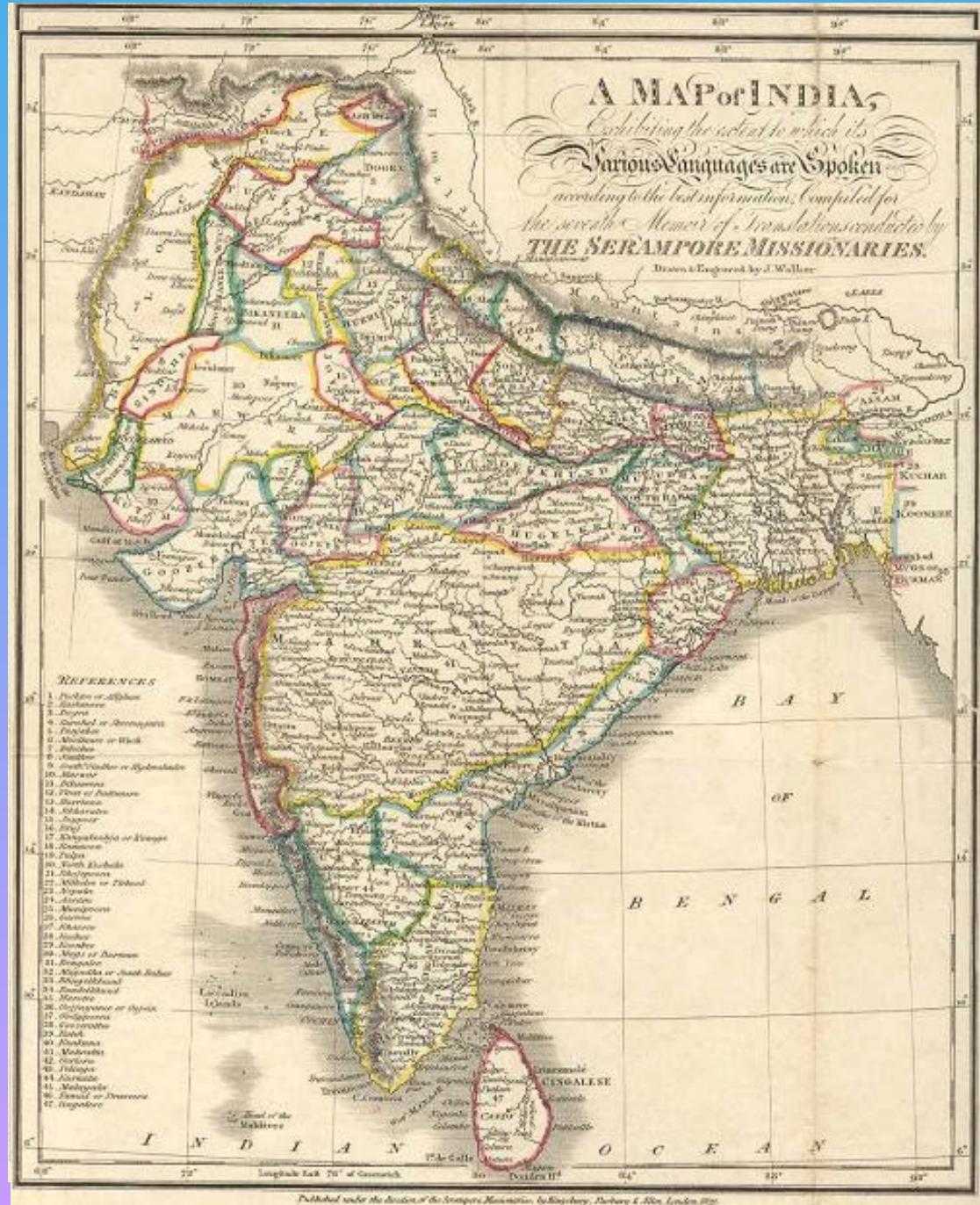


Missions to India

William Carey
(1761-1834)

The Serampore
Baptist
Missionaries



William Carey (1761-1834)

What was special about William Carey?

Not a good businessman

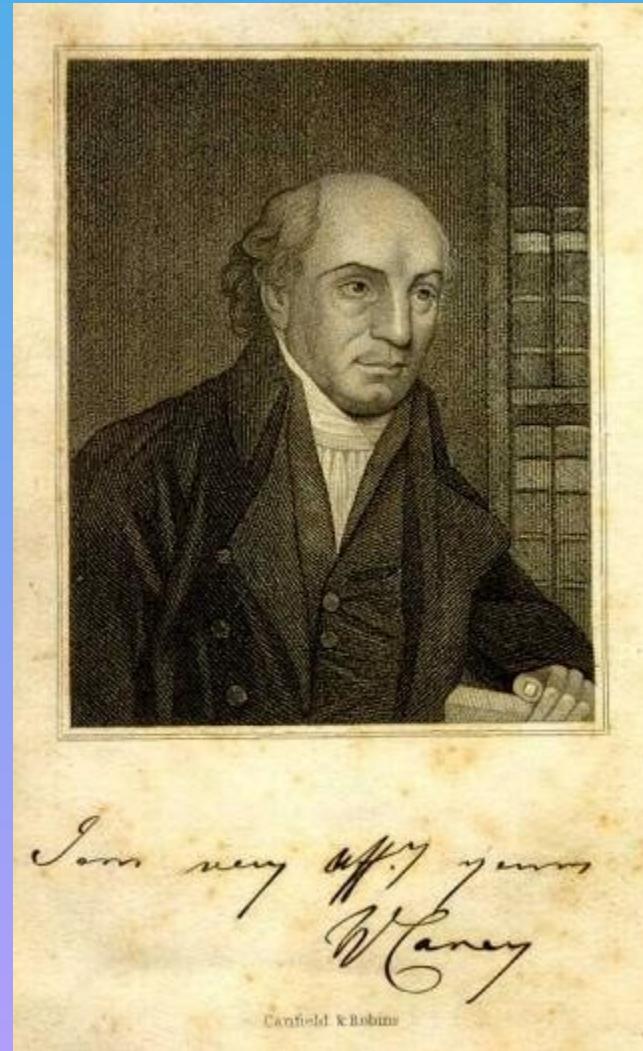
Not a very good teacher

Perseverance – didn't quit

Ability to learn languages

Realised the responsibility of the church to evangelise the world

These qualities were the reason William Carey became known as 'the Father of Modern Missions'.



William Carey (1761-1834)

Early Life

August 17, 1761 Born in Paulerspury

Suffered from allergies. Skin was painfully sensitive to exposure from the sun

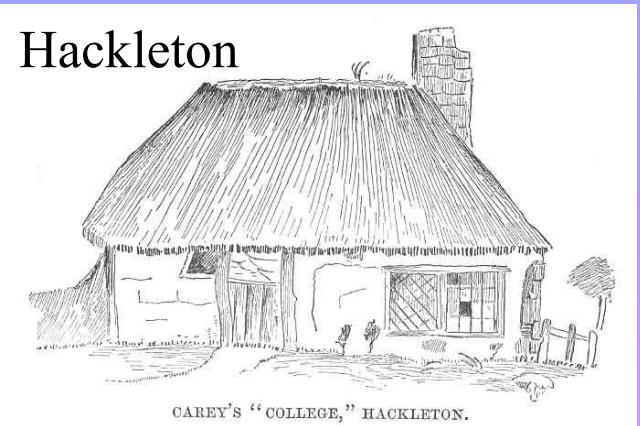
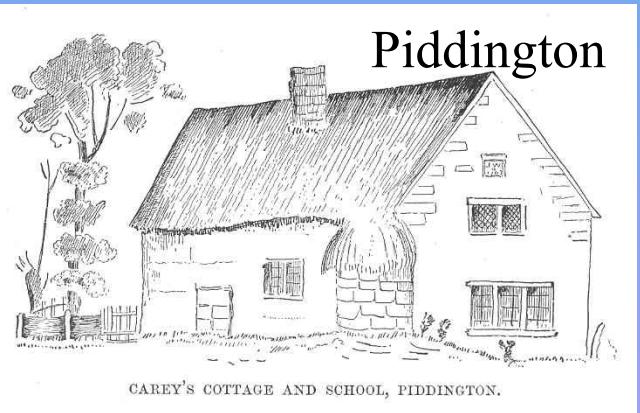
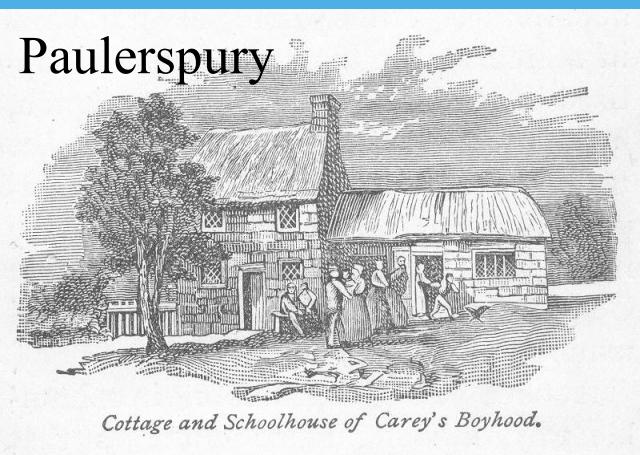
Apprenticed as a cobbler in Piddington and Hackleton. Married Dorothy Plackett (1781)

Personal Tragedy. Daughter Ann born but later died of fever. Carey became bald from same fever.

2nd daughter also died

Purchased cottage in Piddington but remained poor. Business skills not good. Taught to supplement income – not a good teacher.

3 Son's born, Felix, William and Peter



1783 Joined Particular Baptist Church (Calvinist).

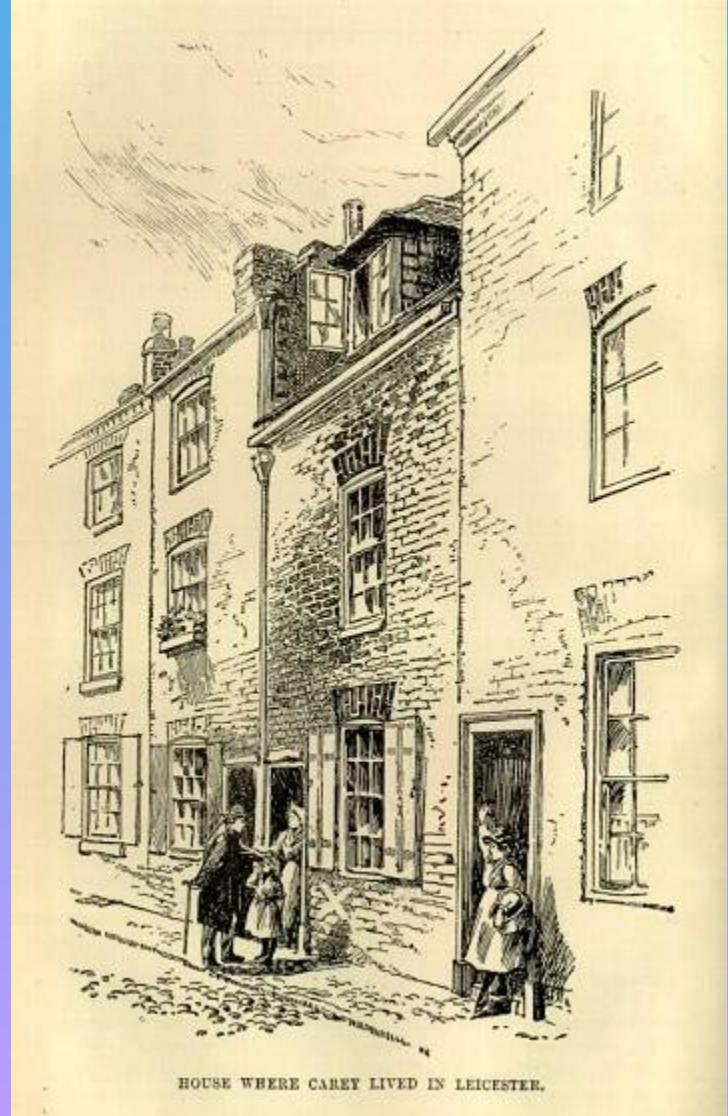
Oct 5, 1783 Baptised in River Den, Northampton.

1785 Pastor Baptist Church in Moulton

1789 Pastor Baptist Church in Leicester

In his twenties he could read the Bible in six languages – English, Greek, Hebrew, Latin, French, and Dutch

Carey was inspired by reading Cook's Voyage's.



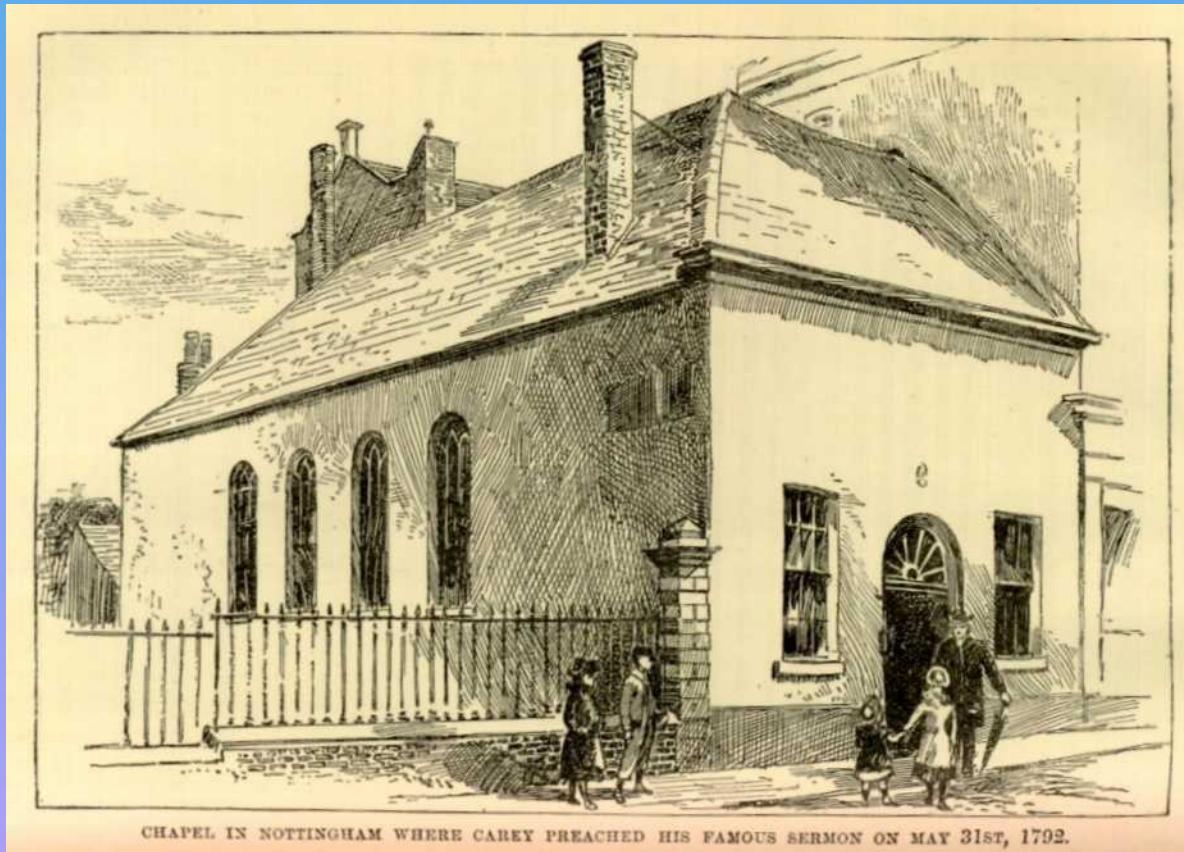
Captain James Cook (1728-1779)



William Carey (1761-1834) began to think of foreign missions when reading Cook's '*voyages*'.

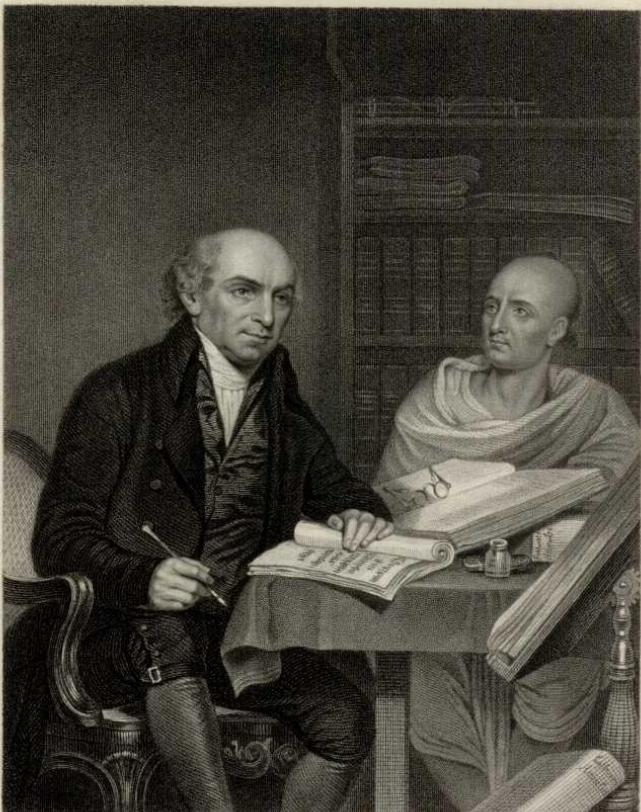
William Carey (1761-1834)

‘The Father of Modern Missions’.



CHAPEL IN NOTTINGHAM WHERE CAREY PREACHED HIS FAMOUS SERMON ON MAY 31ST, 1792.

May 31, 1792 famously preached his message in Nottingham on
‘Expect great things from God, attempt great things for God’.
This became the motto of William Carey’s life.



THE REV^Y *W. Carey*, D.D.
And his Brahman Pandit.

FIDDELL, DICK, & CO. LONDON, & PARIS, 1808.

1792 published...

**‘An Enquiry into the Obligations
of Christians, to use means for the
Conversion of the Heathens’**

...in which he challenged the apathy
of the church towards Missions in
foreign lands

An Enquiry into the Obligations of Christians, to use means for the Conversion of the Heathens 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.

Published in 1792 by William Carey

Section One - An Enquiry Whether the Commission given by our Lord to his Disciples be not Still Binding on us.

Section Two - Containing a Short Review of Former Undertakings for the Conversion of the Heathen.

Section Three - Containing a Survey of the Present State of the World.

Section Four - The Practicability of Something Being Done, More Than What is Done, for the Conversion of the Heathen.

Section Five - An Enquiry into the Duty of Christians in General, and What Means Ought to be Used, in Order to Promote This Work.

1792 the Baptist Missionary Society was founded in England



F. MARSHMAN W. WARD W. KNIBT T. BURCHELL I. RIPON D. TAYLOR J. G. PIKE W. STEADMAN S. PEARCE
WM. CAREY JOSEPH KINGHORN JOHN RYLAND ROBERT HALL ANDREW FULLER J. FOSTER

(For the fine old print of missionary leaders here reproduced we are indebted to Dr. A. S. Phelps of San Francisco)

Carey's two principles for Missions

(1) Friendship on an equal basis

‘a missionary must be one of the companions and equals of the people to whom he is sent; and...’

(2) Self financing through the labours of the mission and giving by local believers

‘...a missionary must as soon as possible become indigenous, self-supporting, self-propagating, alike by the labours of the mission and of the converts.’

Carey early years in India (1793 – 1800)

November 11, 1793 Arrived in India

February 1794 Moved to Sundarbans jungle

June 1794 Moved to Mudnabatti – managed indigo factory

October 1794 Son Peter died of Malaria

March 1795 Wife Dorothy begins suffering from mental delusions.

1796 Birth of son Jonathon.

1797 Bengali New Testament completed

October 1799 Joshua and Hannah Marshman and William Ward arrive in India

First seven years in India (1793-1800)

Carey sought to preach the gospel every day in Bengali

Did not gain a single convert.

Produced the first edition of the New Testament.

Reduced the language to literary form.

January 1800 Carey moved to the Danish colony of Serampore

Carey had to let go of the mission that he had built up to move to Serampore.

Sometimes we must be willing to let go of past efforts before God can do a new thing.

William Ward wrote concerning Carey leaving Mudnabati for Serampore:

‘...It was a wrench to sacrifice his own pioneer mission, property worth £500, the school, the church, the inquirers, but he did not hesitate.’

William Carey (1800)

Recognised the advantages of being based at Serampore.

‘At Serampore we may settle as missionaries, which is not allowed here; and the great ends of the mission, particularly the printing of the Scriptures, seem much more likely to be answered in that situation than in this.

‘There also brother Ward can have the inspection of the press; whereas here we should be deprived of his important assistance. In that part of the country the inhabitants are far more numerous than in this; and other missionaries may there be permitted to join us, which here it seems they will not.’

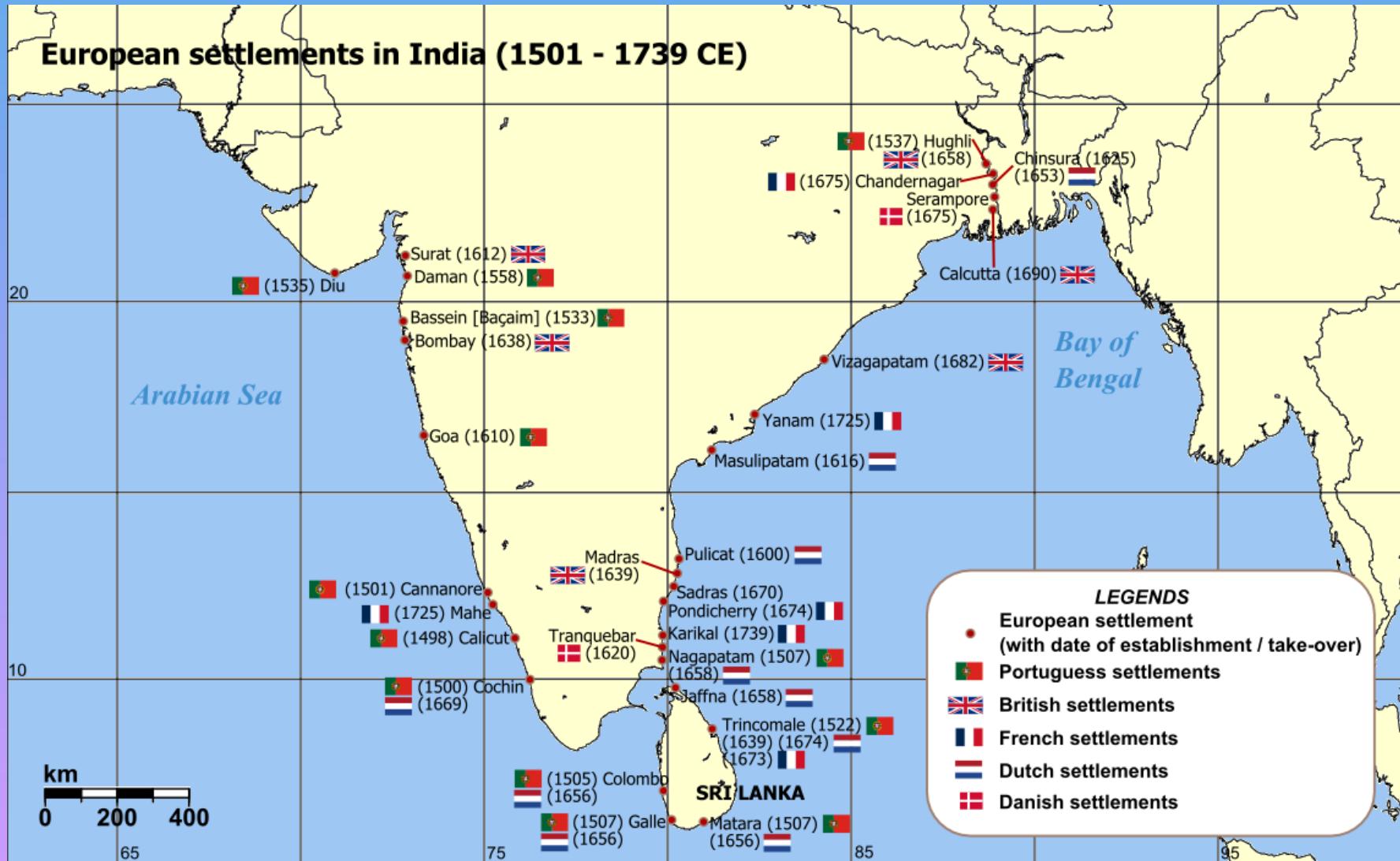
New Beginnings

10th January 1800 Carey family took up his residence at Serampore.

11th January 1800 Presented to the Governor - Began to preach to nationals

Remained at Serampore until his death 34 years later.

Serampore - North of Calcutta (2 hours journey for Carey). Serampore was a Danish colony at the beginning of the 19th century. Carey was able to work under the protection of the Danish government. The British government was opposed to Carey's interference in India. After he came under Danish protection, Carey was employed from 1801 by the British to teach at Fort William College.



King Frederick VI (1808 – 1838) and Marie Sophie of Hesse-Kassel

Prince Regent (1784 – 1808) His father Christian VII had psychological problems.



Fought with British in 1801 (Battle of Copenhagen) and in 1807 over neutral shipping laws.

Carey in Serampore (1800 – 1834).

December 1800 Baptised first Indian convert (Krishna Pal)

February 1801 First Bengali New Testament published

April 1801 Employed by British authorities to teach at Fort William College.

December 1807 Dorothy died

May 1808 Married Charlotte Rumohr (died May 1821)

1808 Sanskrit New Testament published

1812 Fire at Serampore destroyed much of their work.

June 9, 1834 Carey died in Serampore.

The Serampore Mission was set up using the Communistic pattern established by the Moravians.

William Ward's Journal (January 18, 1800)

‘This week we have adopted a set of rules for the government of the family.

All preach and pray in turn; one superintends the affairs of the family for a month, and then another;

...brother Carey is treasurer, and has the regulation of the medicine chest;

...brother Fountain is librarian.

Saturday evening is devoted to adjusting differences, and pledging ourselves to love one another.

One of our resolutions is, that no one of us do engage in private trade; but that all be done for the benefit of the mission...’

William Ward's Journal (August 1, 1800)

Daily Routine

‘Our labours for every day are now regularly arranged.

About six o’clock we rise; brother Carey to his garden; brother Marshman to his school at seven; brother Brunsdon, Felix, and I, to the printing-office.

At eight the bell rings for family worship: we assemble in the hall; sing, read, and pray. Breakfast. Afterwards, brother Carey goes to the translation, or reading proofs: brother Marshman to school, and the rest to the printing-office. Our compositor having left us, we do without: we print three half-sheets of 2000 each in a week; have five pressmen, one folder, and one binder.

At twelve o’clock we take a luncheon; then most of us shave and bathe, read and sleep before dinner, which we have at three. After dinner we deliver our thoughts on a text or question: this we find to be very profitable. Brother and sister Marshman keep their schools till after two.

In the afternoon, if business be done in the office, I read and try to talk Bengali with the bràmmhàn. We drink tea about seven, and have little or no supper.

William Ward's Journal (August 1, 1800)

Daily Routine (cont.)

‘We have Bengali preaching once or twice in the week, and on Thursday evening we have an experience meeting.

On Saturday evening we meet to compose differences and transact business, after prayer, which is always immediately after tea.

Felix is very useful in the office; William goes to school, and part of the day learns to bind.

We meet two hours before breakfast on the first Monday in the month, and each one prays for the salvation of the Bengal heathen.

At night we unite our prayers for the universal spread of the Gospel.’

William Carey was employed to teach at Fort William College from 1801



John Newton (1725-1807)

Author of Amazing Grace



John Newton

What John Newton wrote concerning William Carey:

‘Mr. Carey has favoured me with a letter, which, indeed, I accept as a favour, and I mean to thank him for it.

I trust my heart as cordially unites with him as though I were a brother Baptist myself. I look to such a man with reverence. He is more to me than bishop or archbishop; he is an apostle.

May the Lord make all who undertake missions like-minded with Brother Carey!’

William Carey's three marriages

First Marriage (June 10, 1781)

Married Dorothy Plackett (1756-1807) in Piddington, Northamptonshire. She was baptised Jan 25, 1756 in Piddington.

Died on Dec 8, 1807 and buried Dec 9, 1807 in Mission burial ground Serampore.

Second Marriage (May 30, 1808)

Married Charlotte Emilia Rumohr (1761-1821)

Born in Rundhof, Schleswig, (Denmark)

Died May 30, 1821, Serampore, Bengal, India

Buried May 31, 1821, Mission burial ground Serampore, Bengal, India.

Third Marriage (July 22, 1822)

Married Grace Hughes (c.1777) at St. John's Cathedral, Calcutta

Fire at the Serampore Mission (1812)

In March 1812 the printing office at the Serampore Mission was completely destroyed by a fire.

Eyewitness account of the effects of the fire.

‘...it was like a blow on the head which stupefies. I flew to Serampore to witness the desolation. The scene was indeed affecting. The immense printing-office, two hundred feet long (60 metres) and fifty broad (15 metres), reduced to a mere shell. The yard covered with burnt quires of paper, the loss in which article was immense.

Carey walked with me over the smoking ruins. The tears stood in his eyes. ‘In one short evening,’ said he, ‘the labours of years are consumed. How unsearchable are the ways of God! I had lately brought some things to the utmost perfection of which they seemed capable, and contemplated the missionary establishment with perhaps too much self-congratulation. The Lord has laid me low, that I may look more simply to Him.’

Good effects of the Fire at Serampore

- The fire brought attention to the Serampore Mission in India, Europe and America.
- The financial loss was covered by donations in only 50 days.

‘...The mere money loss, at the exchange of the day, was not under ten thousand pounds. In fifty days this was raised in England and Scotland alone, till Fuller, returning from his last campaign, entered the room of his committee, declaring “we must stop the contributions.” ’

- The damage was replaceable – But some things would take years

Carey wrote on 25th March 1812

‘The loss is very great, and will long be severely felt; yet I can think of a hundred circumstances which would have made it much more difficult to bear. The Lord has smitten us, he had a right to do so, and we deserve his corrections. I wish to submit to His sovereign will, nay, cordially to acquiesce therein, and to examine myself rigidly to see what in me has contributed to this evil.’

William Carey (25th March 1812)

‘...I now, however, turn to the bright side; ...Our loss, so far as I can see, is reparable in a much shorter time than I should at first have supposed.

The Tamil fount of types was the first that we began to recast. I expect it will be finished by the end of this week, just a fortnight after it was begun.

The next will be the small Devanagari, for the Hindostani Scriptures, and next the larger for the Sanskrit. I hope this will be completed in another month.

The other founts, viz., Bengali, Orissa, Sikh, Telinga, Singhalese, Mahratta, Burman, Kashmeerian, Arabic, Persian, and Chinese, will follow in order, and will probably be finished in six or seven months, except the Chinese, which will take more than a year to replace it. I trust, therefore, that we shall not be greatly delayed.

Our English works will be delayed the longest; but in general they are of the least importance.

Of MSS. burnt I have suffered the most; that is, what was actually prepared by me, and what owes its whole revision for the press to me, comprise the principal part of the MSS. consumed. The ground must be trodden over again, but no delay in printing need arise from that.’

William Carey (March 25, 1812)

‘The translations are all written out first by pundits in the different languages, except the Sanskrit which is dictated by me to an amanuensis.

The Sikh, Mahratta, Hindostani, Orissa, Telinga, Assam, and Kurnata are re-translating in rough by pundits who have been long accustomed to their work, and have gone over the ground before.

I follow them in revise, the chief part of which is done as the sheets pass through the press, and is by far the heaviest part of the work. Of the Sanskrit only the second book of Samuel and the first book of Kings were lost.

Scarcely any of the Orissa, and none of the Kashmeerian or of the Burman MSS. were lost ... about thirty pages of my Bengali dictionary, the whole copy of a Telinga grammar, part of the copy of the grammar of Punjabi or Sikh language, and all the materials which I had been long collecting for a dictionary of all the languages derived from the Sanskrit. I hope, however, to be enabled to repair the loss, and to complete my favourite scheme, if my life be prolonged.’

Adoniram and Ann Judson



(1788-1850)



(1789-1826)

Went out as Congregational missionaries to India (1812)

On ship to India came to believe Baptist position scriptural.

They were baptised on arrival in India by Carey's associate – lost support of Congregational Church (1812)

Ordered by East India Company to leave India.

Adoniram and Ann Judson in Burma

Sent from Serampore Mission as Apostle to Burma (1813).

Baptists in US founded Missions convention to support them (1814).

In 1814 'The General Convention of the Baptist Denomination in the United States for Foreign Missions' founded initially to support the work of Adoniram Judson.

Anglo-Burmese War - Imprisoned 21 months (1824-5)

Ann died (1826)

In 1834 Adoniram completed the Burmese translation of the Bible.

He compiled the first Burmese-English Dictionary

Campaign against the Sati (Widow burning)

‘On his last visit to Calcutta, in 1799, “to get types cast for printing the Bible,” Carey witnessed that sight of widow-burning which was to continue to disgrace alike the Hindoos and the Company’s Government until his incessant appeals in India and in England led to its prevention in 1829.’

Campaign against the Sati (Widow burning)

Between 1759 and 1829 an estimated 70,000 widows were burnt by Hindoos. Some of these were young girls barely 12 years old.

Widow burning also encouraged infanticide.

The Law of Sati could easily be extended to killing children or making mothers have abortions.

The Serampore Mission fought from the beginning to make the Sati illegal. The first edition of the Serampore publication 'Friend of India', contained an essay on 'the burning of widows'.

The British Government did not prevent widow burning despite Carey's protest but magistrates tried to prevent it when they could.

December 4, 1829 The Sati was prohibited by law.

An appeal was made to the Privy Council.

June 24, 1832 The petition was dismissed and the law was upheld.

William Carey – Bible Translation (1801-1832)

Translated

Bengali, Oriya, Hindi, Marathi, Sanskrit, and Assamese - Whole Bible

Punjabi - New Testament and Old Testament to Ezekiel 26

Pashto and Kashmiri – New Testament and Old Testament to 2 Kings

Telugu and Konkani – New Testament and Five Books of Moses

Nineteen other languages – New Testament

Five other languages – one or more of the Gospels

Thirty five different languages altogether.

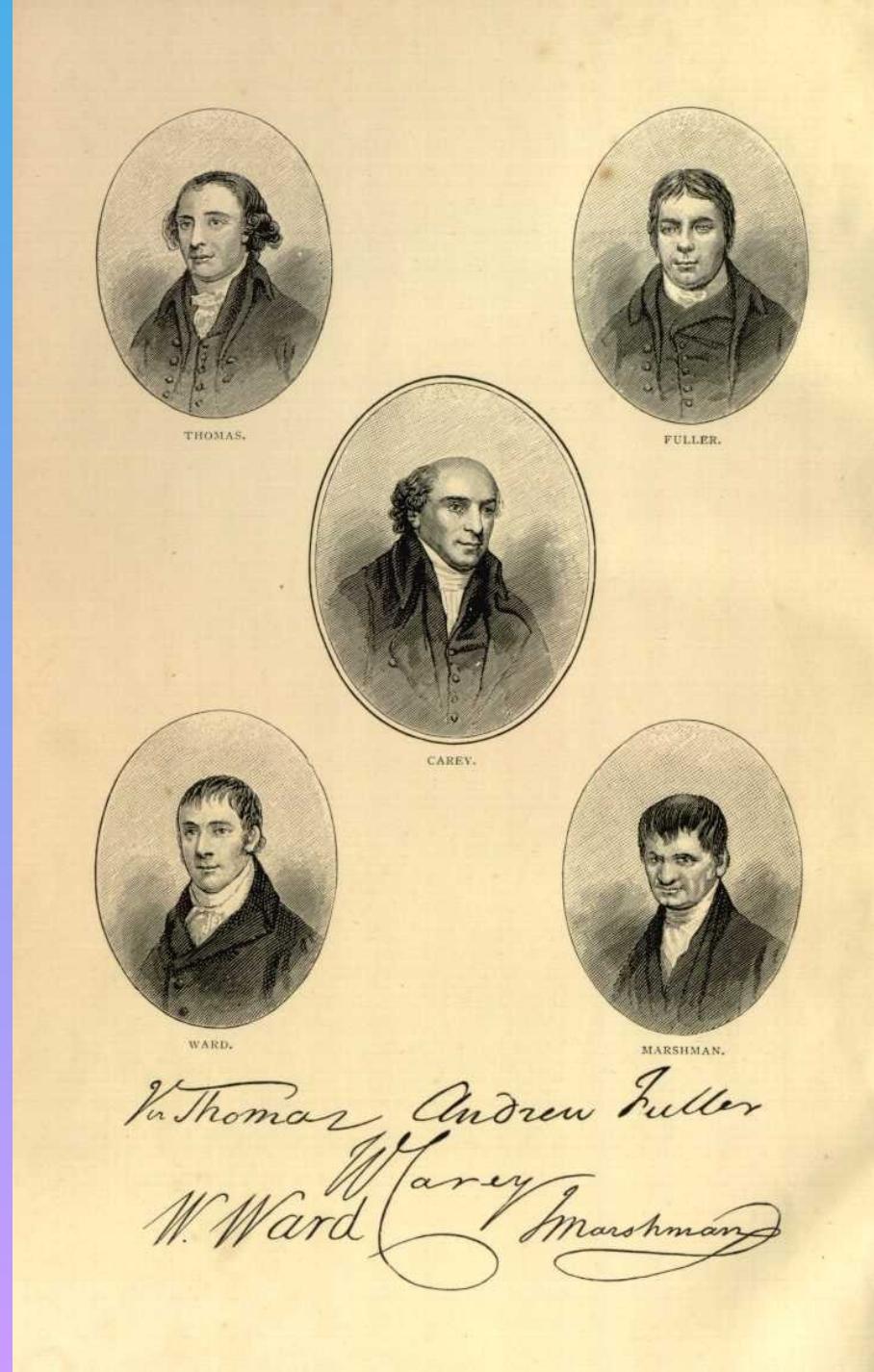
Dr.Thomas – took Carey to India but he was not totally trustworthy. He had unpaid debts in England.

Andrew Fuller – leader of the Baptist Mission Society in England.

William Carey – Leader of the mission in India.

William Ward – printer and preacher in Serampore

Joshua Marshman – teacher and preacher



Dr. Thomas

Opened the door for Carey to go to India

Desired to see India evangelised

Character

Took risks

Reckless with finances

Not always honest

Following Dr. Thomas was probably the only way Carey could have got to India, but his lack of total honesty caused problems for Carey.

God had prepared Carey for missions in England

For seven years God prepared Carey in India before he moved to Serampore.

William Ward (1769-1823)

Printer and Editor

1799 Arrived in India

Married widow of missionary John Fountain

Began the mission press in Serampore

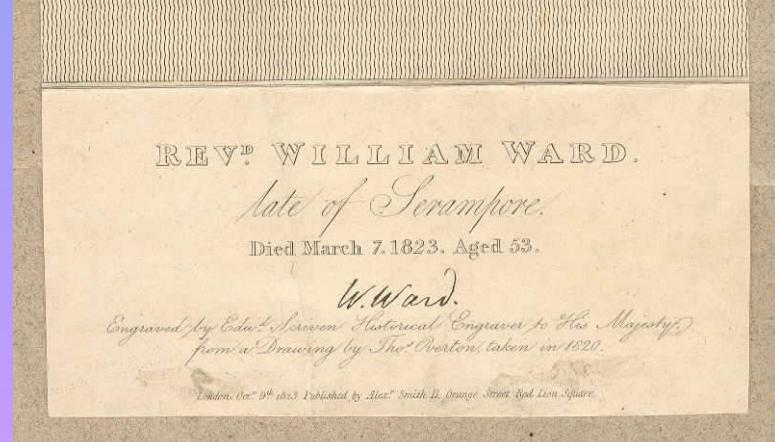
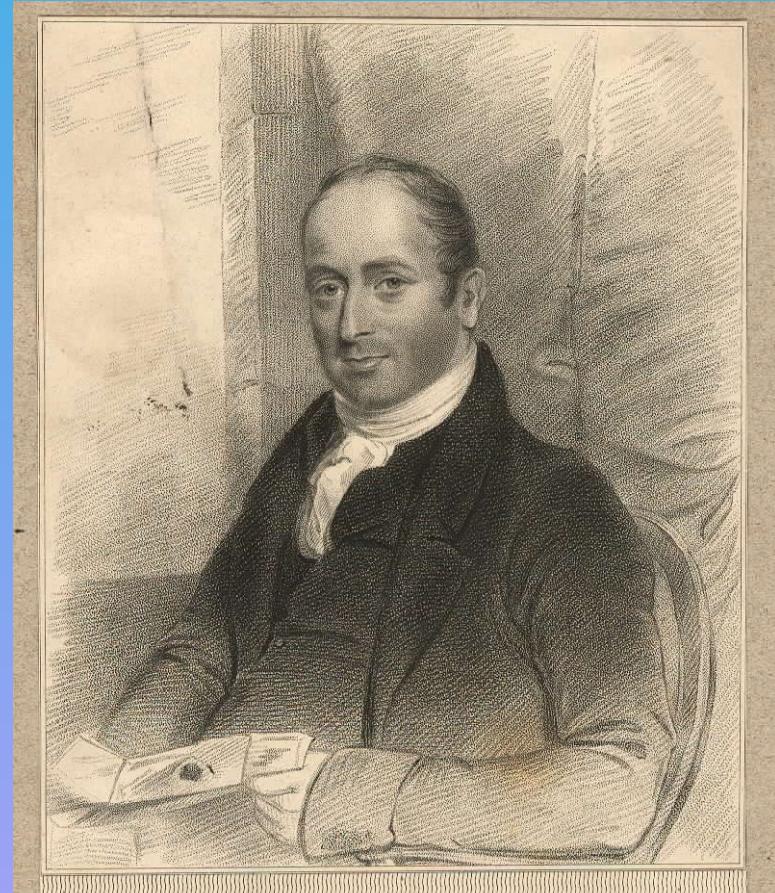
Translator

Preacher

9 Returned to England

Toured England, America and Holland

1823 Died of Cholera at Serampore



Joshua Marshman (1768-1837)

Left Bristol where he was principal of a charity school.

In India he led two boarding schools for English children

Also led one Indian school

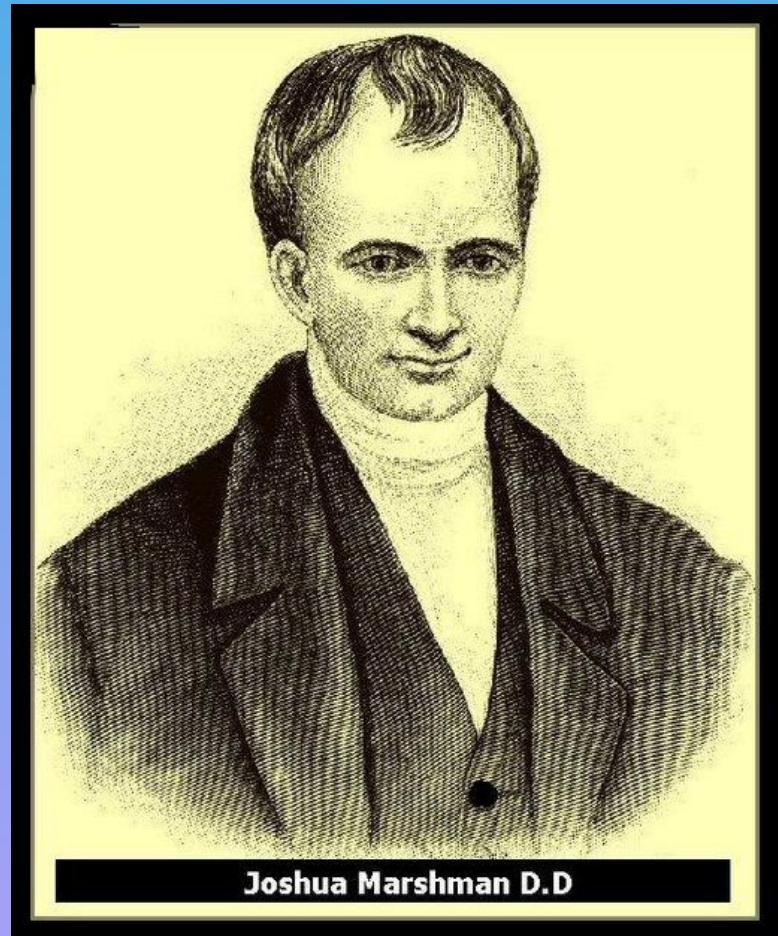
Translator

Preacher

Sometimes attacked by extremists when preaching.

1818 Bengali periodical launched 'Friend of India'.

Worked for 15 years translating the Bible into Chinese



Hannah Marshman (1767-1847)

First woman missionary to India

Housemother to mission.

Cared for missions household:

She looked after Dorothy Carey in her mental illness;

She took care of the widow and children of William Grant (he died after 3 weeks in India);

She helped the widow of John Fountain who later married William Ward.

In 1800 she began a school for young women



JOSHUA MARSHMAN. D.D.

THE LAST OF
THE SERAMPORE MISSIONARIES
BY WHOM CHRISTIAN TRUTH
AND GENERAL KNOWLEDGE WERE FIRST INTRODUCED
INTO THESE PROVINCES.

WAS BORN AT WESTBURY, WILTS.

APRIL 20th 1765

DIED AT SERAMPORE

DEC. 3rd 1837,

AND LIES BURIED AT THE FOOT OF THIS STONE.

IN THE SAME CEMETRY.

WITH HIS BELOVED COLLEAGUES.

CAREY AND WARD.

THEY THAT TURN MANY TO RIGHTEOUSNESS
SHALL SHINE AS THE STARS, FOR EVER AND EVER.

Also his wife
HANNAH MARSHMAN.
BORN IN BRISTOL 13th MAY 1767.
DIED AT SERAMPORE 5th MARCH 1847
"A MOTHER IN ISRAEL."

Andrew Fuller (1754-1815)

First Foreign Missions Secretary of the
Baptist Missionary Society.

