

'We've a story to Tell'

In August 2011, as part of the 250th Birthday celebrations, Moulton had an evening of telling Carey stories, using as many ways and as many people as possible. There was special lighting, drama, reading, singing and a PowerPoint presentation of photographs and images to form a background. Two narrators provided continuity.

(We are happy for this to be used by others, either in whole or in part, but will you please let us know you are doing so.)

Narrator 1 As a church, as Christians, we have a story to tell. God is love. He sent his son into the world to win our love, offering us forgiveness and fullness of life. He wants to involve us in his plan for no less than the redemption of the whole of creation, through the power of his Spirit.

Narrator 2 It was this story that was the driving force behind William Carey's life. He wanted the whole world to know. His own story is a story full of drama – the drama of a country lad born to a weaver 250 years ago, with few apparent prospects but who became world famous for his amazing achievements, while remaining the humblest of men.

Narr. 1. The story begins in Paulerspury in a cottage in Pury End. Let's go inside. Young Edmund Carey can't settle to his weaving loom, but is pacing the room. His mother – Ann Carey - sits in the corner with her sewing, appearing busy but finding it hard to concentrate. Suddenly, they hear what they've been waiting for - a baby's cry from upstairs.

A Baby is Born

Ann: It's here. We shall soon know if it's a boy or a girl.

Edmund: Thank God it's come at last.

Midwife (pokes head thro' door): 'It's a boy, Mr Carey, Ma'am. A fine boy, and Missus is very tired, but she'll be right as rain after a good rest. (She retreats thro door)

Edmund: I've got a surprise for you, Mother. Elizabeth and I have said if it was a boy, we'd call him William, after your first-born.

Ann: Oh that will be just wonderful. My William was such a talented boy. Cut off at 20 – that was such a cruel blow. Killed your Father, it did. I wonder if baby William will grow up to be a teacher like him.

Edmund: He'll perhaps want to be a weaver like me.

Ann: or a soldier or gardener like his Uncle Peter. I hope he'll care for you in your old age, as you've cared for me. ..

Narr. 2

But their imagination would never have stretched to what actually happened – Baptist minister, famous missionary, world-class botanist, linguist, translator, teacher, human rights activist, professor at his own university? Doctor Carey.

Paulerspury Story

So William grew up in this village in the heart of Whittlebury Forest, Here his life-long interest in natural history began. When children in the village found a bird or flower or moth they couldn't name, they'd say, 'Tek it to Bill Carey: he'll know what it's called.' When he was 6 his father became schoolmaster of the village charity school so William had a free place and was able to have a basic education. He was always a bit disparaging about his education but learning to read opened up the wonderful world of books. He loved reading adventure stories or books about travel and far-away places. This was why his nickname was 'Columbus'. Little did he think that one day he would be writing, printing and publishing a great variety of literature and all in a far-away country. His father's job also entailed being Parish clerk which meant attendance at the parish church on Sundays would be regular and compulsory.

Hackleton Story

As a young teenager William went to live in Piddington as an apprentice cordwainer – learning how to make shoes and mend them. Piddington and Hackleton are next door to one another. It was in these villages that he grew from boy to man. Three very important things happened to him during this period. First of all he became a Christian. He had a fellow apprentice, John Warr who was a dissenter with whom he argued tirelessly about religion. John Warr always felt William was winning the arguments but they were in fact making him very uneasy. John invited him along to the meeting house at Hackleton and eventually William found a personal faith and threw in his lot with these dissenters, helping them to form themselves into a covenanted membership.

Secondly he married a wife, Dorothy, a member of this church, and they had a little girl, Ann, who sadly died before she was 2.

And thirdly he became convinced about believers baptism and walked into Northampton one October Sunday morning to be baptised by the young minister called John Ryland. They used Doddridge's church vestry, just within the castle walls. The baptism is believed to have taken place where the Railway's platform one ends today, which is why a plaque was unveiled at the station on the 250th anniversary of his birth.

Narr.2.

There were a handful of Christians there at 6 o'clock that morning to witness this unknown cobbler's confession of faith. Perhaps they sang Doddridge's. hymn

O Happy Day (BHB - with cantor)

Narr.1

So what brought Carey here to Moulton? He heard the village schoolmaster had left the village, and if his Dad could teach school children he was sure he could too! He and Dorothy really needed a fresh start after the tragedy of losing a child, after lots of difficulties with 2 cordwainer masters dying and leaving lots of problems, especially financial ones. So they came to live in the cottage – 32 West Street. I wonder what they thought when they first came in here. It was a much smaller building than today, with a thatched roof and facing that way. They'd have come in through a door there...

First Impressions of Moulton

Dorothy: Oh Will, isn't this place quaint! It's so old-fashioned. Not a bit like our meeting house in Hackleton. But at least we shan't have far to come to church.

William: Quaint? A few other words come to mind. It looks a bit neglected to me and I'm not sure that wall looks very safe. Just look at how the roof sags! But, Dorothy, I think we can be a real encouragement to the people here. They need a few young people to bring a bit of life back to the place. Did I tell you I'd met one of the elderly members, who asked me if I'd preach here on my spare Sundays?

Dorothy: What did you say?

William: Well, yes, of course. But as you know, I have got quite a number of preaching appointments booked for the next few months. They don't meet every Sunday, anyway. Oh, Dorothy, I've got so many plans for our life in this place. It's a fresh start for us after all our troubles. We must put them all behind us. I'm going to work so hard building up the little school in our cottage. And I've got all my shoemaking tools ready to earn money making and repairing shoes.

Dorothy: If you can take your nose out of your precious books for five minutes!

William: You know I need to make up for the poor start I had in education. I do so want to improve my Greek and Latin, but I must learn Hebrew too. And I want to learn modern languages – French and Dutch. I'm sure Italian would be easy after Latin. And I want to teach you to read and write.

Dorothy: There are only so many hours in a day.

William: You do like the cottage, don't you Dorothy?

Dorothy: I'm going to miss living near my sister Kitty. And the garden's such a mess with that tumbledown barn stuck there.

William: Don't you worry: I'm going to clear that away and start planting as soon as ever I can. You shall have fruit and vegetables for the table before you know it, and there's room for lots of flowers too. I hope it won't be long before we have another baby to care for. I feel so excited about moving here to Moulton.

Narr.2.

So began their short but eventful time at Moulton. Three little boys were born to them and here William did indeed teach Dorothy to read and write. It wasn't long before the church was asking William to be their Minister. Earls Barton was doing the same. What was he to do? He'd never thought of himself well enough educated to become a minister. This is where Olney comes into the story.

The Olney Story

Carey had developed a great respect for John Sutcliff at Olney so it was to him he turned for advice. 'Join us at Olney, preach for us and we'll tell you if we think you're suitable to be a Baptist minister'. So that's what he did. Only a year before this Sutcliff had issued a call to prayer for Northamptonshire churches – prayer 'for the revival of real religion and the extension of Christ's Kingdom in the world'. This must have influenced Carey in his vision for world mission that was developing during his time at Moulton. However, the sermon did not go very well and church members at Olney turned him down, but told him to carry on with his lay preaching and he could try again the following year if he wanted to. The next year they were more impressed and commissioned him to preach 'wherever God in his providence might call him'! Later on they were to be very important supporters of the mission Carey founded, and Sutcliff's friendship would be loyal to the end.

Narr.1

Carey had become the virtual minister at Moulton, but now he could be officially inducted. This entitled him to attend ministers meetings in Northampton, which was rather nerve-wracking because most of the ministers were stern and elderly. Imagine how William felt when John Ryland Senior addressed him:

The Ministers' Meeting

Ryland Snr. I think we'll ask one of our younger members to suggest a topic for discussion. Hm...Mister Carey.

Carey: Me Sir?

Ryland Snr Yes, you, sir.

Carey: Er. Well. Um... Could we consider whether the great command of Jesus given to the apostles to teach all nations is not binding on all succeeding ministers to the end of the world.... Because Jesus promised to be with them *to the end of the age?*

(Pause)

RylandSnr. Young man, sit down, sit down. You're an enthusiast. When God pleases to convert the heathen, he'll do it without consulting you or me.

Narr.2.

He did sit down of course but Carey's conviction that the Church should be responding to the needs of the world and sharing the Gospel story, just went on growing and he shared it with all who would listen. Most people thought his ideas totally unrealistic or impracticable, even if they agreed with them in principle.

When raising money to rebuild the church at Moulton, he was sharing his ideas with Thomas Potts in Birmingham.

An Enquiry

'Write down your ideas,' said Thomas Potts, 'and then people will take them seriously. And I'll give you £10 to publish it.'

'Oh, I've had a very poor education, you know,' said Carey. 'I'm not a writer.'

'If you can't do it as you wish, do it as you're able,' said Potts. Good advice. And so Carey began. A lot of the statistical information that he'd put on his schoolroom map went into the book – about what the Christian Church had done already or failed to do. So often he'd had to write the word 'pagans' on the map and it was as if it hurt him physically. Carey laid down a plan. For instance, missionaries would be supported for 1 year, after which they would become self-supporting. He called for prayer and for generous giving. It wasn't until he left Moulton and went to Harvey Lane at Leicester that the pamphlet was ready for publication. When the missionary society was eventually founded and pledges of money collected, Carey's name was not on the list of donors: he was too poor and had too many responsibilities, but he did pledge any profit his pamphlet made would go to the work of the mission. Interestingly it is still on sale at Moulton on behalf of BMS World Mission!

The Leicester Story

Moving to a town like Leicester brought him into contact with a rich variety of people and new friends like Robert Hall – but not just Baptists, and not just Christians but highly intelligent thinkers, writers and scientists. Carey grew intellectually. He was given access to some good private libraries. He joined in political activity to do with improving conditions for the insane and for prisoners. He joined in a boycott of West Indian sugar in protest against the slave trade. People said they never heard him pray without praying for the freedom of slaves. The more he learned about the world, the more his conviction grew about the need for foreign missions.

'An Enquiry into the obligations of Christians to use means for the conversion of the heathens' – snappy title, isn't it! - was on sale the day he was invited to preach at Association meetings at Friar Lane, Nottingham in May 1792. His sermon has come to be known as 'the deathless sermon'. He took as his text Isaiah 54 verse 2 following, 'Make the tent you live in larger; lengthen its ropes, and strengthen its pegs! You will extend your boundaries on all sides.' And his sermon points were, 'Expect Great things from God, Attempt great things for God'. People congratulated him on his sermon, but then the subject was changed. Carey tugged Fuller's sleeve, 'Sir: is still nothing going to be done?' Fuller paused for a moment and then suggested they should meet in Kettering in five months time. A suggestion that proved momentous.

DVD of the scene in Widow Wallis' 'Gospel Inn'

The Volunteer

So who would volunteer to go? No prizes for guessing. Everything that had happened so far in Carey's life was preparing him for this moment. He saw it as the irresistible call of God. Then he had to go and tell his church members who were crest-fallen at the thought of losing him. Even worse was telling his wife who was pregnant! Would she come with him? No she wouldn't. Not an unreasonable reply. They each felt pulled in two. Where would he go anyway? The South Sea Islands, perhaps, in the footsteps of Captain Cook. But a doctor called John Thomas came on the scene saying it was India that needed the Gospel and he'd love to go if someone would go with him. Eventually it was settled.

Preparations were made, money collected. Dorothy and the children moved back to Piddington to be with her sister. There was a service of farewell at Olney. Everything was packed up ready for the voyage. But nothing was straightforward. The East India Company did not want Christian missionaries upsetting things in India. And John Thomas had unpaid creditors who were trying to get him to pay them before disappearing! So there was a considerable delay in getting a ship that would take them

Narr.2

Recently the Moulton Museum has been given an original letter written by William Carey to Dorothy, generously donated by Revd Graham Bell.

The letter was folded and addressed simply to Mrs Carey, Piddington Nr Northampton and sent from the Isle of Wight, sealed with sealing wax. It's the letter William wrote while he was waiting and when he thought he would have to go to India without Dorothy. But 9 year old Felix was with him for company. The plan was to return in three years and hopefully take the whole family back to India then. Imagine the scene when Dorothy opens the letter.

The Love Letter

Kitty, Kitty! I've got a letter from Will..... He says how delighted he is that the baby has arrived safely.....He asks me to let him know his 'dear little child's name'. Doesn't that sound lovely? (hugs letter to her chest) I hope he likes the name Jabez. It's from the Bible.Oh, and listen to this, he writes, 'If I had all the world, I would freely give it all to have you and my dear children with me...but I could not turn back without guilt on my soul.'.....Mrs Thomas and her daughter are going with her husband this time.....Oh, and he tells me about dear Felix. Apparently he's writing me a letter too. How lovely!But William isn't sure I'll be able to read it. (laughs) He says, 'He is a good boy, and gives me so much pleasure.' Oh dear! How I *am* going to miss them both.... Peter! William! Your Dad says he loves you dearly and prays for you constantlyHe begs me to write to him as often as possible. Huh! It's all right for him, he finds letter writing easy. I don't.and he ends assuring me of his most affectionate love. (kisses the letter)

Narr. 1

The letter gives us a wonderful glimpse into their relationship and into the enormous tension for them all of Carey doing what he sincerely held to be the will of God.

But the delay in sailing meant William and John Thomas had time to take the stage-coach back to Northampton and go to Piddington to see the new baby. Perhaps now the baby was safely born Dorothy would reconsider going with them? Well the answer was still the same and they made a sad farewell. But Thomas was so affected by how desolate and grief-stricken Carey was that he went back on his own to have one more go at persuading Dorothy. At last she gave in and said that if her sister Kitty would come too, she would go. Kitty agreed. So a few days later it was 4 adults, 3 little boys and one babe-in-arms who waited to board the Kron Princessa Maria, a Danish ship bound for India.

The Voyage

Difficulties

The first six years were full of difficulties. John Thomas spoke Bengali fluently, so at first Carey allowed him to make decisions about living accommodation in Calcutta. But sadly he was the last person to be trusted with money matters and within two months he announced that their first year's money was gone. They had to pack up and move. Thomas disappeared for awhile. That was the story of Thomas - good-hearted but very unreliable. After some unhappy accommodation, the Carey family ended up in tiger and cobra-infested jungle where an English bachelor, Charles Short, took pity on them and offered them hospitality. No sooner had Carey cleared land to cultivate and on which to build, than he was offered a job managing an indigo plant many miles away and they were on the move again. He really needed to earn money. In the meantime Kitty and Charles had fallen in love and so Dorothy had to say goodbye to her sister, who stayed to marry him.

Indigo production

Carey was to work for a Christian employer, Mr Udney, who owned the Indigo plantation and works. They were given a beautiful house to live in but with no European neighbours. Here Carey could start creating a garden. But his primary task was to learn the whole process of indigo production – harvesting the plants, steeping them in huge vats, beating, aerating, cleaning the sediment, boiling, straining, pressing, drying, packaging. It was a complex process. But his scientific mind fitted him well for the task. Managing the workers was very helpful for mastering the Bengali language, and of course the children became even more fluent. Then tragedy struck There was a widespread outbreak of malarial-like fever which claimed the life of 5 yr old Peter. Poor Dorothy was already suffering from depression and this tipped her over the edge into more serious mental illness. She became delusional and paranoid. Just over a year later she gave birth to their last son, Jonathan. It was hoped this would help her, but it was

not to be. She developed a psychotic jealousy of her husband, constantly accusing him of unfaithfulness, going into a murderous rage with him and even making attempts on his life. This made it a very lonely period for both William and Dorothy. He was particularly concerned for the effect this had on their four children. Somehow, as well as his responsibility for scores of workers, William managed to preach, translate, open schools and see conversions of Europeans. Indians flocked to listen but no one took that next step and letters from home hinted at murmurings about why there were no conversions and what had indigo production got to do with mission. Encouragement came at last when the first new missionary arrived: John Fountain. He and Carey found they had so much in common and began working together very happily. Carey began learning Sanscrit and Hindustani. In 1797 the New Testament in Bengali was completed – thousands of sheets in Carey's neat handwriting. Thomas, Fountain and Indian pundits had all had a major input, but Carey's was by far the greatest. And Mr Udney bought them a printing press.

Ward's story

Narr 2.

Let's rewind the clock to that spring when Carey was preaching in London before catching the boat. Leaving the church he found himself walking along the road with someone who clearly recognised him.

William Ward: Hello. It's Mr Carey, isn't it?

William Carey: Yes, young man, I don't think I've had the pleasure?

WW: I'm a fellow Baptist, from Derby. I'm a master printer and work as editor of the Derby Mercury. I've heard you're going to India as the Society's first missionary.

WC: Yes indeed. One of the most important jobs I will have is translating the Bible into the Indian languages. I shall need to master the Bengali language first and get help from native speakers, perhaps finishing a first translation in about four years.

WW: That sounds like a very difficult task, but so important that people can read the Bible for themselves.

WC: Quite so. As soon as I have finished I shall need a printer.

WW: I need to turn here so I must say goodbye.

WC (Laying his hand on Ward's shoulder) You must come and print it for us! (They both laugh and part.)

Narr. 2.

In May 1799 he received letters from England telling him four more families were on their way to join him and Fountain. Among the letters was one from a W.Ward

WW: 'Dear Mr Carey,

I know not whether you will remember a young man, a printer, walking with you from Rippon's Chapel one Sunday and conversing with you on your journey to India. That person is coming to see you and writes this letter. His services were accepted by the Society on the 16th October. Sometime in the

spring I hope to embark with the others. It is in my heart to live and die with you, to spend and be spent....'

WC: Of course I remember you! How Wonderful! Praise the Lord!

Narr. 1.

On the 1st December, in the closing days of the century, Carey had a visitor. To his delight it was William Ward. But the news was not good. The new missionaries had arrived but British authorities had refused to admit them into their territory. The Danish Governor of Serampore had told them they could stay there, and have a free hand. So, would Carey move to Serampore as they weren't allowed to come to him? Another big upheaval, and an expensive one, but agree he did. All the work he had established had to be left in the hands of the European Christians, whose number had grown during this period. Boats were loaded and the Carey family was on the move again, together with Fountain and Ward, all their possessions and the precious printing press.

Serampore Story

The new century was a new beginning. Carey realised a long-held dream of creating a Christian community in which all would live together simply, have a common purse, with each paid according to their need, and with the bulk of what they earned being used for the mission.. Responsibilities would be taken in turn, and they would all meet together on a Saturday evening to discuss concerns and settle any difficulties. There would be no leader. Christ alone was their Master. They worked together according to their talents, forging ahead with creating a remarkable mission press, primarily to print their Bible translations, but much more besides. Schools were set up by the Marshmans – fee-paying schools for ex-patriots first and then free schools for Bengali children – boys and girls. There was much preaching.

On the last Sunday of that first year, there was a very special service held, down by the river. Yes it was the baptism of the first Indian convert! Felix was also baptised.

Krishna Pal had come across the Christian Gospel some years before, but during the year he had come across many of the Serampore missionaries and listened to their preaching. Matters came to a head when he dislocated his shoulder and appealed to them for help. Fortunately Thomas was there at the time and he went with Carey & Marshman to reset the shoulder. They of course took advantage of this opportunity to share the Gospel message. He started coming to see them each day until he was able to say, 'I believe that Jesus Christ gave his life for the salvation of sinners. I sincerely believe this.' He asked for baptism and great was their rejoicing. Their excitement was often expressed in singing the Doxology.

Doxology

Dorothy

Poor Dorothy could not share their joy that day. She had long had to be confined to her room, for her own safety and for the safety of others. She was full of anger and rage, swearing and cursing, usually directed at either Carey or Ward. There are many sad references in Carey's Journal to her deteriorating mental health. People have speculated about what caused this. Was it the heavy price she paid for accompanying her husband to India? It was a heavy burden for him too. Young John Marshman who grew up at Serampore wrote about how amazing it was that Carey could accomplish so much work with the distressing noise going on in the next room but one to his study. He tells how Carey always treated Dorothy with affection. He writes, 'The extreme consideration and tenderness which invariably marked his conduct towards her, place the meekness and magnanimity of his conduct in the strongest light.' At the end of 1807 Dorothy died, having fallen prey to a fever. It is a dark story.

David Many of the early missionaries also paid the ultimate price. Illness stalked them all. Grant died on arrival in India. Brunsdon, Fountain and Thomas all in that first year at Serampore. It was very much a man's world, but let's hear the story of a very remarkable missionary wife.

Hannah Marshman

Hannah Marshman grew up in. As a child she lost both parents but she was surrounded by very practical love from remaining relatives. She married Joshua and when he felt the call to go and join Carey in India, she went willingly but not without a few pangs, because she loved her life in Bristol. She was a lovely woman. Very intelligent, very gifted, very kind and warm-hearted. She adapted well to life in India, opening boarding schools for girls as her husband did for boys to earn money for the Serampore Mission. This was where missionary children were educated too. She mothered Carey's children when their own mother could not. In fact she became the mother figure to the community, looking after all the housekeeping. She also managed servants, all the building supplies, and all the accounts. She was absolutely key to smooth running of the community. And she did the same for the boarding schools – organising meals, clothing as well as the teaching and pastoral side. Eventually, as free schools for Bengali children were opened she became a pioneer for female education in India and is remembered as such. And she cared for people round and about. They would flock to her with their problems and needs. As well as offering practical help she would share her faith too. She was just a missionary's wife as far as the Society was concerned but she was very definitely a missionary in her own right. A wonderful prototype of a woman missionary

Fort William College

Within a few months of arriving at Serampore, Carey was offered a teaching job in Calcutta 3 days a week at the new Fort William College. He seriously doubted his ability to do it, never having been to college in his life. But everyone urged him to take the job, initially teaching Bengali and later becoming professor of

Sanskrit and a number of Indian languages. It meant teaching English aristocrats in their late teens straight from public schools, destined for high office in India. It brought him into contact with some of the most influential men in India. This was his new mission field! The pay went straight into the Serampore coffers.

There was almost nothing written in Bengali – it was a vernacular language, so he set about putting traditional stories into Bengali, creating his own textbooks, grammar and dictionary. Looking back, Indians today recognise what an important role he played in turning Bengali into the literary language it is today. In all, he created 6 grammars and 3 dictionaries.

He gathered a group of young men around him for discussions. One was a Christian, converted under Carey in the indigo time. One day he came alone to Carey's room

Cunningham: May I come in Sir?

Carey: Please do. What can I do for you?

Cunningham: I've just come into an inheritance and I'm rather concerned about it.

Carey: Why's that?

Cunningham: It's some sugar plantations in the West Indies.

Carey: Ah, I see.

Cunningham: I've been thinking about our discussions about human rights, God's justice and love for all people. I remember you telling us about your friend John Newton, and frankly I'm feeling rather uncomfortable. What do you think I should do?

Carey: You could look on this as a wonderful opportunity to put your faith into practice.

Cunningham: Do you mean I should take action to free the slaves working on them?

Carey: Were you to do so that would give me great pleasure, and moreover, I am sure there would be rejoicing in Heaven.

(Pause)

Cunningham: I shall book my passage as a matter of great urgency, Sir.

Human rights

Today we would call Carey a human rights activist. When he saw women offering their children to the river gods at festival times, he couldn't accept it as cultural or just part of their religious practice. Those babies needed saving. So he undertook a survey and presented the results to Lord Wellesley. It was made illegal. He was also appalled by the practice of sati which meant widows were expected to be burnt on their dead husbands' funeral pyre. Some widows were very young. Often they would be leaving doubly orphaned children. He undertook a similar survey of this practice but had to campaign for many years for that practice too to be made illegal. People thought it was commanded by Hindu scriptures, but Carey knew these well and could argue that although the practice was mentioned, it was not commanded. He made every effort to see that Christian widows were supported and if possible helped to remarry. People with leprosy

were often cruelly treated and these were championed too and leprosariums opened.

The Fire

Narr.2 The Missionary community learnt to cope with enormous difficulties and many disasters over the years, but one stands out dramatically. It happened in March 1812. Let's join Carey at Fort William. Who's this coming to see him? Ah It's Marshman.

(Marshman hurries in from back)

Carey: Marshman, this is very unexpected. Tell me it's not more bad news....I can see from your face it is.

Marshman: : I'm afraid it is. The Mission Press is destroyed!

Carey: (gasp). No! What do you mean?

Marshman: Last night at about 6 o'clock when all the workforce had gone home I heard Ward shouting at me from his office. When I ran to see what the matter was I couldn't believe my eyes. A 20 foot sheet of flame was leaping up from the main building. We'd stacked 1000 reams of paper there only last week for printing the Sinhalese and Tamil Testaments. WE tried to get in but the smoke drove us back, so we quickly organised a chain of water carriers. It seemed to be working. Some friend thought they should open the shutters and look inside but I saw a flame leap up and in half an hour it was even worse. We evacuated the boarding schools and shifted away anything between them and the works that could catch fire. We were terrified it was going to spread to the dormitories there, but fortunately they're safe. The roof of the works fell in at midnight and the flame was now about 200 foot high, but mercifully kept straight as a candle flame.

Carey: Is everyone safe?

Marshman: Yes, though many were in real danger – especially Ward.

Carey Thank God. Do we know how it happened?

Marshman: No, it's a complete mystery.

Carey: What has been salvaged?

Marshman: we managed to get some of the presses out, and the manuscripts in the warehouse are safe. We managed to rescue some of the printing type but not a lot. I'm sorry to say it's you will have lost most – your translations, your grammars and dictionaries – they were all in that building

Carey : This is a heavy blow indeed. I will make arrangements to come back with you.

Narr.2: What sense were they to make of such a terrible event? Marshman's talk was of how in Jesus' picture of the vine, the vine-dresser prunes the branches that bear fruit so that they may bear more fruit. The verse that came to Carey's mind was, 'Be still and know that I am God'. A road travelled the second time, he said, would be easier and more confident. Never was there any talk of giving up, only of delay. Workmen were very surprised to be paid in full, sent home for a holiday and told to come back in one month. Carey wrote to his nephew, 'God will no doubt bring good out of this evil.' They counted their blessings. In 11 years one Bengali church with 11 members had become 11 churches with an average

of 30-40 members each. They had 20 Indian evangelists. Their church in Calcutta had doubled its membership only last year to 110. There were 350 children in the free schools for Bengali children. All Carey's sons had been baptised and Felix was leading work in Burma. There were workers going to Orissa, Java, Ceylon.

When news eventually reached England, it opened floodgates of support and sympathy. Collections were made and generous donations flooded in – even Moulton gave £50.

Narr. 1 Eventually parts of the Bible were translated into 29 languages and the whole Bible into 6 Indian languages. And there's evidence Carey was involved in some way with translations into 5 other languages. An amazing achievement! Perhaps the crowning glory of the Mission was the establishment of Serampore College.

Serampore College

Carey had long dreamed of setting up a college of higher education. He had always believed it would be Indian Christians who would be the most effective evangelists. But such men would need training for the work. His vision was for an education in India's philosophy, literature, religion, and science – *and* in the Christian Scriptures and Western science. It needed to be Indian-grown, not imported from elsewhere. for Indians from every class and caste. It should bring higher education within the grasp of the poor. It should be open to Christians of whatever denomination, but not just to Christians, and teaching would be in Indian vernacular languages, certainly not English. They built it out of their own earnings and looked for sponsorship from wealthy friends. They were not disappointed. The missionaries themselves were initially unsalaried. Part of it was open in 1819 and 8 years later the King of Denmark granted them a charter, the same as Copenhagen University, to confer degrees in all faculties.

Serampore College continues as a beacon of academic excellence to this day.

Botany/ Horticulture

A delight that had begun in childhood followed Carey all his life: an interest in botany and horticulture. Wherever he lived he always created a garden. At Serampore he created the best ever with 5 acres and employed a team of gardeners. But it wasn't any old garden. Everything was arranged according to its classification. Plant collecting was his passion. He had a lot to do with the Botanical Gardens in Calcutta and was part of the plant sharing culture of the age. Kew Gardens, Liverpool and Edinburgh Botanical Gardens all have drawings and specimens or descendents of plants he supplied. Similarly he begged all his friends to send him specimens, especially if they were going somewhere interesting in the world.

One day he shook a bag from England over a patch of earth, just in case there was anything left in it. He wrote in his thank you letter, ' On visiting this a few days later, I found to my inexpressible delight, a bellis perennis. I knpw not that I ever enjoyed a simple pleasure as exquisite the sight of this English daisy!

Honours

Carey thought nothing of status, but whether he liked it or not he acquired it. For example an American University conferred on him an honorary doctorate. He was a renowned botanist and made a member of our Linnean Society and Horticultural Society. They wanted him in the Asiatic Society and in the Geological Society. His concern for agricultural improvement led him to urge the founding of the Agri-Horticultural Society of India. He edited great botanical works like Flora Indica. But none of the honours conferred impressed Carey himself.

Speak Not of Dr Carey

Pearce Carey tells the story of a meeting when he was quite close to death. The missionary, Duff was visiting and talking about his distinguished missionary life. Carey whispered, 'Pray!'. Duff knelt and prayed and said goodbye. As he was going to the door, he thought he heard a feeble calling of his name. He went back and this is what Carey said: ' Mr Duff, you have been speaking about Dr Carey, Dr Carey; when I am gone, say nothing about Dr Carey, - speak about Dr Carey's Saviour.'

Narr 2

But speak of Dr Carey we do. Why? Because to talk about Carey IS to talk about his Saviour. His story – that of a flawed human being, loved and forgiven by God, utterly committed to the will of God, whatever that should mean, whatever the cost – that IS God's story. God could work great things because of his commitment, because of his contagious faith, because of his humility, because he never gave up. His gifts were God-given and offered back to God. If all that could happen to a weaver's son with very little education, but with huge expectations of God, and the dogged determination to keep on attempting... Well it makes you think, doesn't it! The Bible knows no Christians who are not called to join in God's mission.

The organisation Carey helped to found is still seeking people like Carey to join them, to support them, to pray for them.

***A baby is born**

Paulerspury

Hackleton

'Oh Happy Day'

First Impressions of Moulton

Olney

Ministers' meeting

An Enquiry...

Leicester

The Kettering Initiative DVD

The Volunteer

The love letter

The Voyage

Difficulties

Indigo

William Ward

Serampore

'Doxology'

Dorothy

Hannah Marshman

Fort William College

Human Rights

Fire

Serampore College

Botany & Horticulture

Honours

Dying