

CHURCH HISTORY

Lesson 83

William Carey and Baptist Expansion

I was in Israel in October of 2007 when Mark Lanier taught this lesson. I had done a lot of the research leading up to it. I remember reading 10 or 11 books on Carey, because as Mark says in the audio, “Dale Hearn is a William Carey fanatic.” It is hard to avoid learning about William Carey, being raised in a Baptist church. I offered to do some of the preparation, to give Mark a break, assuming that Mark did not have the same background or appreciation of Baptist ‘hero’ Carey that I did, since he was raised in another denomination. Of course he says he added “a little bit of my own”¹ and he taught a brilliant lesson, capturing Carey’s life and applying lessons learned from Carey’s life, using scripture as our “Points for Home”.

I had six years of Spanish, all through middle and high school. I learned vocabulary and conjugations and translated classic Spanish texts. I made excellent grades, but never even came close to fluency; never having achieved any level of competency in conversing in Spanish. I had three semesters of Greek in seminary. I struggled greatly; not even being able to translate, with any skill at all. On the trip to Israel, I tried, but failed to remember or use in context, some simple sentences in Hebrew. I even had trouble remembering the alphabet or even how to count down to 20.

But in 1979, in preparation for a nine month mission trip to Brazil, Dr. Michael Thomas taught me Portuguese.² Of course, that is incorrect. God taught me Portuguese, using Michael Thomas. I started studying in June for something less than six weeks and after just a few months in Brazil, I was fluent. That is, I was able to think in the language, without having to translate in my head. I could teach Bible classes, and I could share the gospel in Portuguese. Now, anyone who has ever studied a language will tell you that you can learn a language much faster, when you are “immersed” in it, living in the country, as contrasted with studying in school. Looking back at that experience, I believe it was more than that. The very first thing that Dr. Thomas said to our class in 1979 was, “We’re going to learn Portuguese by learning God’s word in Portuguese and GOD HONORS HIS WORD!” It is only with that in mind, that I can even begin to understand how William Carey accomplished all that he did.

Early life

¹ I’ve learned, after many years of helping to spell/grammar-check these lessons and observing Mark preparing, that “a little bit” to Mark, means hours upon hours of study, usually late at night, after numerous other responsibilities.

² Michael Thomas is chairman of the Spanish/Portuguese department at Baylor University

William Carey was born in Paulerspury England on August 17, 1761. It was a small village, northwest of London. At this time, John Wesley was 58 years old; George Whitefield was preparing for his 6th and next to last, trip to America, to put this time into context among our some of our other church history lessons. Edmund, William's father, had been appointed as the master of the local charity school in that village. Elementary school teachers were not the respected profession it deserved. Charity schools were similar to the Sunday school movement started by Robert Raikes in 1780 and were designed to teach children basic reading skills.

William was evidently quite precocious and evidently because of his father's job, started "reading the scriptures from infancy".³ His father noted that he was always attracted to learning when a boy. His father, Edmund, naturally had an influence on young William. Being the son of the parish clerk gave William access to (expensive) books. He was attracted to books about science, history and voyages.⁴

Another big influence in his early life was his Uncle Peter. Peter had joined the British navy and was missing for years. Then one day, he showed up, surprising his family who assumed he was dead. He settled down in the village to tend to his garden. Uncle Peter would tell young William of his adventures on the high seas and undoubtedly, these stories helped shape William's world vision.

A third influence on his life was his younger sister, Polly. They were extremely close. The reason we know anything at all about William Carey's early days, are the letters between the two siblings. Polly used to follow her brother around the countryside, picking up flowers, nests, birds, and creatures of all sorts for William to "study". Thus began a life-long interest as a naturalist and botanist. William started out saving all this in his tiny room and asking Polly take care of his various "exhibits" and birds and creatures, when he was away. He ended up with a large museum of natural wonders from around the world when he was much older.

It would seem, because of his strong interest, that young William was destined for an outdoors career. But at age 7, he developed allergies and a skin disease, which was even more irritated by the sun. So his parents tried to figure out a trade for William where he could stay indoors. They found a shoemaker in a nearby village and "apprenticed" William to him at age 14. This sounds cruel to us today, but it was a common and accepted practice in England in the late 1700's. Being a shoemaker was Carey's primary source of income from age 14 to age 28.⁵

³ F. Deauville Walker, William Carey; (Chicago, Moody Press, 1980) p. 17.

⁴ Mary Drewery, William Carey, A Biography; (Grand Rapids MI, Zondervan, 1978) p. 11.

⁵ The ever humble Carey, in his later years, never referred to himself as having achieved the status of "shoemaker", only a 'cobbler'.

Sunday, February 10, 1779, King George III proclaimed a national day of fasting and prayer because of their defeat by the Americans in the Revolutionary War. A guy named John Warr talked Carey into attending a worship service, led by “Dissenters” in the nearby village of Hackelton. Carey knew these folks. He had already attended prayer meetings, but never had attended a Sunday service outside of his Anglican church. But Carey did not like Dissenters and even wrote that he thought about destroying the building that he was now attending.

Carey worshipped with the dissenters and a few years later in the summer of 1782, he attended a meeting. The sermon was by Thomas Chater, a guest preacher from Olney. It was a message on the cost of discipleship. There was one verse that was repeated. Hebrews 13:13 “Let us, then, go to him outside the camp, bearing the disgrace he bore.” It goes on to say in verse 14 “For here we do not have an enduring city, but we are looking for the city that is to come.” Carey later wrote that he felt the “camp” was the Church of England as established by law. “It’s lifeless, carnal ministry” did not have to confront the scandal of the cross, protected by privilege and status. The choice for Carey was clear, and he decided to “bear the reproach of Christ among the Dissenters; and accordingly I always afterwards attended divine worship among them.”⁶

Carey now liked and embraced the dissenters, but he wasn’t sure about the few things that made Baptists, Baptists, so he was not re-baptized. He joined a church that did not make baptismal preference a test of fellowship. They followed the advice of John Bunyan who wrote a pamphlet, “Differences in Judgment about Water Baptism No Bar to Communion.” He studied and then became convinced and William Carey was baptized on October 5, 1783.

There was another notable attendee that evening, Andrew Fuller, who at the time was a pastor near Cambridge. He ended up being “the other end of the rope” for William Carey and laid the theological foundation for mission work and helped greatly to raise support. He proved the point – theologically - that it was possible to be both Calvinistic and evangelistic.

Two years before his baptism on June 10, 1781, he married Dorothy (Dolly) Pickett. He was 19 (almost 20) and she was 14! She was also illiterate and signed their marriage license with an X. The young couple had trouble right from the start. This would persist for all 26 years of their married life. Their firstborn child was Ann, who died of a fever when she was 2. Carey nearly died from the same fever – which caused him to be bald for the rest of his life...and while he lived in England, he wore a bad fitting wig.

⁶ From his *Memoir*, pg. 33

Formative years as a pastor

Carey started out as a lay preacher, preaching for the dissenters every other Sunday. He tried to get his first church, at Olney, but was rejected. Carey never gained the reputation for being a gifted preacher, although he definitely had a pastor's heart. He did gain his first pastorate at Moulton. He was a tri-vocational minister. He had a paltry salary as the pastor, and he had a scholarship from the Particular Baptist Fund. He still had to make shoes and teach school to make ends meet. While he was in Moulton, a best-selling book was published, *Journal of Captain Cook's Last Voyage*. Captain Cook was killed in Hawaii and the book was an adventure story of the great British navigator's mapping of the South Pacific. Carey later confessed that reading this book is what "engaged my mind to think of missions."⁷

In April 1789, he was called to his second church, Leicester. This was a good and bad experience for young Carey. He was 28 and it was also the year he could be a full time pastor and he gave up making shoes for a second income. The good part was that there were some intellectual folks in Leicester, particularly a doctor and a guy who ran a type of scientific laboratory. They let Carey borrow books and by "hanging around with them" his education increased immensely. The bad part was that the call was to a troubled church, which had had 3 pastors in 3 years. "Fussing" broke out, membership and giving declined.

The biggest 'fuss' centered on antinomianism, which says that moral law is not binding on Christians because faith, alone is what is necessary for salvation. So, members of his church did what they liked. The situation called for desperate measures and Carey was up to the task. He "fired" all church members and started over, making everyone who still wanted to be a member sign a public confession to keep up a "strict and faithful discipline according to the New Testament." The church set aside days of fasting and prayer and soon, a new gallery had to be added to the church to handle the crowds.

Spread the Gospel to the "heathen"

May 31, 1792 was an "associational" meeting of 24 Baptist churches at Nottingham England. It was a Wednesday. The ministers first met at 6:00 am for a long time of prayer and the first preacher (Carey) was scheduled for 10:00 that morning. His text was Isaiah 54: 2, 3. "Enlarge the place of your tent, stretch your tent curtains wide, do not hold back;

⁷From his *Memoir*, pg. 37

lengthen your chords, strengthen your stakes. For you will spread out to the right and to the left; your descendants will dispossess nations and settle in their desolate cities.”

The sermon was never published, but it must have been inspiring! From it, comes the most famous line associated with William Carey. “Expect great things from God. Attempt great things for God.” One trouble is that he didn’t really say that. In the oldest copies, he said, “Expect great things. Attempt great things”. From God and for God were added in later by historians, but most scholars feel this revised quote reflects the original intent of Carey. They added it because we don’t have the published sermon. By all accounts, it was a masterful sermon - Carey’s best. He wasn’t known for being the greatest preacher in the world, he had other talents, but this one sermon was remarkable! This was the public beginning of Carey’s lifelong, burning desire for spreading the gospel to the “heathen” overseas. A resolution was adopted from that meeting and Andrew Fuller –again –proposed it:

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 heathen.

Carey was a member of a Particular Baptist church, known for its Calvinistic theology, and therefore, not really mission-minded. Some of the ministers at the Nottingham associational meeting seemed more concerned with their 60 mile horse ride home, after the meeting, than by the world vision that Carey had just preached about. Carey’s passion changed that apathy and Baptist churches began their movement to reach the world for Christ that we maintain to this day. The modern mission movement was born.

Later that year...October 2, 1792 at the home of Mrs. Beeby Wallis, 14 men met. 12 were preachers. One was a layman, and one a theology student. They were trying to raise money for missions. They were all poor, so it was hard and they didn’t seem to be making any progress when Carey pulled out his copy of Periodical Account of the Moravian Missions. Carey read some of their exploits and basically told them, if the Moravians can do all this, we Baptists should attempt mission work. In a forerunner of things to come, being good Baptists, they appointed a committee. They collected pledges amounting to a small sum of money. The smallest pledge was from the theology student – 10 shilling and sixpence. It was from William Staughton. He wrote “anon” on the slip with the pledge amount, which basically means, “to come later”. Years later, he became the corresponding secretary of the American Baptist Missionary Convention. What Fuller was to England, Staughton was in America. They were both relentless workers at fund raising for missions for many years! Staughton related many years later, that his “widow’s mite” was one of the best achievements of his life.⁸

⁸ What an important lesson, as an example of teaching our children and grand-children at Lottie Moon Christmas Offering time!

In 1792, Carey published an eighty-seven page manuscript, popularly known as his "Enquiry." The book contains an introduction, and five sections. In part as a result of this book, the "Particular Baptist Society for the Propagation of the Gospel Amongst the Heathen" (later renamed the Baptist Missionary Society) formed itself in the home of Mrs. Beeby Wallis.

In the Introduction of the Enquiry, Carey sets forth the question of whether Jesus' teaching recorded in Matthew 28:18-20 remains as an obligation on Christians after the apostles.

Section I includes Carey's treatment of the Matthew 28:18-20 in relation to Christians of the late eighteenth century.

Section II, Carey reviews former attempts to convert various peoples of the world to Christianity; included in this chapter is Carey's rehearsal of Christian missionary history, including an exposition of Paul's four missionary journeys as recorded in the New Testament book, the Acts of the Apostles.

Section III contains a survey of the world's countries, those countries' land size, populations, and religious preferences. Carey presents twenty-three tables of detailed statistical information, followed by a discussion of the information in the tables.

Section IV, Carey offers a defense in support of sending Christian missionaries to the peoples of the world who had not heard the Christian message.

Section V, Carey presents an argument in support of Christians' duty to promote missionary efforts to peoples who had not heard the Christian message.

Voyage to India

Carey planned to sail in April 1793 with Dr. John Thomas, who were both commissioned as "Paul and Barnabas" missionaries for the Particular Baptists. Mrs. Thomas, their daughter, Carey's son Felix and two of the Thomas's cousins were scheduled to leave. It was illegal to go to India without a license and they didn't have one. All British citizens had to have a license from the East India Company and Carey tried, but did not obtain it. Dr. Thomas persuaded the captain to take them anyway, even though he was risking a heavy fine and imprisonment by doing it. Also, Dr. Thomas (who was a financially irresponsible scoundrel) was in debt up to his ears and his creditors found out about the voyage, threatened the captain, and so the captain threw the two missionaries off the ship. Mrs. Thomas and the others were allowed to leave. So, Dr. Thomas and William Carey made other plans. With the delay, they went back home for one more try on William's family.

Dorothy Carey could not be persuaded to leave with them on the first trip. Before we criticize, she was pregnant, and about to deliver in just a few weeks. The delay changed things. Dr. Thomas persuaded Carey to try to convince Dorothy and the rest of the family to go with them, one last chance. Their son, Jabez had just been born and was

three weeks old when they left. She finally agreed, reluctantly, when Carey agreed that she could also take her unmarried sister, Katherine Plackett with them, to help her. Now, the trouble was, they had more passengers and needed to raise more money. Andrew Fuller and John Ryland raised the extra money by taking out loans. Even though it wasn't quite enough, they left on May 27th.

They "finagled" the passage, without enough money, because Dr. Thomas and Katherine agreed to be second class passengers. The captain was not a Christian, but he was a very nice guy and he gave William and Dolly the nicest cabin on the ship, even though they didn't pay enough to get it and he treated Dr. Thomas and Katherine as if they had been first class paying passengers. The voyage took 5 months. Carey used the time to study Bengali, with Dr. Thomas tutoring him. The voyage was perilous, as you can imagine and they almost capsized in a fierce storm, rounding the cape of South Africa. (He threw the cheap wig into the ocean on this voyage and remained bald for the rest of his life).

Arrival in India

There are many inspiring and heart breaking stories about Carey's early years in India. His missionary partner (Dr. John Thomas) took all their money, which wasn't enough to begin with and lived in splendor, while Carey and his family lived in squalor, with barely enough to eat. There were no "converts" at all. There was disease, oppressive heat, the death of their son, Peter and many other sacrifices. One positive development was that Carey, with his interest in agriculture, worked a business deal at an Indigo works. They made a purple dye. Carey became the supervisor. It only required about 4 months of work, so Carey found a way to supplement their meager support that Fuller and others raised for them. Carey always intended to do this. He thought that missionaries should be self-supporting.

Carey's wife, Dorothy, was illiterate when they married, but she learned to read and write later. She was baptized by her husband on the mission field. Unlike William and the children, she never adapted to sacrifices, dangers and distresses of life in India. She was separated from her family. They lived, for a time, with a very nice man, and Katherine ended up marrying him, so she left Dorothy by herself again. Her son Peter had died, her children were often sickly, and they lived in impoverished conditions for the first several years of the mission. So, even though her historical reputation is as a complaining nag of a wife, that is really not accurate. Her condition was tragic. William refused his friends and co-worker's advice and would not put her in an asylum. How he got so much work done, with a mad woman (many times in frenzy, screaming about something and making wild accusations about William) in the room next door to his study, is amazing!

Carey realized that his wife was not responsible for her condition. By all accounts, he always treated her with respect and affection. Hannah Marshman, the wife of one of Carey's missionaries, took care of Mrs. Carey and also helped to raise his two boys. (Jonathan was to come later) They had become rebellious as teenagers and she provided a

steadying influence, their father was always so busy. Someone must have done something right in raising them, both boys joined their father in mission work later on.

In 1799, a monsoon wiped out the Indigo works and Carey had to look for another place to live. This would begin Carey's long, impressive list of accomplishments on the mission field and later, he could see how God's providence was in all the struggle, doubt, hurt, and hope of the first years in India.

Also in 1799, the Baptist church in Olney, commissioned missionaries to help Carey:

- William Ward was a printer. (He was to become indispensable!)
- Miss Tidd, who had intended to marry John Fountain, who was Carey's first helper, but he died soon after he arrived in India.
- There were also 3 couples and their children.

After the monsoon had wiped out the Indigo Works, Carey moved his mission to Kidderpore. He spent 500 pounds of his own money building, awaiting his new colleagues. Learning from all the trouble Carey had, getting into the country; (he was still an illegal alien, although he had friends in the government) the new missionaries left their ship before it arrived in Calcutta and they had planned to take local boats north to Kidderpore, from Serampore. A newspaper got hold of the story and government officials got scared. France was at war with England and the rumor was that Napoleon was infiltrating spies into India, with the hope to take it over soon. Government officials told the missionaries to stay in Serampore or they would be arrested and thrown out of the country! Carey had a dilemma. He was all ready for them up north and had already spent a lot of money. The Danish governor told them that they could establish their mission in his territory, right there in Serampore, where the missionaries got off their ship. It proved to be a divine blessing, and after one day of prayer, Carey left all he had prepared and spent and moved his family to Serampore. Serampore was 16 miles away from Calcutta and had become a "city of refuge" for derelicts and debtors.

A month after they arrived, one of the missionaries died of cholera and dysentery. Two others followed not long after. Following the shock, they decided to follow the example of the Christians in Acts and agreed to share all things in common. All the money from all their labors was pooled and everyone was given subsistence for bare essentials. They formed a brotherhood, eating together and living closely together. One of them, William Ward, wrote that he was real worried about this, because if even one of them, gets an attitude, or a temper, it could ruin the fellowship.

Carey, wisely, had decided he wasn't going to an authoritarian ruler over this new brotherhood. They rotated preaching and presiding responsibilities. They adopted a covenant, in 1804, which was read aloud three times per year to remind them:

1. To set an infinite value on men's souls
2. To acquaint ourselves with the snares which hold the minds of the people
3. To abstain from whatever deepens India's prejudice against the gospel

4. To watch for every chance of doing the people good
5. To preach Christ crucified as the general means of conversion
6. To esteem and treat Indians always as our equals
7. To guard and build up the hosts that may be gathered
8. To cultivate their spiritual gifts, ever pressing upon them their missionary obligation, since Indians only can win India for Christ
9. To labor unceasingly in biblical translation
10. To be instant in the nurture of personal religion
11. To give ourselves without reserve to the cause, not counting even the clothes we have as our own

At last, success

Carey was very pleased with his new colleagues. Joshua Marshman became a bold preacher. Hannah Marshman became the “mother” of the mission, since Dorothy Carey was, by now, completely incapacitated by her mental illness. As soon as they could speak the language, Bengali, they hit the streets witnessing. The crowds could be hostile and they would throw rocks, sticks and insults, making the missionaries run for cover. This was not a hospitable environment. Carey wrote to the governor, who by now was a friend, that the people were the “vilest of the vile”. The Moravian missionaries had left years before, with no success at all.

Just before his death, Dr. John Thomas had come to visit. He was the one who owed all the money and caused so much financial trouble in the early years to Carey. Even though he was a scoundrel, Carey always refused to criticize him. Carey felt that he had made sacrifices for the gospel and these personal financial problems were his personality. Still, Carey was glad to get away from him and do things “his way”. Even though he had obvious shortcomings, Dr. Thomas is the one who negotiated what ended up being a very profitable move to the north and just before his death, he was going to help with another big accomplishment.

Krishna Pal was a Hindu carpenter. He had done some work for the Moravians and had heard about Jesus, but he was a follower of a guru named Ram Charan, who taught him to repeat mantras to seek release from his sins. One day, in November of 1800, he fell down the steps and dislocated his shoulder. He had heard that there was a doctor at the mission and sent two of his children for help. Dr. Thomas, Marshman and Carey came immediately and they jerked his damaged shoulder back into place.

There’s a longer story, but Dr. Thomas continued to talk and witness to Krishna Pal and he became the **very first Hindu convert**. Carey baptized him on December 28, 1800, along with his son Felix who had been rebellious, but now felt God calling him and he ended up being a missionary also.

William Carey Successful Later Years

Carey “desecrated” the Ganges River by baptizing Krishna in it. Many others were to follow. By 1821, the missionaries had baptized over 1,400 new Christians, more than half of them Indians.

When Carey moved to Serampore, he took a wooden printing press that he bought in Calcutta. William Ward, who was a printer, helped him print the first edition of the Bengali New Testament. It was completed in February 1801. Carey had worked hard, for 7 ½ years to see this glorious day! William Ward said this; “To give to a man a New Testament who never saw it, who has been reading lies as the Word of God; to give him these everlasting lines which angels would be glad to read – this, this, is my blessed work.”⁹

The translation of the Bible into the language of the people became a powerful tool. The first edition was 2000 copies, which was the “equivalent” of having 2000 new missionaries to help with the work. One of these copies made its way, somehow, to a distant city, Dacca. The missionaries finally got around to establishing a mission there 17 years later. What they found was amazing! The Hindu peasants had abandoned worshipping idols. They explained that they were waiting for a teacher to come to explain the frayed book, which they kept in a box, which was Carey’s Bengali New Testament.

The translation was imperfect and Carey knew it. Once it was published, he started immediately on improving it. There were revisions made in 1806, 1811, and 1816. The 8th and final edition was published in 1832.

Bengali was the language of the majority of Indians. The New Testament was his crowning achievement, but he did much more. He published a Bengali dictionary and grammar book, which contributed to the development of Bengali literature. He translated literary and scientific texts and the first weekly Bengali newspaper.

His dreams did not stop there. Carey had planned, right from the start, to translate the Bible into every dialect and language in the area, and beyond. Chinese, Burman, Malay and many others! He wrote Fuller about his goal and he and most others, thought that it was too ambitious. But, Fuller raised money anyway and in 1806 and 1807, Carey received 6000 pounds from friends of missions in the United States. The British and Foreign Bible Society were established in 1804 (with Carey’s encouragement) and they provided financial assistance also.¹⁰

⁹ George Smith, *The Life of William Carey, Shoemaker and Missionary* (London: John Murray, 1887) pg. 211

¹⁰ (they had a little trouble, because the BFBS was made up, in part, of Anglicans, who objected to Carey’s insistence that the Greek word baptize be translated as dip or immerse –way to go William!)

By 1837, Carey and his associates had translated the Bible into 40 languages and dialects. How did he do it? He had lots of help! Actually Marshman was a better Hebrew and Greek scholar than Carey. Carey was the one responsible. They would edit each other. One lesson to be learned for our evangelism today is how he did it. He would publish separate books of Matthew, Acts and Romans to begin. This was the foundation which was an account of Christ's life, death, and resurrection; the earliest record of the church; and a summary of Christian doctrine. He would finish the entire New Testament as soon as possible of course.

Not enough to do?

In 1801 Carey was appointed as a professor at Fort William College in Calcutta. It was a school for sons of the East India Company who were stationed in India. It was modeled on Cambridge and Oxford and the mission was to educate the "cultural elite". When presented with the opportunity, Carey committed to fervent prayer with his two main missionary colleagues. He was really worried about it. He was afraid it would divert attention from his main work. He accepted with "fear and trembling." Turned out, it was another one of those "God things"

Even though he had no academic credentials or training, he was a huge success and worked there, with great distinction, from 1801 to 1830, which was 4 years before his death. It was not a distraction. It was a great help and actually multiplied his effectiveness! He served as professor of divinity and lecturer in botany and zoology.

His professor salary became the primary support for the mission. It was 1500 pounds a year after 1806. His scholarly work at the college complimented his translation work. He produced journals, dictionaries of several languages and he was able to gather really smart people around him who would help and Carey would act as senior researcher. He would use his teaching post as a base for evangelistic activities in Calcutta. They started Sunday services and a church there, after a year of work. He was held in esteem by government officials. Carey was, technically, an illegal alien. He never had the required permit to enter the country, which the East India Company required. He "got away" with it because of the Dutch government officials in his area liked him. England went to war with Denmark and that protection was in trouble now. (May 1801) British soldiers captured Serampore. Because of Carey's wonderful reputation, the missionaries were permitted to carry on their work for 15 months, until Dutch rule was re-established over the area.

So, for almost 30 years, Carey split his time between Calcutta and Serampore. Carey commuted by rowing down the river, 16 miles each way. He spent Tuesday through Thursday in the city and the LONG weekends in Serampore. Here is a typical day for Carey, which was found in a letter back home in 1806.

Carey woke up each day at 5:45. He would read one chapter from the Hebrew Bible, prayer time by himself, then prayer time with his family, until 7 am. While breakfast was getting ready, while drinking tea, he would read a little in Persian, or a local dialect that he was learning, and he would always read the scriptures in one of those dialects for a short time. After breakfast, he would work on translating...somethingalong with a helper. He would work till 10, then head to the college. He would work there until 1 or 2 in the afternoon. When he came home, he had a proof-sheet of one of the translations he was working on to look over. He'd work on that until dinner time. After dinner, he would translate ...something...working with one of the scholars at the school (he called them "pundits") at 6:00 pm he sat down with another pundit, to learn another language. At 7:00 he worked on sermons. He preached at 7:30. The congregation was gone at 9:00. Then he would write a letter to someone. Every day was concluded with reading a chapter in the Greek New Testament and then praying and committing himself to God.¹¹

The largest accomplishment of Carey's educational career was establishing a college at Serampore in 1818. It started with 37 students. They built an impressive building with large white columns in 1821. He knew that English missionaries would not be able to win the whole country to Christ. The purpose was to teach a theological education for Christian students. He did two things a little differently from the way things were back in England. One was that it wasn't just a seminary, they taught basic liberal arts as well. The second was that it was inter-denominational. The professors had to agree with some basic doctrines. The deity of Christ and his substitutionary atonement. Carey was ahead of his time and wrote that "no caste, color, or country shall bar any man from admission into Sermapore College."¹²

Dorothy Carey died in December 1807, just shy of her 52nd birthday. She had been suffering from insanity for 12 years.

William Carey had only one hint of a scandal in his long career and here it was. He wrote to his supporters that he intended to re-marry – only 6 weeks after Dorothy's death. He married Charlotte von Rumohr, the daughter of a wealthy Dutch Count, on May 8, 1808. A protest petition started circulating among the missionary families, but most felt that Carey must know what he was doing. Unlike Dorothy, Charlotte had a sterling character and was willing to do anything to help the mission work. Very soon, she won over the other missionaries. She was fluent in several languages, very well read, and absolutely devoted to Carey and....rich! She contributed large sums of her private money to the mission over the years. By all accounts, she did a very good job mothering the Carey children. They were married for 13 years and she died in 1821 at age 60. She had been an invalid for the last few years of her life.

¹¹ Timothy George, Faithful Witness: The Life and Mission of William Carey (New Hope 1991)

¹² The Story of Serampore and Its College (Serampore: Council of Serampore College, 1965), pg. 121

Yes, not long after that...in 1822, William got married again, to Grace Hughes. She had been a widow twice before herself. They had a happy married life and she took great care of Carey in his final years. But...Carey gave specific instructions that he should be buried next to Charlotte, his second wife.

William Carey died on my birthday, June 9, ...just not the same year....1834.

Points for Home

1. Proverbs 3:5-6 *“Trust in the Lord with all your heart and lean not on your own understanding; in all your ways acknowledge him and he will make your paths straight.”*

We have the promise from God that even though one door closes, another is open.

2. Colossians 3:17 *“Whatever you do, whether in word or deed, do it all in the name of the Lord Jesus, giving thanks to God the father through him”*

How do we spend our time?

3. 1 Corinthians 15:33 “Do not be misled: ‘bad company corrupts good character.’”

Who – do you spend your time with?