

S O U V E N I R

**WILLIAM CAREY  
BICENTENARY CELEBRATIONS**

1793 — 1993

CELEBRATING

**200<sup>th</sup>**

YEAR OF

**CAREY'S**

ARRIVAL IN INDIA

**CENTRAL INDIA REGIONAL CELEBRATIONS**

10-14, November 1992



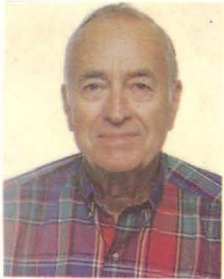
"EXPECT GREAT THINGS FROM GOD  
ATTEMPT GREAT THINGS FOR GOD"

HOST

**CONVENTION OF BAPTIST CHURCHES IN MAHARASHTRA**

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**International  
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October 7, 1992

Rev. G. Krupananda  
P.O. Box 9450 Chakala  
M.I.D.C. Bombay 400 093  
INDIA

Dear Rev. Krupananda:

The celebration of the bicentennial of William Carey's mission work in India is focusing the attention of all Christians on India. Christians are praying that during the coming months the churches of India will be strengthened and many unbelievers will accept Jesus Christ as Savior and Lord.

It is my privilege to be working with your churches by sending people to lead seminars in church development and in the sending of teams to work with the churches in evangelism. These numbers shall increase in 1993.

I want to take this opportunity to send greetings to you who are attending this conference on Baptist doctrine, history, missions and evangelism. It is our prayer that you will be greatly blessed by those who share with you in these sessions.

God is blessing your work in India in a marvelous way. We are thankful for the opportunity of working with you in evangelism and church growth. I am sorry I cannot be present for this conference but look forward to meeting you personally in the days ahead.

Yours in Christ,

*Billy R. Peacock*

Billy R. Peacock, Associate Director  
Volunteers in Missions Department

BRP:am

# WILLIAM CAREY

## THE MAN WITH THE LORD'S MISSION

By Dr. T. M. Joseph

Enlarge the place of thy tent, and let them stretch forth the curtains of thine habitations; spare not, lengthen thy cords and strengthen thy stakes, For thou break forth on the right hand and on the left, and thy seed shall inhabit the gentiles, and make the desolate cities to be inhabited. (Isaiah 54: 2,3)

The date May 20th, 1792 on which William Carey preached a sermon on this text in Nottingham, England, will forever remain a red letter day in the history of the Baptist Church. Never has a sermon posed a challenge so stirring that denying its truth and urgency would mean disobeying God's command to preach the Gospel to the entire world. William Carey was truly the father of the modern missionary movement. He might have been a humble unlearned shoemaker but when the Lord anointed him and set aside for the definite task, He also made him learned and multiplied his capacities and abilities. But Carey never lost sight of the fact that he was only an instrument of God. He continued to remain poor in material terms but made millions of people spiritually rich. It was Carey who gave the wheels to the divine vision and command of our Lord Jesus, to go forth and bring the Good News to the entire wide world. "Can't we Baptists", he urged, "at least attempt some thing in fealty to the same Lord?". The Baptist Missionary Society which was formed has been described beautifully by various persons. James Montgomery called this "a spark dropped from heaven". Another said, "Thus the grand deeds grew that once were only dreams - dreams of a cobbler at his workbench with a crude map of the world fashioned by himself on the wall before him and his Bible by his side."

This dream became a reality in India by Carey's own efforts and by those who followed him, providing in addition a model of missionary enterprise for other countries to follow.

### THE MAN

Born on August 17, 1761 at Paulerspurry, a small village some ten miles from Northampton in England in a cloth weaver's family, William studied in the village school. His grandfather and later his father both became schoolmaster and parish clerk. Young William was a born naturalist and soon came to be regarded as an expert in natural history. From a very early age, books on any subject held a special fascination for William. When he began his seven year apprenticeship to be a shoemaker - which was considered to be a lucrative lime - his master Clark Nichols not only was a regular church goer but was the owner of a large collection of books, which to the young apprentice was a veritable gold-mine. One of the books, a New Testament commentary had some strange characters, which William learnt was Greek. This led him to acquire a Greek glossary and grammar. Though inducted into the church of England he was drawn gradually towards the Dissenters or Non-conformists. At that stage in his life, Carey was really seeking God with all his heart and searching for "the Pearl of great price." And God was also pointing out the path for Carey, which would be impossible unless he was spiritually born again. A sermon Carey heard based on Hebrews 13:13, "Let us therefore go out unto Him without the camp, bearing His reproach," and the

emphasis on following Christ entirely, catalysed him to become a new man, a man whose life thenceforth was enveloped with the destiny of the Gospel, first in England and then in India. It took eight years for Carey to produce his first pamphlet in 1791 entitled, "An enquiry into the obligations of Christians to use means for conversion...". He pursued the stated aims in the pamphlet before meetings with fervent appeals. The challenge which he placed before all was, "EXPECT GREAT THINGS FROM GOD, ATTEMPT GREAT THINGS FOR GOD."

After five months of sailing, Carey landed in India on November 11, 1793 with his wife Dorothy, their sons Felix, William, Peter and baby Jabez along with Dorothy's sister Kitty and John Thomas. The latter had been instrumental in giving firsthand information about India and had also managed to overcome the many hurdles prior to actual sailing.

## THE PREPARATION

As one looks at Carey's early life, one is amazed to see how God takes a simple ordinary rustic youth and prepares him for responsible tasks. In the present time, we lay a great store on education. Parents are eager to get their children admitted to the best of schools and colleges. Career guidance clinics, aptitude tests and counselling sessions have been touted as means to make an individual to know his own self and his aptitudes and interest. We have unwittingly made ourselves masters of our own destiny and responsible for our actions. In all this we have unconsciously pushed God to the periphery and in the process, have misplaced our priorities and the very *raison d'être* of living. As T.S. Eliot has said:

Where is the life, we have lost in living.

Where is the wisdom, we have lost in Knowledge.

Where is the knowledge, we have lost in information?

Modern educators teach us about time management and how to develop specific skills. We are told to be

selective in our reading and not "to browse and dwell, not to linger and lounge" over subjects that have no direct bearing on our profession. Religious education is way down on parents' list of priorities for their children. If Jesus is not introduced to the child in his formative years, it is difficult for him to depend upon Him completely and entirely.

Here was William Carey who had no promise of genius in his youth, forever poor and with meagre resources, but with a natural thirst for knowledge "deeply bent on learning all he could and determined not to give up a particle of anything on which his mind was set, until he had arrived at a clear knowledge and sense of the subject, neither diverted by allurements nor driven by his search by ridicule or threats". In later years Carey described himself as a "plodder" and said that he could persevere to all limits in any definite pursuit. He loved to do a task thoroughly. At one stage he had taken up gardening seriously but had to give it up on account of an allergy, as we now know it. However he said he learnt a valuable lesson that to drive a straight furrow your eyes must be fixed on a distant goal. Carey made the Master's call, "Go... preach the Gospel," as his personal goal in life and devoted himself to the evangelisation of India. Another example of how God works in the lives of men can be seen in Carey's propensity of mastering languages. Unaided he studied Latin, Greek and French. On his voyage he began picking up the rudiments of Bengali and by 1797 the New Testament was completed in that language. In Bengal, he soon realised all the north Indian languages were derived from Sanskrit and noting Max Muller's statement that, "the study of Sanskrit and literature is the best means of making any man who is to spend five and twenty years of his life in India, feel at home among Indians, a fellow-worker among aliens"; Carey betook himself to its study which he described as "perhaps the hardest language in the world". Side by side with his linguistic study and translating of the Bible went his preaching in India. By three to four years, Carey was delivering sermons in Bengali.

What a wonderful example for us Indian pastors to emulate. Though we are the sons of India we make no serious attempt to master other India languages. And often if we have studied in school and college in the English medium, we cannot preach in our mothertongue. What most of us lack is commitment to a definite goal and the willingness to plod on mercilessly till the goal is achieved.

## EARLY YEARS IN INDIA

Life for Carey's family was hard and discouraging. There were no "mission compounds" with all the attendant accoutrements of modern living. Carey had to go through the crucible of God's testing. The modern missionary movement not to be launched easily and lightly. Serious illness, inhabitable shelter, without food and almost penniless, Carey fended for himself and family by selling timber, wax from the wild beehives and lime from the many shells which he found. Then he moved to Malda in May 1794, to work in an indigo plantation. With the salary of about 1000 pounds a year, Carey could not only support his family but could also save for the translation and publication of the scriptures. Carey soon realised the tremendous sacrifice which any Indian faced and faces even now, when he or she decides to accept Christ. Social ostracism and family pressures are strong enough to drive the new convert 'into the wilderness.' Carey soon realised that he would have to provide some employment to those who lost caste for the sake of the Gospel. Though people gathered in large numbers to hear Carey and many admitted that they wanted to follow the new teaching, in six years of mission work he had not won a single convert, though a number of Europeans were converted. He started a school and planned a college for the training of twelve young boys.

Carey was soon to realise that it would be more economical and effective if there was a mission station comprising of eight to ten families of missionaries. As a result of his efforts Joshua Marshman, William Ward, William Grant, Daniel Burson and Miss Tidd, some with their families,

landed at Serampore on October 7, 1799. When the authorities of the East India Company came to know that this group comprised of missionaries, they refused them permission to enter their territory in which Carey's indigo factory was located. It is a historical fact that the East India Company were very strict about not allowing mission work on their territories for fear of affecting their commercial interests. Serampore, on the other hand, was a Danish settlement and would welcome them and permit them to preach, establish schools and print the Scriptures. So after six years in the indigo factory, the party left for Serampore on January 10, 1800. By this time Carey had translated almost the entire Bible in Bengali, so Ward who was a printer, set up a printing press.

Carey, Marshman and Ward were destined to establish the Serampore mission. They were men of insatiable appetite for learning, of practical ability, dismayed by no difficulties and boundless in energy and patience. They and their families lived as a commune or what we call a joint-family system. Though Carey could well legitimately assume the role of leader or *Karta*, he believed in the dictum, equality for all and pre-eminence for none, rule by majority, and rotation of duties. In course of time the school flourished and the profits were used in the printing press and in May 1800, the first leaf of Carey's New Testament in Bengali was printed. However, it was only in November 25, 1800, that an Indian named Sakira accepted Christ as his Saviour and asked to be baptized. However, Sakira never returned from home after his baptism. Probably he was murdered as were many of the early converts after him.

On March 5, 1801, the Bengali New Testament was released which was the first printed book in Bengali. This Bengali New Testament was "the first stroke of the axe levelled at the banyan tree of India's superstition." Following this, hundreds of new translations have been given to various people all over the world. Mr. Lars B. Dunberg, the President of the International Bible Society in a

remarkable coincidence some days back in West Bengal said that the Bible was now available in 1,628 languages.

In April 1801, Carey a Non-conformist missionary, was invited to join the staff of Fort William College which was established in the territory of the East India Company by Lord Wellesley, the Governor General of India. Carey himself doubted his ability to teach, never having been to a college. He accepted it with much "fear and trembling". His resourcefulness, passionate love for learning and supreme faith in God helped him in his post as Professor of Bengali.

### THE PROGRESS OF HIS MISSION

Although Carey was appointed to teach Bengali, he soon added Sanskrit and Marathi to his courses. Then evolved a Bengali grammar. In 1806, Carey became a member of a Asiatic Society, bringing him in closer contact with the intellectual Europeans in India. His proposal to print Indian classics in Ward's press was readily accepted and there was a renaissance of Bengali literature. Ram Komal Sen, Secretary of the Asiatic Society wrote: "I must acknowledge that whatever has been done towards the revival of the Bengali language and its improvement must be attributed to Dr. Carey and his colleagues". As full Professor, Carey served for nearly thirty years in the College and his rooms were the hub of literary activity attracting the best minds of India and England. Through Carey's efforts, grammars were produced in Bengali, Marathi, Punjabi, Telugu and Kanarese. Carey also compiled dictionaries in Bengali, Marathi and Sanskrit. This literary output included translation from Sanskrit as well as stories, essays, law book that pictured the whole life and culture of India.

On September 20, 1804, Carey was invited to make an address in Sanskrit before Lord Wellesley and several dignitaries. In his wildest dreams while working as a cobbler Carey had never envisioned such a scene. Carey realised that it was only by the direct beneficence of God that he had attained his

present position.

Some nine months after Carey had taken up his work at Fort William College, Lord Wellesley asked him to report on the tragic practice of throwing babies into the Ganges river during the annual festival near the island of Saugor. This eventually led to an official ban of the practice. Carey initiated the movement of banning Sati (burning of the widow on the husband's funeral pyre). Though Wellesley was unable to act, as his authority was not strong enough then, Carey's persistence finally won when it was abolished some decades later.

It must not be imagined that the efforts at Bible translation received universal applause. Critics both in England and India were not lacking in numbers. The British government was very sensitive to Indian feelings in matters of religion and once when someone inserted a pamphlet containing some offensive comments in one of the Serampore publications, there was a riot which led to the Serampore press to be closed and preaching to be stopped on September 11, 1807 under orders of the government. This was a big blow to the efforts of Carey. To put it in his own words:

"Many would rejoice to see us expelled. We have no security but in God. The experience of Abram who was alone when called, supports me. I have for many months had my mind drawn to Isaiah 40:28, He fainteth not, neither is weary. I have no doubt but that our troubles will tend to the furtherance of the Gospel; but to what extent they may be carried it is impossible to say. We mean to inform Lord Minto that we are prepared to suffer in this cause rather than abandon our work; but we hope to do all in the most respectful manner possible."

Lord Minto granted an interview to Carey and Marshman and was convinced that he was misinformed. He permitted the press to operate again. Thus these "low-born and low-bred mechanics", as Carey and his friends were described disparagingly by their critics and detractors, had in addition to earlier translations

also brought out the New Testament in Sanskrit, Oriya, Marathi, Hindi, Gujrathi, Persian, Telugu, Kanarese, Chinese, Punjabi and Burmese. Carey was honoured by Brown University with the degree of Doctor of Divinity.

In 1812, a huge fire broke out destroying the printing press and many manuscripts. But the Churches in England irrespective of denomination, contributed handsomely and with the resoluteness of Carey, the work soon picked up. Carey's genius lay that he multiplied himself through the efforts of others. By 1817, Carey felt the need for an institution for advanced training of the new-Christians. In 1821, the King of Denmark gave a large house for the college and five years later the Charter, under which Serampore College could confer degrees.

It is significant that till the end Carey led the life of a poor man. He wrote : " I have devoted my all to the cause. I am now in my old age, destitute of a rupee. Were I to die today I should not have property enough for the purchase of a coffin ". Though his first wife was mentally unsound, he took care of her till she died. His sons were all in the mission field. When Alexander Duff who later

started the Scottish Church College in Calcutta met Carey for the last time, Carey said : " Mr Duff, when I am gone say nothing about Dr. Carey - speak about Dr. Carey's Saviour ".

On June 9, 1834 at the age of seventy two , William Carey, son of God, famed missionary of India, went to be with his Master. In his will he said that his funeral be as plain as possible and the inscription on the stone as follows :

### WILLIAM CAREY

**Born August 17, 1761 : Died \_\_\_\_\_**

**" A Wretched, poor and helpless worm,  
On thy kind arms I fall."**

Carey wrote : " May I but be useful in laying the foundation of the Church of Christ in India. I desire no greater reward and can receive no higher honour".

**REVEREND DOCTOR T.M. JOSEPH is Principal of Wilson College, Bombay and Honorary Presbyter in the Church Of North India.**

### CAREY'S COUNSEL

Trust always in Christ. Be pure of heart. Live a life of prayer and of devotedness to God. Be gentle and unassuming yet firm and manly. Behave affably to all, cringingly and unsteadily to none. A gentleman is the next best charecter after a Christian, and the latter includes the former. Money never makes a gentleman, much less does a fine appearence, but an enlarged understanding joined to engaging manners. Shun all indolence and love of ease, and never try to act the part of the great and gay in the world Your great work is that of a christian minister. God has confirred on you a great favour in committing to you this ministry. Take heed to fulfill it.

**( Letter dated Jan. 24, 1814 to Jabez )**

### WHERE ARE THE BAPTISTS ?

The top twelve countries with the largest Baptist population are these :

1. United States	30,000,000
2. India	1,088,000
3. Brazil	850,000
4. Zaire	535,000
5. Mynmar (Burma)	478,000
6. Korea	323,000
7. United Kingdom	210,000
8. Soviet Union	208,000
9. Philippines	181,000
10. Canada	128,000
11. Malawi	124,000
12. Zimbabwe	109,000

# WILLIAM CAREY

## MY REAL LIFE HERO

By Mrs. Margaret S. Joseph

The position that Indian women occupy today is very largely the result of more than a century of earnest endeavour on the part of social reformers and educationists. Those who have watched India's social and political trends in the decades prior to her independence regard the rapid advance of women and their easy adaptation to new days of life as a staggering achievement. Much of the credit for this is due to the liberal attitude adopted towards women by the social thinkers of those days. They believed that India's progress was closely linked with women's advancement, and that if India wished really to become free from its shackles, she should permit her women to share and share fully in the glorious task.

A review of India's recent social history points to many outstanding events as significant landmarks in the awakening and emancipation of her women. It will be remembered that as an outcome of internal wars and misinterpretation of customs, the condition of women in India was at its lowest ebb during the greater part of the 17th and 18th centuries. Missionaries like Dr. William Carey were among the first to carry on a strenuous campaign against the social disabilities then prevalent. Polygamy, child marriage, enforced widow hood and *Sati* - all effecting women - received the full force of their impact. They set up schools for girls and freeing of women from the trammels of out worn customs became the order of the day.

It was a time when Indians were in a pitifully backward condition. Learning had almost ceased; ordinary education scarcely existed. Mohammedanism was very orthodox and the collapse of their government had worked sad havoc in their religion. Needless to say, women being far behind men in

most areas of culture and learning, were the worst victims of mental and spiritual deprivation of society.

When Carey landed in India, the customs, traditions institution and laws were stagnant. The country was practically untouched by any regenerative influence whatsoever. He had to encounter all this in its worst form.

Carey's love for and dedication to the people of India is beyond dispute, yet he did not romanticise its darkness as so many of us do. To the core of his being, he was a missionary, so broad was his attack upon the problems of penetrating and becoming a part of India's life that he would not be deterred.

Sin enslaves, said Jesus Christ. Many of us forget that slavery is a social reality. While slavery works to the advantage of some, it hurts the weak. In struggling for the emancipation of women, Carey was resisting the consequences of the these sins that ruled India in his day.

About the rigid caste - system he said - " Perhaps this is one of the strongest chains with which the devil ever bound the children of men " beside being oppressive, caste cut off all motives to inquiry and exertion and made stupid contentment the habit of their lives. Their minds resembled their mud homesteads, devoid of pictures, ornaments and books. Harmless, indifferent vacant, they plodded on in the path of their forefathers; and even the truths in geography, astronomy or any other science, if out of their beaten track, made no more impression on them, than the sublimer truth of religion.

Women primarily are the home-makers. Therefore the absence of pictures, and books on their mud

homesteads was a reflection of the systematic and satanic emptying of the female mind. A mind which God created to be filled with all that is true, noble and good.

Yet Carey pitied more than blamed their superstition and servility, which he would often say, came of long subservience, making him the keener to preach to these dull, passive captives.

Female infanticide, child marriage, purdah, dowry and sati were everyday realities accepted as normal by the learned pundits and the illiterate masses. What was a common thread that linked all these practicals together? Obviously an ignorance of the Biblical truth that women shared with man the glory of being God's own image and the consequent diabolic trivialisation of her God given dignity. To quote Shakuntala Narasimhan's description of the treatment of "women" Smothered or poisoned at birth, given away in marriage at a tender age, bargained over like some commodity by dowry hungry in-laws, secluded in the name of chastity and religion and finally, burned for the exaltation of the family honour, or shunned as inauspicious widows, the burden of oppression took different forms at different stages of a woman's life, from birth to death in a chain of attitudes linked by contempt for the females".

Let us first examine some of Carey's struggles against various methods of death and turn to his efforts at breaking the yokes of oppression.

The practice of exposing infants which sadly exists even today, was wide spread then. If an infant was sick it was supposed that he was under the influence of an evil spirit. In that case he was put in a basket and hung up for three days. Only if the child survived that in human ordeal were other means then used to save the child's life.

Carey had his first horrifying experience in 1794 near Malda. He found the remains of an infant devoured by white ants after being exposed as a sacrifice. He could never be content after that,

merely by telling the story of a saviour who died to save the little ones. Carey felt obligated to struggle to save the lives of innocent young ones. Every year at the Sangoer Mia (where the river Hoogly meets the sea). Children were pushed down the mud-banks into the sea either to drown or devoured by crocodiles, all in fulfillment of vows their mother had made. Others looked upon this as a most holy sacrifice, giving to Mother Ganges the fruits of their body for the sins of their soul.

As Carey's concern for these victims of superstitious beastliness became known, he was asked by the vice-president to inquire into the number, nature and reason for infanticide. He said he took this assignment with great readiness. His report resulted in the practice being illegalised.

The moment of satisfaction came when they went to the sangor Puja (Worship of the Ocean) in 1804, to proclaim the story of God's sacrifice, they found that not a single infant was sacrificed to the goddess. What a testimony that was to the Lord who conquered death to give us life. A powerful and sinful practice had been stopped.

It was strange irony that the very measures which had been designed by our people in the past to protect women and to safeguard them from exploitation led to practices that defeated their purpose. It is well known that the rigors *Sati* and the ill-treatment of widows often drove women to prostitution or to seek refuge in the precincts of temples where they became victims of their own ignorance.

The widows Remarriage Act came into effect only in 1856, for the first time, making it legal for widow to remarry. Until then the only option for a widow were to suffer life long indignity and hardships or to commit *sati*. *Sati* often seemed lesser of the two evils, and preferred a speedy death to unknown horrors of her future destiny. The poor widows were deluded to thinking that they would bless the family and their act of self sacrifice would take seven generations before and after them to heaven.

She herself would become a *Sati-Mata* and the family would acquire celebrity status.

Carey once witnessed the cruelty of *Sati* at Naoseri one evening in 1799. The funeral pyre set Carey's spirit a flame with anguish. His brain burnt with her body. His sensitivity and compassion naturally extended to the children who lost the father at least in their mother they would have a natural guardian, their tenderness and most faithful and watchful friend. But her cruel death left them doubly orphaned in one sad day. Those who glorified this culture had clearly put family possessions above the intrinsic value of life. Naturally Carey vowed to hit this accursed thing hard, if God would spare him.

In 1802 Lord Wellesley asked Carey to institute an inquiry into *Sati*. Carey sent out people who investigated carefully the cases of *Sati* in a thirty mile radius of Calcutta and they came up with the horrifying total of 438 widows the toll of a single year superstition, cruelty and waste. Armed with these figures, Carey implored the governments for biddance. But because the Governor General Lord Wellesley left India and the government was hesitant to interfere with the religious sentiments of the people, this work got stalled for twenty five years. Deeply entrenched social evils do not have quick solutions.

Carey knew that faith implies perseverance. He did not just care about taking the souls of women and men to heaven, but also about their bodies and their sufferings. That is why he fought a relentless battle against *Sati* for 25 years. In this struggle he was fighting for the individuality of a woman. The woman is not a property of her husband and her in-laws.

She is a person in her own right. She ultimately lives for God and not just for her parents first and then for her husband. Therefore her husband's death, even though it usually is her greatest tragedy, in no way means that her life is now without meaning and purpose.

Carey understood that a husband is not a woman's

God. Hence marriage does not exhaust the fullness of what a woman is. Therefore he fought against this evil. Fighting does not simply mean agitating. It also means that her life is now without meaning and purpose.

Carey understood that a husband is not a woman's God. Hence marriage does not exhaust the fullness of what a woman is. Therefore he fought against this evil. Fighting does not simply mean agitating. It also means educating. So he researched and wrote well-documented papers with detailed statistics. It was his article in his paper "Friends of India" which became the central document for debate on *Sati*, in and outside the parliament.

Carey's great day came when on December 4th 1829 Lord Cavendish Bontick, after one year of careful study declared *Sati* both illegal and criminal, by the regulation XVII of the Bengal code. The edict was sent to Carey on Sunday, December 6th Carey decided not to preach but to carry out a thanksgiving fast unto the Lord. At last widows were free to live, and no longer would children be unnecessarily orphaned.

He next turned his attention to the evils of polygamy and early marriage both of which greatly handicapped women's social advancement. In a society of low moral ethics, a girl's liberty was greatly curtailed. Sending her to school was dangerous. Her only safety and her family's honour was in getting her married off at the earliest. Thus a normal childhood was denied to a girl. She had to pass into motherhood before she had the time to grow up as a person.

Early marriage led to the danger of early widowhood. Child widows were in those bygone days, not an infrequent phenomenon and an outmoded social code condemned them to a life of unrelieved chastity.

Child marriage was only outlawed in 1929 when the Child Marriages Restraint Act was introduced. However, this is, as we all know, not outlawed in

practice, because it is more a social and moral problem than a legal issue. It would seem that it was for that reason that Carey did not agitate as such against child marriage. Instead he sought to undercut its social roots by female education.

One consequence of this practice of child marriage was that the women in India could not be educated. Deprived of inner intellectual and cultural strength they became dependent and vulnerable to oppression, exploitation and enslavement. In seeking to educate girls, Carey was undercutting this important foundation of their slavery.

The history of education reveals a variety of superstitions that have held back the education of women. The notion of providing the means of instruction for female children never entered into the minds of parents. Girls were deprived of that imperfect domestic instruction which is sometimes given to boys. A superstitious feeling is alleged to have existed in the majority of orthodox families, principally cherished by the women and not discouraged by the men, that a girl taught to read and write, will soon after marriage become a widow, an event which was regarded as nearly the worst misfortune that can befall the sex. The belief was also generally entertained in native society that intrigue is facilitated by a knowledge of letters on the part of females. Under the influence of these fears, there is not only nothing done in a native family to promote female instruction to acquire the most elementary knowledge.

Hannah Marshman was a big asset to Carey's community in Serampore. Together they started free schools for the low castes and for girls. Out castes were always a chief feature of their work. Carey not only gave them primary education but also Serampore College was started to give higher

education to Indians in the vernacular. In 1827 Dr. Marshman obtained for Serampore a charter to confer degrees in all faculties, making it the first college in India to do so. Till today all degrees in Divinity are granted by Serampore College.

It would be stating the obvious to say that Carey's primary burden was to see that the darkness of ignorance and sin was removed and the gospel shine. In his attempt to do great thing for God, he achieve great things for India.

It must be remembered that Carey's struggle was neither smooth nor easy. One fact that struck me as I read several books on Carey was that struggles marked his life from beginning to the end. From lack of food, lack of funds, loneliness, opposition and sufferings which would have discouraged and put off most others, this cobbler plodded on with a goal and purpose. The fact that God had called him was one secret of his inner dynamism. The other source of power was the knowledge that the gospel was indeed the only power that could liberate India from its shackles.

I was a member of the Carey Baptist Church in Calcutta in my childhood, when Carey was not much more than a name to me. I thank god for giving me this wonderful opportunity of presenting this paper. Now I have no hesitation in confessing that studying Carey's life has been extremely rewarding to me. He truly is a real life here to me.

**MRS. MARGARET SWARNALATHA JOSEPH** is professor - in - charge of Junior College, Tolani College Of Commerce, Bombay. As child she grew up attending Carey Baptist Church in Calcutta, the church that was planted, built and pastored by Carey himself.

### A FRIENDLY WARNING

" I have unbounding fears for the future. I tremble for the Ark of God when it shall fall into the hands of mere counting - house men. " -- **Dr. Even Ryland a close associate and the last of the old guard in England.**

# VOLUNTEERS IN MISSIONS TEAM

NOVEMBER 5 - 17, 1992

## PARTICIPANTS PROFILE

**REVEREND TED LOTT** is a pastor for 45 years. He served as pastor in five states of U.S.A. and held revivals in nine countries. This is his tenth trip to India. At present he is the pastor of First Baptist Church, Greenacres, Florida.

**MRS. YIVIAN LOTT** has retired after teaching 25 years in the elementary schools. She worked with Baptist women in women's Missionary Union in the Association and local churches as president and many committees. She has four children and eleven grand children.

**REVEREND JASON RILEY** was born in Texas. He is serving as pastor ever since, he graduated from the Southwestern Baptist Theological Seminary, in 1961. He is the author of " **Beyond The Pulpit and Pew** " a book on personal soul winning.

**MR. JOHN HILL** is a computer system analyst from Xenia, Ohio. He responded to God's call for ministry in 1956 and ever since he is serving the Lord as Minister of Music.

**MRS. PHOLA JEAN HILL** is from Fairborn, Ohio. At present she is retired from the secular employment. Having been saved and baptised in 1949, she is serving her master in her church as children's worker and W M U director.

**DR. THOMOS KENNEDY** is former missionary to Nigereia and Kenya for 25 years. Now does some real estate work and goes to countries around the world helping in crusades. He loves music, his main thrill is winning people to Jesus Christ.

**REVEREND PAUL RONALD COPPOCK** is pastor of Dayton Avenue Baptist Church. He graduated from

Mid - American Baptist Theological Seminary in 1975. He also serves as the president of State Pastors Conference.

**MRS. ROBERTA J. COPPOCK** is a registered nurse. She teaches Sunday School in her church.

**MS. RUTH PURVIS** is from Xenia, Ohio. She is a 1951 graduate of McCann's School of Business. She serves in her church as Sunday School teacher and W M U director.

**MR. ROBERT W. SHIVELEY** has retired in 1989 after serving as supervisor in Ohio Air National Guard. He is a Deacon in his church and also teaches Sunday School.

**MRS. BONNIE J. SHIVELEY** is a professional writer. She is C W T. equipper and teaches Sunday School in her church.

**MR. THOMOS L. WHITE** is from Hampton, Virginia. He has been on ten mission trips to overseas. He teaches Sunday School and loves the Lord.

**MS. PEARL WHYDE** is from Dayton Avenue Baptist Church in Xenia, Ohio. She is a vacation Bible School teacher, member of the choir and the fellowship committee of her church.

**MR. WILLIAM J. McBEE** is a retired public school teacher. He is soloist and song leader. He teaches Sunday School in his church.

**MRS. PATRICIA M. McBEE** is a trained registered nurse. She serves the Lord through her vocation and assists a lot in the mission projects.



# BAPTIST WORK AND WITNESS IN BOMBAY

