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unstinted praise which the centurion received from our Lord. He had recognized in Him an authority 'from heaven' (Mk 11³⁰). The significance of the story is seen to lie in the connexion between the words of the centurion and those of our Lord, and provides one more piece of evidence that 'the

Messiahship underlies the Miracles of healing and their accompanying *Logia*.'¹

MAURICE FROST.

Deddington Vicarage, Oxford.

¹ *Mysterium Christi*, 78.

Entre Nous.

The Centenary of William Carey.

This year the Baptists and the whole Christian Church with them are celebrating two great centenaries. It was on the 9th of June 1834 that William Carey died at Serampore, and only ten days separated his death from the birth of Charles Haddon Spurgeon (June 19, 1834). In the history of the Indian Church the decade 1930-1940 contains a succession of centenaries, for not only does the death of the pioneer Protestant missionary to that land fall within it, but the foundation of the Calcutta College by Duff, the foundation of the dioceses of Madras and Bombay, and the beginnings of the American Mission in South India. This is a time when we specially welcome a new edition of Carey's life—*William Carey*—by his kinsman, Mr. S. Pearce Carey, M.A. (Carey Press; 6s. net). And before re-reading Carey's life, it will not be found amiss to refresh one's memory on the outstanding events of Indian Church history by reading Mr. Stephen Neill's short account—*Builders of the Indian Church* (Edinburgh House Press; 2s. net).

William Carey was born at Paulerspury, a hamlet in Northamptonshire. His people were in poor circumstances, and he himself was apprenticed to a shoemaker. 'A cobbler,' he calls himself, 'not even a shoemaker, sir; just a cobbler, a mender of other men's old shoes.' But though they were in poor circumstances, his father was also the parish clerk and a schoolmaster, and soon under his tuition the boy read 'science, history, and voyages,' his favourite book being the life of Columbus. At twelve he had some knowledge of Latin. Later he adds Greek, for, in his early days as a pastor at Moulton, we are told that he 'persists' in his Latin and Greek study, and adds Hebrew. 'French he unravelled from Ditton's long treatise on "The Resurrection"; and Dutch from an old quarto, without dictionary or grammar.' This in some way

prepares us for the amazing linguistic work of his Indian years. His first five years there were spent mastering Bengali—not that he devoted his whole time to it, since he was supporting himself by acting as manager on an indigo plantation. But when the way was opened up, and at the end of the five years he went to the Danish colony at Serampore, there to begin the joint work with the lately arrived Marshman and Ward, he took with him a complete translation of the New Testament in Bengali. This was followed by the translation of the Bible into Sanskrit, to be followed again in turn by translations into Hindi, Marathi, and Oriya, and so many others that space cannot be given to their enumeration. He published six grammars; completed three dictionaries, and by his own translations of Sanskrit into Bengali, and by his original writings in Bengali laid the foundations of modern native Bengali literature. 'It was his catholic appreciation of what was best in India's literature and life that drew Indians to him. He met them always as one learning. . . . And men knew that it was love of their land and not of fame that made him welcome the toil of conquering their tongues, and that the wealth he earned in the Government college and service was never spent upon himself, but was consecrated to the promotion of India's advance.'

If Carey's industry amazes us, so does his vision and the progressiveness of the lines on which he worked. It is to his great missionary sermon to the Northampton Association on the words, 'Expect great things from God. Attempt great things for God,' and to his despairing cry to Fuller the following day when the Association appeared to be going to take no action, 'Is there nothing again going to be done, sir?' that the founding of the Baptist Missionary Association on May 30th, 1792, was due.

If the Association could have been undenominational

tional he would have had it so. It was 'denominational from necessity, not from choice.'

When he came to plan the Serampore Settlement he gave up his own claim to headship and founded it on 'equality for each, pre-eminence for none; rule by majority, submission to that rule; allocation of function by collective vote; superintendence by each in monthly rotation. . . . And the bold stroke paid. This democratic basis of the Mission was a secret of its strength. He would have them "call no man master," least of all himself. "One was their Master, even Christ."'

That missions should be self-supporting was one of his ideals. He himself always carried on some form of outside employment, the whole salary from which went to the mission. For thirty years he was Professor of Bengali in the Government College at Calcutta. Here he taught succeeding generations of Civil Servants, and in this way influenced the development of India.

Dr. Howells wrote of the Serampore College, which Carey, Marshman, and Ward founded in 1819: 'It is surely a striking testimony to Carey's and Marshman's greatness, considering what progress has been made in all departments of thought and life in India during the last century, that the lines they so clearly marked out as the basis for an Indian Christian university are those which commend themselves to to-day's most progressive missionary thought.' For Serampore College was open to all the sons of India. The bulk of the teaching in the College was in Sanskrit. Carey knew well that it was India's native teachers 'on whom the weight of the great Christian work would ultimately rest,' and his supreme concern in Serampore College was their training, but he did not wish a theological training only. On every ground he judged it to be vital for their theological men to mingle and be trained with those who were destined for secular avocation. 'For "Carey and his colleagues had always felt," as J. C. Marshman says, "that a strictly theological seminary for missionary students, whether native or East Indian, was calculated to produce contracted views, and to give too much of a professional bias to the character." So they called them into this diverse and invigorating camaraderie.'

Serampore.

The new edition of Carey's Life does not alter anything really vital. But it does add a number of touches which makes us see the picture more vividly, and brings out the width of Carey's outlook more clearly. The following description of the life at Serampore is only found in the new edition.

Could there have been a more interesting spot in the Bengal of those days than 'Serampore'? The three elders in their prime, thrilled by their widening enterprises under the felt impulse and guidance of God: each reckoning the others greater than himself; each playing the part for which his own skill fitted him; each sovereign in his own domain, so no clashing; each blest to be making money, not for himself, nor even for the others, but for the fulfilment of their Christian dreams. . . .

Then the families: Carey's two older sons devotedly missionary, and the two younger, as it proved, 'not far from the Kingdom'; Marshman's clever and interested sons, and tender-hearted daughters; and Ward's little children.

Then the more than seventy boarders, to add life and laughter to the settlement. One would fain have heard them singing morning and evening, and have watched them bathing and swimming in the big 'tanks' of the garden, like very Indians.

And the many guests: relatives from England, fiancées (and then wives) of Felix and William; soldier-friends; parents of the boarders—never a month without some of these; chaplains from Calcutta and afar; just-arrived missionaries of sister-societies in all the zeal of their youth; and sea-captains from Britain and America, amongst whom was once a tall grandson of Jonathan Edwards, who took Carey so aback and so amused him by his blunt reply to his congratulations on his distinguished ancestry—'Yes, sir, but every tub must stand on its own bottom.'

Then there were the Indian Christ-seekers, with thrilling personal stories; the Indian converts and preachers; the pundits, Indian, Armenian, Persian, Arabian, what not?—the craftsmen—at least sixty in Ward's service; the cooks; the servants; Carey's gardeners, etc. What animation and colour it all meant! What a sense of worth-while enterprise! This all-aliveness of 'Serampore'

must have kept renewing the elders' vitality and strength! ¹

Prayer : A Link.

'So self-giving to the purposes of the Spirit, entering that mighty current of living Charity, means entering into a real communion with other souls, who are linked to us within that tide; and is the secret of that strange power which is exercised by men and women of prayer. When General Gordon was at Darfur, working for the suppression of the slave trade, that great man of action wrote this in his diary: "Praying for the people whom I am about to visit gives me much strength; and it is wonderful how something seems already to have passed between us, when I meet with a chief (for whom I have prayed) for the first time." ' ²

Christ in us.

'In our souls the Divine Charity must be incarnate; take visible, tangible form. We are not really Christians until this has been done. The Eternal Birth, says Eckhart, must take place in you. And another mystic says that human nature is like a stable, inhabited by the ox of passion and the ass of prejudice; animals which take up a lot of room, and which I suppose that most of us are feeding on the quiet. It is there, between them, pushing them out of the way, that the Divine Child is to be born, and in their very manger He will be laid; and they will be the first to fall down before Him.' ³

Work.

A number of poems dating from his missionary days in India have been collected by Mr. John S. Hoyland of Woodbrooke with the title *Indian Dawn* (Heffer; 5s. net). We choose two for quotation:

Idleness is rust and death,
But Work—hard, exhausting, rigorous labour,
Is God's good gift of life in action.

Save us then, Lord,
From this shameful disease of sloth,
From its living death.

¹ S. P. Carey, *William Carey*, 303.

² Evelyn Underhill, *The School of Charity*, 86.

³ *Ibid.* 44.

Grant us the glory of Work,
Whose weariness is the crown of achievement,
Whose monotony is solid success,
Whose end is the end of a soldier,
Harness on back and face to the foe.

Use us, Lord, in Thy work :
Use us remorselessly :
Grant us ever the guerdon of Work, of harder and
sterner Work.

Use us with pitiless rigour,
Wear us out for Thyself,
Till we pass from this feeble and stumbling
activity
To full sharing at last in Thine own eternal Work.

Humility.

Teach me, O Christ,
Thy full humility :

May I rejoice that my friends are better than I,
May I seek, and find, some lowly and humble
service,
Obscure and remote.
And there may I lose myself in the need of the men
around me.

Teach me, O Christ,
Thy full simplicity :

May I be glad in the gifts Thou hast given,
Desiring no more :
May I deny myself :
May I believe in men,
Till by power of faith in their better selves
I help to make them what Thou wouldst have them
to be.

Teach me, O Christ, these Thy great lessons, and
hard :

Thine own humility,
Thine own simplicity.