists, with Francke and Spener as leaders, who had trained and sent missionaries for King Frederick when he could find none in Denmark; and through the Moravians, who were also alive in Christ; and later, in Great Britain and America, in connection with that second Reformation, the fervid Wesleyan movement, which made the dry bones to live, and to rise up a great army to conquer the world for the King of Kings. As a phase of this astonishing revival of godliness, a divine pity for man was kindled, a flame of benevolence, philanthropy, the spirit of the Good Samaritan. The ragged schools of Robert Raikes date from this same happy time, and Howard's tireless labors for the prisoner class, as well as those of Clarkson and Wilberforce in behalf of the negro slaves. So that all things were now ready for a new and glorious beginning and going forth of the Gospel. Only a leader evidently called of God was lacking, and he also, well endowed and thoroughly trained for his momentous task, was in due season to be forthcoming.

Another kind of preparation should be mentioned more direct in its operation, which contained omens of good, gave signs that the spirit of God was moving upon the hearts of his people, arrested attention and developed interest in missionary undertakings. As far back as 1746 from Scottish Christians had gone forth a circular far and wide, inviting and urging

to a concert of prayer on certain days of each month, for the outpouring of a rich blessing from on high, for the upbuilding of the kingdom at home and its universal spread. In response and to reinforce the call, Edwards put on paper and sent abroad his "Humble Attempt to promote Explicit Agreement and Visible Union of God's People in Extraordinary Prayer," etc. To this suggestion not a few churches on both sides of the Atlantic gave good heed. In 1784 a copy of Edwards' essay fell into the hands of Sutcliff of Olney, and by him was reprinted and circulated among his friends. Then the names of Eliot and Brainerd with many had become household words, synonyms for consecration and Christian heroism. Nor less were the deeds of the Danish-Halle evangelists on the Coromandel coast well-known and often mentioned. In particular of Schwartz, who since 1750 had played a prominent part even in the political and military history of Southern India. And the simple-hearted, fervid Brethren of Herrnhut, with so many representatives in Greenland and Labrador, and South Africa, and the West Indies, and among the American Indians, had made an impression profound and widespread among all the denominations. All these "reformers before the reformation," played an important and essential part in making the Carey epoch possible, and in hastening on the day of its birth.

As for William Carey, after whom this epoch in Christian history is as fittingly named as the Reformation after Luther, or the Methodist movement after Wesley—for seldom has any general or lasting revolution received its origin and inspiration and early development so almost entirely from the heart and brain and will of a single man,—he was born in 1761, in one of the interior counties of England, eleven miles south of Northampton. His father was the village schoolmaster and parish clerk, and was able to bestow upon the boy such measures of education as were then commonly

possessed. One trait he early began to display, which characterized him through life, and perhaps helped more than any other to buoy him up and bear him onward in spite of every hindrance and discouragement. The story is that he and other boys undertook to climb a certain tree, but so difficult was the task that all the rest gave up the undertaking as impossible, but this future apostle to the Hïndoos, who was never known to yield, or to turn back, or to turn aside from what he had determined to accomplish, made assay again and again, not without divers falls and bruises, until success was attained.

At the age of fourteen he left home, purposing to earn his living upon a farm. But finding that, on account of a scrofulous affection of the skin, every day of toil in the sun was certain to be followed by a night of torture, after two years he was sent to Hackleton to be apprentice to a shoemaker, and for twelve years, until he was twenty-eight, he was a maker and mender of shoes. From all accounts he never attained to more than mediocrity of excellence, and "cobbler" was a fitting title. In all probability the reason was that his brain was always too busy with other themes. From early years Carey was distinguished by an unquenchable thirst for knowledge of all kinds. In particular he had a pervading fondness for observing all kinds of living things, both animals and plants, soon became proficient in botany, was always exceedingly fond of gardening, and kept the walls of his room decorated with bugs impaled upon pins. But even more, Carey gave himself to the study of language, and while yet in early manhood, Latin, Greek, Hebrew, French, and Dutch were mastered in some fair degree. And until he had added two more to the number, his habit was to read a chapter of the Bible every morning, first in English, and then in each of the other languages. History too and geography helped to occupy many leisure hours. When about twenty he married the daughter of his master now

deceased, a woman without the least fitness to be joined to one with aims and ambitions so lofty as his. She was illiterate, and had no appreciation for schemes which filled his soul and were his very life. Her mind was shattered by disease, all along she was practically beside herself, and, during the last years of her life, was too insane for the outside of an asylum. To cap the climax of misfortune, he also bought out the business of his late master, for the conduct of which he had no capacity, and thereby burdened himself for years. And now it was that he entered a trying period of sickness and poverty, of manifold discouragement and sorrow, enough to break the courage and crush the hope out of almost any man.

It was about two years before his marriage that for the first time his religious nature was aroused to the depths. After some months of struggle towards the light he attained to a fixed purpose to be wholly the Lord's servant, and took up every duty with whole-hearted determination. Reared in the Established Church, he soon, his mind curiously fastening upon Hebrews xiii. 11-13, conceived it to be his duty to "go forth unto him without the camp," i. e. to turn his back upon an organization which was wealthy, cultured and popular, and to identify himself with a little company of Independents, *because* they were despised, and not long after united with a Baptist church. Presently this neophyte was found to be astonishingly in earnest, and preaching gifts of unusual excellence began to appear. So that after six days at his bench he could be seen trudging off several miles to occupy pulpits on Sunday, though such was the poverty of his hearers that for years the amount of money received would scarcely replace the garments worn out in their service. In 1785 a removal was made to Moulton to be pastor of a church which paid a salary of £16, and to eke out a living he undertook to teach school by day, while making shoes by night. During these days this preacher-cobbler made fre-

quent journeys on foot to Northampton, ten miles, carrying a sack of manufactured articles, and returning with his back bending under a load of leather. No signs were yet visible of what he was certain to be and to do.

But, nevertheless, coming momentous events soon began to cast their shadows before. Thus we read that from the time of his conversion he was not heard to pray without offering up petitions for the poor heathen and slaves. Just now it was that the voyages of Captain Cook fell under his eye. He was teaching history and geography, and these volumes told of new and strange lands. More especially, his soul was overwhelmed with the thought that all those tribes in utter paganism and savagery were perishing without a knowledge of the Saviour of men. And to his mind, of such an eminently practical make, to which theory was only for practice, fact only a spur to action, and truth to be transformed into duty, swift came the tremendous conclusion,—Something must be done, and at once, and I must do it, and even though nobody else under the sun will share in the boundless task. God in the Gospel evidently commands. The work is his for whom nothing is too hard. It only remains for us to exert ourselves to the utmost. In order to fix the conviction, to give length, breadth and depth to his thought, he makes a map of the world, with every country he puts whatever statements and figures will set forth the facts concerning its population, their condition, intellectual, moral, etc., and hangs it before him on the wall that he may read and ponder as he stitches and pegs away. From thenceforth this one idea takes possession within, the conversion of the world, the universal diffusion of the Gospel! A scheme so sublime, an idea so vast and overwhelming, was found in his breast alone. Wrought by the Spirit of the living God, it was original with Carey. Rather, forgotten for many, many centuries, it had in him a new birth. He returned to the New Testament conception of the great business of the

children of the kingdom, the church of Jesus Christ. How engrossed he was is seen in the statement made by his sister, that he would often stand in his garden with face turned upward towards the sky, lost to all surroundings, utterly unconscious, as if carried away in spirit to the lands of darkness.

It need not be affirmed that being so thoroughly possessed by this idea and conviction, he could not keep silent. Particularly to his brethren in the ministry he made known his discovery, and sought to enlist their faith and desire and zeal. But for years almost wholly in vain. He seemed to most that met him to be a dreamer, a teller of idle tales, one gone daft, and his conclusions irrational, his plans impracticable, his longings such as never could be met. It was a crisis in his career, that day at the Association, when urged by the moderator to name a subject for discussion, after an effort to shun the task, he finally propounded this question, "Whether the command given to the apostles to teach all nations was not obligatory on all ministers to the end of the world." And the reply of the aged Ryland did but express the indifference and unbelief of Christendom: "You are a miserable enthusiast to ask such a question. When God wants to convert the world, he can do it without your help; and at least nothing can be done until another Pentecost!" However, so far from being discouraged by this rebuff and rebuke, the heroic subject thereof is presently found engaged upon the task of arguing and proving his case with his pen. From lack of means on his part to print, this "first and still greatest missionary treatise in the English language," lay for six years in manuscript and unread.

During these years the English Baptists, as well as many others, were grievously afflicted by a perversion of Calvinism which taught that the non-elect (among the heathen, e. g.) were under no obligation to repent and re-

ceive the Gospel, with the added inference that Christians were under no obligation to preach among them the unsearchable riches of Christ. But Andrew Fuller had taken in hand this anti-Christian and most pestiferous heresy, with Sutcliff, Carey and others as efficient coadjutors. At a certain Association two sermons made a great impression;—one from Sutcliff on, "I have been very jealous for the Lord of Hosts," and the other from Fuller, on The danger of delay in religion, and Carey's swift and cogent inference was, Let us do something at once, let us organize and begin. As we have seen, some years before, this same company of ministers had instituted a concert of prayer for the universal spread of the gospel, and now, by this same troublesome agitator they were reminded that it is dishonest and hypocritical to keep on praying while undertaking to do nothing. At length his great opportunity came. On May 31, 1792, the Northampton Association met, and Carey had been chosen to preach. That day and that discourse have long been historic. Probably no sermon ever delivered, the Sermon on the Mount only excepted, ever produced such profound and far-reaching results. The text chosen was Isaiah liv. 2-3: "Enlarge the place of thy tent, lengthen thy cords, and strengthen thy stakes," etc. The theme was the glorious spread of the gospel, and the overwhelming argument and appeal were contained in those phrases, ever since and evermore the battle-cry in the missionary campaign—Expect great things from God, and attempt great things for God. Never were faith and works put in better adjustment. The preacher, giving utterance to the prayers, the longings, and hopes of a decade, spoke with power and carried with him at least the emotions of his audience, but so long and so thoroughly had their souls been in doubt and hesitation that even yet they were in sore perplexity. So, after all, the audience was about to separate with nothing done, when, in an agony of longing and fear, Carey seized Fuller

by the arm, and exclaimed, "Are you going to again do nothing?" And then, as Fuller admits, to pacify him and also to gain time, it was decided to organize at the meeting to be held in five months, and in the meantime Carey was counselled to publish his pamphlet.

In due season came forth from the press "An Enquiry into the Obligations of Christians to use Means for the Conversion of the Heathen, in which the Religious State of the Different Nations of the World, the Success of Former Undertakings, and the Practicability of Further Undertakings, are considered by William Carey." In this essay, "this shoemaker, still under thirty, surveys the whole world, continent by continent, . . . tabulating his results with an accuracy, and following them up with a logical power of generalization, which would extort the admiration of the learned men of the present day."

In due season, also, "The Particular Baptist Society for Propagating the Gospel Among the Heathen" came into being, the world's first missionary society, parent of scores and hundreds, and in the little back parlor of Widow Beebe Wallis, at Kettering. How utterly insignificant as to number and station and gifts were the actors! Only twelve, of a feeble and despised sect, and all unheard of outside of the interior counties in which they lived. Kings, statesmen, church magnates cared nothing, knew nothing. A subscription was also made, amounting to £12 2s 6d—the grain of mustard seed—since increased to \$12,000,000! From this date the movement was steadily forward. Almost at once Carey offered himself to go to the heathen, and search was made for the most eligible field. The world was wide, and how to choose was the perplexing problem. The South Seas, and Otaheite in particular, had long been in Carey's mind, but now came a radical change of plan. By a strange providence one John Thomas, a surgeon who had been in India for years and was deeply interested in the spir-

itual welfare of that vast<sup>d</sup> people, happened to be in London and in eager quest of assistance. He and the society were not long in getting into communication, and the decision was formed to send out the two men at the soonest.

But not yet were all obstacles removed, or the great cost of the first step endured. Funds were sadly lacking, for the London churches looked on without interest. With one exception, not a metropolitan clergyman gave countenance to the movement. But worse by far, it soon appeared that the great East India Company, omnipotent in Bengal, had no liking for missionaries, and that after the utmost of influence had been brought to bear, no permission to dwell, or land, on Indian soil could be gained. A certain captain agreed to take them on board without a license and smuggle them in, but later, through fear, broke his contract and put their baggage ashore. Meantime, Mrs. Carey had resolutely and persistently refused to accompany her husband, and he had felt compelled to leave her behind at least for a season. Casting about for a vessel in which to reach the goal, at length a Danish East Indiaman touched British soil and passage was engaged, and at the last moment, Mrs. Carey consented to go. A voyage of five months brought them to Calcutta. While in mid-ocean, with sublime audacity of faith, this dauntless Christian hero could write: "I hope the society will go on and increase, and that the multitudes of heathen in the world may hear the glorious words of truth. Africa is but a little way from England, Madagascar but a little further. South America and all the numerous and large islands in the Indian and China Seas, I hope will not be passed over!"

Let us pause long enough to take a glance at the great world and what was going on during this eventful period. While Carey was learning his trade and in dead earnest entering into a life of Christian devotion, the American Revolution was in progress with all its excitements. The year

his pastorate at Leicester began, the terrible tempest of the French Revolution burst forth and the Bastille fell. A few weeks after his great sermon was preached the allies invaded France and the "September Massacre" occurred. A fortnight before Carey sailed, the Reign of Terror being in full headway, the Girondists fell, and the hapless Queen met her fate as he was nearing his destination. And, in view of all that has transpired since, weighing carefully and without prejudice the forces then at work and their effect in enhancing the welfare of the race, who will dare say that the Hackleton cobbler is not every whit worthy to be named with Chatham and Napoleon, George III. and Washington, Mirabeau and La Fayette?

Carey and Thomas "landed in Calcutta unobserved, coming in a ship which had cleared from a foreign port, but escaped arrest and deportation only because their presence and mission were unknown." For months they suffered all manner of embarrassments and lacked the necessaries of life, "enduring hardships unknown to any other missionaries in India before or since." But one day, when at the worst, he wrote: "Well, I have God, and his word is sure; and though the superstitions of the heathen were a million times worse than they are, if I were deserted by all, and persecuted by all, yet my hope, fixed on that word, will rise superior to all obstructions, and triumph over all trials. God's cause will triumph, and I shall come out of all trials as gold purified by fire." And for comfort he reads Brainerd. Then they removed to Bandel, a Portuguese settlement thirty miles up the river, where Carey was to support himself by farming, and Thomas by the practice of medicine, but some months later are found located in "the waste jungles of the Sunderbunds, in the tiger-haunted swamps lying to the east of Calcutta," but meantime not in the least neglecting the study of various languages, or any opportunity of offering to the natives the bread of life. So passed the

first year, and then the dark skies began to brighten. For, a Mr. Udney offered to each a situation as indigo planter, in the Dinajpore district, one hundred and fifty miles up the Ganges, with a salary of £250. This occupation was followed for six years, their time being divided between the secular duties of superintendence, and study, and translating the Scriptures, as well as preaching and teaching.

In 1799 a large reinforcement for the mission arrived, Marshman and Ward among the rest, in an American ship, and passing by Calcutta, ascended the Hoogly fifteen miles to Serampore, a Danish settlement. Here a cordial welcome was accorded them, with an invitation from the Governor to remain, and a promise of protection and assistance. And when a demand came that these "interlopers" be surrendered in order that they might be sent home to England, Colonel Bie refused, and declared his determination to protect them with all the forces at his command. Then under a Danish pass a visit was made to Carey, and though much against his will, he was finally persuaded to fix the seat of the mission at Serampore.

So it was at length, after seven long years of waiting and wandering, that in that first year of the century something substantial and lasting could be undertaken in the shape of regular services, schools, the systematic work of translating and printing. Almost at once a variety of institutions began to appear and to steadily develop. Before the end of the year the first Hindoo convert, Krishna Pal, was baptised, while the year following saw Carey installed teacher of Bengali and Sanscrit in the Company's College of Fort William, with a salary of £700, raised later to £1800!

A full third of a century yet remained for this father of modern Protestant missions, a period crowded with toils amazing for variety and amount, as well as also crowned with astonishing measures of success. His direct aim and endeavor took in nothing less than the entire eastern world

and the spiritual well-being of its countless millions. He would give them in their own tongues the message of salvation, and lived to see the Scriptures, or portions thereof, published in not less than forty of the languages or dialects of southern Asia. And meantime he carried on continually another task almost as difficult, that of arousing the Christian world to zeal in praying and giving, and sending their sons and daughters to bear the glad tidings. And here, too, he was permitted to witness glorious changes. In addition, from first to last, Carey was leader in the fierce and protracted struggle to compel the East India Company to allow the gospel to have free course. In 1813 the chief barriers were broken down, and in 1833 it became possible for the missionaries of any country, without let or hindrance, from the Himalayas to Cape Comorin, to go where they would, telling the story of the manger and the cross. Nor less did he labor most assiduously and efficiently for the abolition of suttee and other Hindoo abominations.

Why may this epoch in the history of Christian missions properly be called after the name of this man? Or, what were the chief features of the marvelous movement for the world's evangelization, of which 1792 was the initial year, and in the inauguration of which Carey played a part so exceedingly prominent, and so indispensable? Although every paragraph preceding has helped to furnish an answer to this question, yet two or three further and more specific statements may well be given.

It was then that first began to appear what soon became an unprecedented outburst of missionary zeal and activity. First in Great Britain, soon extending to the Continent, and across the ocean. A mighty tide set in which from that day to this has been steadily rising and spreading. Hitherto all similar undertakings had been isolated, spasmodic, and lacking in reliable support. spurts of vigor were certain to end in fatal relapse. Excepting in the case

of the noble Moravian work, every attempt had thus sooner or later come to the grief of failure. Note the various and short-lived endeavors to Christianize the American Indians. The Lutherans at Tranquebar had already seen their happiest days, and were struggling with embarrassments which not long after ended the mission. But, from this time forward it is not any longer after this fashion. No more are missions to be the mere by-play of the church, an occasional incident, but a regular part of the everyday business. Plans are to be carefully formed, foundations to be laid with skill and painstaking, and then the walls are to rise, if slowly, at least without cessation. Grim siege is to be laid to the giant strongholds of heathenism throughout the whole world!

Or, the fact may be stated this way. Hitherto in Protestant Christendom the churches, ministers and people together, had been indifferent to the spiritual state of the pagan world, and had attempted absolutely nothing. Whatever had been done had been the achievement of some single earnest soul, or some king, and it may be with large elements of politics in the motive force. Only a little circle had been aroused, and enlisted, and moved to co-operate, while all about was a dead mass of apathy, if not of opposition. And so, naturally, the project began and ended with the originators. But with Carey came a far more excellent way. First were touched an elect few in the Baptist churches of interior England, and from them the flame spread to hundreds and thousands more in the same communion. Yes, and next, to Christians of other names, in all the dissenting churches, and to the great Establishment as well, that is, to the most intelligent and spiritual in each, also to Europe and America. It was the plain people, the masses, that began to pray, and give, and go, not tarrying in the least for king or prelate to hoist the signal. And, in all the steps and stages, it is surprising how constantly, and mightily, the influence of the cobbler-preacher is felt. He is the leader,

the counsellor, the most illustrious exponent of the movement.

Or, this form of expression will fairly well complete the setting forth of the change which now transpired in the fashion of the kingdom, one so radical and sweeping as to make it nothing less than a revolution. Here was the beginning of missionary organization. From henceforth, as never before, emotion, desire, holy purpose, were to be incarnated in constitutions and by-laws, in memberships and anniversaries, in treasuries and systematic giving, the continual offering of littles by each one in great multitudes. And Carey's Baptist Society, which originated in his brain, and to secure which he argued and urged for years, was the model for all that followed after. The happy day was ushered in of voluntary societies, organizations sustained by such as are interested in the promotion of the objects sought. In addition to a subscription made upon the spot, they provided for the steady succor of 2d a week, or 10s 6d a year. And so high was the ideal of the founder,—a man at so many points easily a half-century ahead of his generation—of ours,—so self-sacrificing was his spirit, and so lavish his expenditure for the Lord, that from his own earnings he gave to the Serampore mission no less than \$233,000!

The Carey epoch, indeed. Under God the movement centered almost wholly in him. His first letters from India to Ryland fell under the eye of Dr. Bogue, at Bristol, and as a direct result was formed soon after the London Society, and with the accompaniment of such overflow of enthusiasm, and love, and generous feeling as to seem a very Pentecost, and to constitute one of the most charming and romantic episodes in the history of missions. A little later Vanderkemp, being in London, caught the flame, and hastening back to Holland brought into being the Netherlands Society. In like manner Edinburgh was moved to combine, and Glasgow, while Haldane was so wrought upon by what

Carey had said and done that he esteemed £35,000 an offering not too great to make for missions. The Religious Tract Society dates from 1799, and the great Church Missionary Society from the same year, followed by the British and Foreign Bible Society in 1804, etc., etc. Sweden and Switzerland, France, Denmark and Germany caught the same impulse for organized undertakings for work among the heathen, and by 1810 the American Board was formed with the countenance of several denominations.

And, finally, Carey and Ryland had their correspondents in Boston, New York, and Philadelphia, to whom they frequently told what wonders the Lord was working in benighted Asia. Through all the years of opposition from the East India Company, it was common for missionaries from England to take passage for the forbidden territory *via* the United States. Contributions naturally began to flow early in that direction, on several occasions in quite large amounts, probably not less than \$50,000 in all, from American Baptists, but from others as well. Moreover, the first American missionaries to India found Carey to meet and counsel, to encourage, and otherwise aid them. And when Judson, starting out a Congregationalist, found himself a Baptist on his arrival, it was Carey that gave him fellowship in his extremity, and extended financial support, but most of all, wrote cogent appeals to his brethren in Boston to arouse themselves at once and organize. And it was through Carey, too, that Judson was led to undertake to lay in Burmah the foundations of the Gospel.

Something such as to intellectual and spiritual endowments was the eminent founder of modern Protestant missions, and such the character of the foundations which he laid for the world-wide proclamation of the gospel. That the divine hand was in it all, in what went before as well as in what attended and followed from his endeavors, or that the times were fully ripe for the operations of his remarka-

ble genius, is clearly seen in the extensive and varied missionary achievements which this century has witnessed. The times and the man, as always in important epochs, wrought together, he fitted to them and they to him. What is it but a wondrous providence that modern science, mechanical invention, discovery, travel, political schemes, commerce, colonization, have combined most effectually to prepare the way for the universal coming of the kingdom of heaven upon earth. When Carey was pleading with tears with the incredulous few who would consent to listen, the vast world was almost wholly shut up against the entrance of the messengers of peace; while now, instead, it is almost wholly open, well known, and easily reached. The many months required to reach the perishing have been reduced to a few days.

A steady, striking development in the number and character of missionary methods can be traced. The heart, and brain, and hand of woman have found abundant room and noblest occupation. Though just at the beginning, what a hopeful unfolding already of medical and zenana work. And, also, though to this day, after all the measureless successes already vouchsafed, it remains that many, yes, most are ignorant, and languid, and unbelieving, and unwilling as touching foreign missions, it is certain nevertheless that the growth of intelligence, and interest, and readiness to bestow material support constitutes one of the prominent characteristics of the Christianity of to-day, and makes this century to differ from all its predecessors. Though still unmatched, no longer do the Moravians stand alone. Few and benighted are the sects that have not learned the meaning of Thy kingdom come, and Go ye into all the world and preach the gospel to every creature, or the outlook of whose faith and love and solicitude is no broader than their own limits or land. It is fast becoming positively disreputable, a valid ground for reproach, for any church or individual to

ignore or malign the efforts in progress to preach Christ in China or India, or to the most savage and degraded of races.

Most gratifying evidence is accumulating on every side, and in amount is overwhelming, that this notable century of beginnings, of experiments, of searching out effective ways and means for campaigning against idolatry, superstition and barbarism, is to be followed by another, and another, which shall carry on to glorious completion the mighty undertaking well set on foot during the years that have elapsed since Carey in his deep poverty and at his bench began to pray and plan. The schools and the churches so numerous, and planted in so many lands, with the converts gathered by the hundred thousand, are but the trifling first fruits of the abundant harvest in later days to be gathered. What an increase of laborers from the handful in the field in 1792, with Carey and Thomas the only representatives of English-speaking Christendom. Of ordained missionaries there are now some 3500, with unordained men and women enough to raise the number to 8000. But much better, even more significant and full of promise, of ordained native pastors there are already almost 3000, with additional native helpers of various kinds, teachers, catechists, bible-readers, etc., to make a noble sum of almost 38,000. Therefore the Lord's army marshalled on heathen soil is a panoplied host of well nigh 50,000! And further in the same direction, the tiny mustard-seed planted by those twelve Baptists in Kettering, which the churchly and scholarly Sydney Smith fifteen years later could ridicule as a lunatic attempt to convert 420,000,000 pagans with a subscription of £13 2s 6d, has brought forth steadily after its kind, and has so increased that the gold and silver annually offered, though still in amount so culpably and scandalously small, not a tithe of what it ought to be, equals or even exceeds \$12,000,000. Then as showing the effect of the gospel in heathen lands, proving conclusively that their profession of godliness is not vain, the

converts contribute upward of \$1,300,000 to sustain their Christian institutions.

And then, finally, as indicating another valid ground for encouragement and assurance, as pointing plainly to even better things to come, cases are multiplying like that of the Hawaiian Islands, which in 1820 were utterly and grossly heathen, but now are so thoroughly Christian that the fostering American Board feels at liberty to withdraw its aid, home missions are sustained among the Japanese, Chinese and Portuguese, and scores of preachers and teachers have been sent thence to carry the news of salvation to Micronesia. As a source of supply for laborers in New Guinea the London Society looks largely not to England, but to Samoa and the Hervey group, while the Wesleyans have turned over various missions in the South Pacific, and Fiji among the rest, to be cared for by the Australasian Conference, a body of churches located in a region which in Carey's day was savage, and brutal and cannibal! It is no longer any great stretch of faith to hold that the world's evangelization is not only possible, but is also certain.

All things considered, the missionary achievements of this century, made on so vast a scale and shared in by so many denominations, though largely consisting, as they necessarily must, of exploration, pioneering, experimenting and laying foundations, cannot but be esteemed something very substantial and notable. But much better, they are a sure prophecy of astonishing conquests for the Gospel presently to be made on every continent, and in every nation under heaven. And, though hitherto his name has been little known, and the value of his work little appreciated, it can scarcely be but that in all generations to come the name of William Carey, as an apostle and master-workman in missions, will stand higher than any other, that of the great apostle to the gentiles only excepted.