

Baptist Historical Society of Queensland

Newsletter

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The Carey Bi-Centenary

The Carey Bi-centenary meeting of the Baptist Historical Society was held as planned on Wednesday, May 20 at Windsor Road Baptist Church. Despite another big local attraction and bad weather, it was the most successful city meeting of the BHSQ ever. The church was filled with an enthusiastic crowd for the occasion and the program for the night surpassed expectations. Special thanks is due to the Salisbury players who so expertly portrayed Carey as a man of prayer, vision and commitment. Rev Geoff Morcom and the Department of Mission should also take a bow for giving their strong support and in particular, arranging this dramatic presentation.

The main feature of the evening was the address given by Dr Ken Manley, Principal of Whitley College, Melbourne and Australia's leading Baptist historian. He spoke on the topic: "Our Heroic Carey: William Carey and Australian Baptists". For an hour, he gave a comprehensive picture of Carey's life and work and his links with and impact on Australia. His insights and assessment of his achievements and influence were backed up by interesting facts and forceful quotations gleaned from wide reading and careful evaluation. Dr Manley left a strong impression of the original force of Carey's ministry and of its continuing relevance to Christian missions and witness today.

An adapted version of Dr Manley's lecture occupies all of this issue of the BHSQ Newsletter. It is expected that the full text of the lecture, which is being given in other states too, will be published by the Australian Baptist Missionary Society. Extra copies of this BHSQ Newsletter are available at \$2.00 posted.

Dr Manley was introduced by the chairman for the evening, Rev John White, who is well known for his work in writing the official history of the Baptist Union of Queensland. The venue for the meeting was chosen because Windsor Road is the home church of Queensland's second Baptist missionary, Kate Allenby, who in 1890 went to a field close to that which had been pioneered by Carey. (The home church of the first missionary who also went to the same field no longer exists - Jireh Church.)

Notes

As mentioned in last issue, the **Baptist Union archives** have moved to the new headquarters. However, they are not accessible until further notice due to the need to set up new storage facilities and to catalogue the contents. It is hoped that when this work is finished, the archives will be much more useful than they have been in the past. Considerable voluntary work will be needed to complete this operation. Contact the President if you are interested in helping or know of someone else.

Separate notice will be given to members of future meetings of the Society. but it can be announced now that the **Annual Meeting** is currently planned for **November 14, 1992** commencing at 2pm.

“Our Heroic Carey” William Carey and Australian Baptists

by Rev Dr Ken Manley, BA, DPhil(Oxon) Principal Whitley College

It is ironic that the name of a man who in his dying days begged that his name not be repeated should have it shouted by enthusiastic young people at inter-school sporting events in a large Australian city. The shout “**Carey, Carey**” by students of Carey Baptist Grammar School, Melbourne provides a stark contrast with the obscure origins of William Carey, cobbler, school-teacher, missionary pioneer.

Just over a hundred years ago, Rev. Allan Webb, a leading Australian missionary enthusiast (originally from the same area as Carey's home) pleading for generous support for missions wrote, “*Let us not forget the sublime motto of our heroic Carey.*” This gives us our theme, for Baptists of Australia then and now do think of Carey as “**our Carey**”.

There are particular reasons why Australians should be attracted to Carey. He was an obscure battler of lowly origins who seems never to have thought more highly of himself than he ought. Carey fits awkwardly into the Australian stereotype of hero with his intense spirituality and gloomy Calvinist theology. However his plain talk, lack of humbug and commitment to help the poor and oppressed would perhaps allow Australians to accept his religious fervour.

Carey's Life and Work

Carey's general significance in the history of missions is universally acknowledged. Rev. Allan Webb speaking at a centenary gathering in Melbourne declared that the foundation of missionary societies that resulted from Carey's example was “the most important event since Luther nailed his theses on the church door.” Prof. K. S. Latourette's judgment is that Carey's career was “one of the most notable in the entire history of the expansion of Christianity.”

Carey was born 17 August 1761 at Paulerspury, Northamptonshire. He was an intelligent and persistent boy, but left school at an early age becoming apprenticed to a shoemaker at Piddington. Here also he came to a personal crisis and experience of conversion, being baptised at Northampton in 1783 by John Ryland, later one of his great supporters. Two years later he became pastor of a small Baptist chapel at Moulton, supporting himself by shoe repairs and teaching. He knew real poverty, but worked hard; he belonged to the artisan class who constituted the majority among the members of dissenting chapels. In particular, he had joined the Calvinistic Particular Baptists and was soon immersed in their rather insular life.

But he dreamed of a larger world. He was fascinated by Captain Cook's journeys to the South Seas. The huge map on the wall of his cottage symbolised a growing dream - why should not the gospel be taken to all the people of the world? Like most people captivated by a persistent vision, Carey unceasingly talked to others about what might be done.

The dominating High Calvinism was gradually being broken down among the Particular Baptists, not least by Andrew Fuller, pastor at Kettering, who through speaking and writing was beginning to present the vision of the gospel for the whole world and the necessity of taking actual steps to convey it. Thus Carey's location in the remote but religiously active Northamptonshire area proved providential for his dream.

Carey was encouraged to undertake careful investigation of the means by which the gospel could be taken to the world. The result was his classic presentation of the case: *An Enquiry into the obligations of Christians to use means for the Conversion of the Heathens*. It was published in Leicester in 1792.

On 30 May, 1792 Carey preached at the Nottingham meeting of the Association. His sermon has



Dr Ken Manley

not survived but the text was Isaiah 54:2 *"Enlarge the place of thy tent . . . spare not, lengthen thy cords and strengthen thy stakes."* His two points formed what has recently been termed "Carey's catalytic watchword" - **"Expect great things: attempt great things."** (The familiar form of this summary which adds "from God" and "for God" whilst entirely consistent with Carey's theology and spirit, seems to have been a later addition). The effect of his sermon was memorable and few sermon points can have been so frequently cited, even if wrongly (Carey could never have begun with attempting but always with expecting).

At the following Association meeting on 2 October, the momentous decision was taken to form the **"Particular Baptist Society for the Propagation of the Gospel among the Heathen."** There were 14 present and subscriptions totalling 13 pounds, 2 shillings and 6 pence were received. It seems ludicrous that in this remote part of England such a tiny and insignificant group could have commenced a movement that would literally transform church structures and innumerable lives and cultures. But that is true, and it is so typical of the history of Christianity.

Carey's movement was an expression of the evangelical awakening sweeping through various English churches. The evangelicals were also children of the Enlightenment, believing that reason and Christianity were compatible. Thus there is in Carey a conscious sense of using the mind. For example, he conducted an "Enquiry", gathering facts and drawing conclusions. He was able to make connections - all his contemporaries knew the Scriptures and about Cook's journeys, but as Max Warren puts it, "It was William Carey who saw the interdependence of the Gospels and the voyages of Captain Cook and the obligations of the missionary enterprise."

Again Carey made the connection between expecting and attempting "great things" by providing a biblical basis that all "means" should be used and by setting it in the context of millennial expectations, viz., that "benevolence" and "civilization" were integral facts of the rule of Christ.

Carey was not an armchair theorist, however. He was prepared to go himself. First he thought of the South Seas, but contact with the erratic but visionary Dr John Thomas led Carey to think of India and Bengal in particular. In some ways he was unsuited actually to go - 32 years old, married with young children and a pregnant wife who not unreasonably did not want to leave her family, town and neighbours. Carey had been obliged to give up an outdoor occupation in England on account of the bad effects of the English sun on his skin! Despite all this, Carey wanted to go, and having gone, never returned to England. The personal and family cost was high, so only a deep commitment and unswerving perseverance sustained him.

The inspiration that comes from Carey also derives from his clear statement of a rationale for missions and even more so, from his long years of service in India. According to David Bosch, the BMS produced two results, "It opened the eyes of many Christians, notably in England, to the world-wide dimension of mission, and it provided a new model of missionary organisation." By forming a "society", Carey developed a structure so that committed missionary enthusiasts could work together for that sole purpose.

In his *Enquiry*, Carey had undertaken two tasks. He sought to show that mission was a responsibility that Christians should undertake, and he also laid down some basic principles as to how it might be done. In an unsentimental, concise and immensely logical style, Carey began with a systematic discussion of the Great Commission concluding that it is "still binding on us." Thus he offered a "short review" of earlier attempts at missionary work. A third section gave "a survey of the present state of the world," in which the author calculated the size of countries, their populations and their religions. Although guesses were inevitable and in some case woefully astray, the cumulative effect was startling in its demonstration that the vast majority of people "yet remain in the most deplorable state of heathen darkness."

The overpowering conclusion of Carey is that mission is a duty - there is an "obligation of Christians to use means" and words like "we have to obey" abound. The criminality of the church's neglect of this duty was the theme of his preaching; he himself was prepared if necessary to leave his family and go alone to India.

But how realistic was it for one of the smallest Dissenting groups to undertake this long-neglected duty? Whatever criticisms might be made of Calvinism as a theological system, none can doubt that it was the "steel" of faith which evangelical Calvinism produced which gave the dynamic to this little group to dare this grate adventure of obedience to the will of God.

Carey tried to answer objections, but he insisted many of them were only excuses. Commercial interests do not allow distance, language or risk to deter them. Regular prayer was needed because it really was God's work in which they shared. Subscriptions, even a penny a week, could release resources for the task.

As to practical steps, Carey stressed the need to study the culture of the people being evangelised. He suggested that even if European food could not be obtained, "yet we might procure such as the natives of those countries which we visit subsist on themselves." He also clearly understood that missionaries should be self-supporting, engaging in farming for example, to help feed themselves.

Carey had already shown a remarkable ability with European languages. He commented on the supreme importance of mastering the language of the people, in the same way as commercial interests did. But especially, "the missionaries must have patience, and mingle with the people, till they have learned so much of their language as to be able to communicate their ideas to them in it."

His own modesty and skill are reflected in this further comment: "It is well known to require no very extraordinary talents to learn, in the space of a year, or two at most, the language of any people on earth." However it must be conceded that in practice Carey, whilst greatly skilled as a grammarian and lexicographer, lacked a sensitivity to finer shades and nuances of idiom and meaning so necessary for a translator.

Carey was ahead of most contemporaries in recognizing the need to train indigenous people to minister to their own people, and urged missionaries to "encourage any appearance of gifts amongst the people of their charge" as "their conduct would give weight to their ministrations."

Although Carey recognized the need for a denominational mission, "in the divided state of Christendom" he wanted all true Christians to share in this vision and saw the need for careful cooperation. "There is room enough for us all without interfering with each other."

In describing the qualities needed by missionaries, Carey was unwittingly writing of his own character and destiny. He said they must be people of "great piety, prudence, courage and forbearance, of undoubted orthodoxy in their sentiments and must enter with all their hearts into the spirit of their mission; they must be willing to leave all the comforts of life behind them" and they must be "very careful not to resent injuries which may be offered to them, not to think highly of themselves so as to despise the poor heathens." Above all, they "must be consistent in prayer."

Understandably, Carey reflected his age and its attitudes. There was an element of patronising the "poor heathens" and a strong sense of the superiority of English "civilisation". But even so, Carey's arguments and insights retain a contemporary relevance.

Carey's early years in India were, of course, incredibly hard. Dr Thomas proved enthusiastic but financially unreliable and at times was insane. Carey's son Peter died in 1794 and his wife lapsed into insanity, dying some 13 years later. Carey managed an indigo plantation and began his study of Bengali language and culture. But with the arrival of William Ward and Joshua Marshman and the relocation of the work to the Danish settlement of Serampore, the greatest period in the missionary work of Carey began.

After six years of gruelling apprenticeship, Carey came to Serampore with clearer ideas about what needed to be done. The missionaries resolved to live together in community and the success of the remarkable "Serampore Trio" was due in no small part to the guidelines they adopted. Clearly Carey, in particular, was influenced by his reading of the Moravian communities.

William Ward summarised the rules in his journal entry for 18 January, 1800:

This week we have adopted a set of rules for the government of the family. All preach and pray in turn; one superintends the affairs of the family for a month, and then another; brother Carey is treasurer, and has the regulation of the medicine chest; brother Fountain is librarian. Saturday evening is devoted to adjusting differences, and pledging ourselves to loving one another. One of our resolutions is that no one of us do engage in private trade; but that all be done for the benefit of the mission.

Carey's days were filled with labour from before dawn until well after dark. They included devotions in the Hebrew and Greek Bible, family prayer, study of local languages, translation, teaching languages at the College of Fort William, publishing, writing, sermon preparation and preaching.

On 7 October 1805 a "Form of Agreement" was accepted in which the Serampore team stated the "great principles" of their duty "in the work of instructing the heathen." This covenant was read publicly three times a year at each of the mission statements. It contained the following 11 statements of purpose:

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 prejudices against the gospel.
4. To watch for every chance of doing the people good.
5. To preach "Christ crucified" as the grand 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 labour 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 wear our own."

Basing his analysis partly upon this historic agreement, Stephen Neill has identified six aspects of the Serampore mission's principles.

1. Non-Christian peoples must be approached in their own language. This is why Carey prepared a Bengali grammar and became a professor at the Fort William College and so influenced many leaders of the nation.
2. The missionary must be careful to become acquainted with the minds and customs of the people among whom he or she lives. Carey, for example, translated Indian works into English for this purpose.
3. The primary task of the missionary must be the widespread diffusion of the Gospel among the peoples of India. In an illiterate community, this meant oral proclamation wherever the people gather, and so travelling from village to village

and market to market. Experience showed them the necessity of concentrating on a positive presentation of the love of Christ. Carey had a vision of a string of mission stations across the land and by the time of his death in 1834, Baptists had established 19 in Bengal, Assam, the North-West provinces and as far away as Delhi.

4. The Serampore leaders were convinced that the Word of God is in itself the great instrument for the conversion of non-Christians. This explains the urgency with which they devoted themselves to Bible translation. Some estimates give the number of languages as 44 - an astounding achievement by any reckoning.

5. The eventual conversions raised several issues that had to be faced. The first convert was Krishna Pal. It was decided that baptism should not be delayed too long and he was baptised on 29 December 1800. As Carey typically recorded the event,

“Yesterday was a day of great joy. I had the happiness to desecrate the Ganges by baptizing the first Hindoo, viz Krishna, and my son Felix.”

Ward wrote, “The chain of caste is broken, who shall mend it?” Certainly breaking caste caused great problems for many converts since it meant they came to be rejected by Hindu society and were treated as outcasts. This could, and sometimes did, create an unhealthy dependence upon the missionary for employment and support.

In 1805 this led Carey and the others to state clearly that the church in India must become a truly Indian church. “We think it our duty, as soon as possible, to advise the native brethren who may be formed in separate church, to choose their own pastors and deacons from amongst their own countrymen.”

6. The Serampore trio were convinced of the value of education. “Native free schools” were an early expression of their commitment to teaching. The Marshmans were gifted teachers; Carey and Marshman planned for education at higher levels and the famous Serampore College was established in 1818.

This analysis does not adequately indicate the significant impact which Carey and his colleagues had on the surrounding culture. They worked tirelessly to eliminate abuses and to improve life for their neighbours in Bengal. In particular, Carey campaigned about the practice of burning of widows on the funeral pyres of their husbands. He collected evidence from ancient Hindu writings to support his cause and when it was banned in 1818, he broke with his life-long sabbatarianism to work on a Sunday translating the edict lest one more life be unnecessarily lost by the custom.

The later years produced a series of grievous trials, notably the disastrous Serampore fire in March 1812 and the schism between the older Serampore men and the younger BMS men, as well as the sad break with the home BMS committee.

Nonetheless, when Carey died on 9 June 1834, the Christian world and many a non-Christian Indian mourned the loss of a great figure. To his last days, he kept a sober estimate of his abilities. One of his remembered sayings is:

I can plod. That is my only genius. I can persevere in any definite pursuit. To this
I owe everything.

He had been awarded a doctoral degree from Brown University in 1807, but when a young Scottish missionary, Alexander Duff, visited Carey towards the end of his life, the old missionary whispered,

“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.”

Carey's Influence on Australian Baptists

There are distinct difficulties in trying to uncover this part of the story, despite the fact that innumerable sermons have quoted sayings of Carey or told some part of his story. It is impossible to calculate the impact of this on the lives of ordinary people. Also, it is a temptation for the historian to convert parallels into influences. For example, were Australian Baptist missionaries consciously emulating Carey or simply following their own wisdom and experience? In the case of Carey his pioneering foundation work means that almost everything that subsequently happened could legitimately be attributed to his influence.

These observations introduce both an explanation and an invitation. This is a highly personal and subjective answer to our question. An attempt will be made to trace direct links between Carey and Australian Baptists. The invitation for others to supplement and correct this account is genuinely and warmly extended.

There is at least a family tradition that links Carey's close friend and supporter, **Samuel Pearce** (1766-1799) a pastor of Birmingham, with Australia. When only 19 and a lay preacher, he was greatly moved at the plight of the convicts of the first fleet and according to his biographer (great grandson Rev. S. Pearce Carey) he longed to join the fleet as "*Christ's conscript, as the friend of the convicts in Jesus.*" He also longed to go on further to evangelize the New Zealand Maoris. Pearce's plans were thwarted by the government as there were no Baptists among the convicts, but a moment's wistful reflection ponders what a difference such an appointment might have made to the development of the Baptist cause in the colony.

Similarly, it is well known that Carey's initial thought was to establish the Mission in the South Seas. The London Missionary Society did seek to undertake this task and many of its missionaries ultimately settled in Australia.

If not Carey, then certainly the BMS which he helped to found, played an important role in the establishment of Baptist work in Australia and subsequently greatly influenced the Australians' own missionary endeavours. Australian Baptists complained about the failure of British Baptists to help the infant work in the colonies but the BMS, the only body with resources and a national network that could help, was committed to evangelism "through the heathen world" and so declined to help the colonies in any systematic way. But it did offer some help.

After the disastrous ministry of the pioneer Baptist pastor, Rev. John McKaeg, a group of Sydney Baptists wrote to the BMS asking help in finding a replacement. A former Jamaican missionary was invited but he declined. Then **John Saunders** who had been in touch with the BMS about service in India was approached. He broke with the BMS over their policy of deciding the field rather than acceding to the applicant's wishes, but he did agree to travel to Sydney at his own expense, leaving open the possibility of going on to India. He was farewelled at the annual BMS meeting in June 1834 and none could doubt that his great leadership of Baptists in Sydney 1834-1847 was undertaken with a missionary's vocation.

Saunders gave some support to BMS activities while in Sydney, but in practice, was far more involved with the LMS, being its first "ministerial agent" and allowing its auxiliary to meet in his chapel. In fact, he advised the BMS that it could not expect regular support because of the more pressing claims of LMS work and a German mission to the Aborigines.

Yet it was certainly the BMS which gave missionary vision to Australian Baptists. In this development we come, if not to Carey's direct influence, then to his indirect impact on Australian Baptists. This influence may be traced in several ways.

In broad terms, it was simply inevitable that the first Australian Baptists, all of them immigrants from Britain strongly enthused about missions, should in turn take a keen interest in overseas mission work. At first, of course, their interest was expressed in their continuing support for the BMS although the first auxiliary does not seem to have been formed until 1852 (probably) in Melbourne.

But did the Baptists of Britain have any reciprocal interest in Australia? The Baptists of Birmingham did. **Rev. John Ham**, the first pastor of Collins street church in Melbourne had come from Newhall Street Church. Two years after his death in 1852, the BMS received a letter from its Birmingham auxiliary concerning "*the religious destitution of our Colonies, especially of Australia.*" Nothing happened then but two years later they received a more encouraging reply and the Birmingham auxiliary became a kind of colonial agency. **Rev. James Taylor** was appointed "messenger" of the BMS and with financial help, travelled to Australia in 1857, journeyed through the colony for the BMS, and finally became a most effective pastor of Collins Street in 1858. Rev. Isaac New also came from Birmingham and the BMS assisted several others.

However, the real impetus for the beginnings of Australian Baptist missionary work came from BMS missionaries who spent time in Australia. **Rev. James Smith** spent six weeks in Australia before returning to Delhi but ill health forced him to return to Australia in 1861 and take up a pastorate at Castlemaine. He had worked in Carey's country and had a similar commitment. His time in Australia (1861-3) greatly stimulated interest in missionary work and raised questions about forming an Australian society. Thus in 1862 the question was asked whether the denomination should not have its own mission to the South Seas. But Carey and the BMS had so seized the consciousness of Baptists here that India became the focal point. This was reinforced by the visit of another BMS missionary, **Rev. John Chamberlain Page** in 1865, again through ill health.

It should also be noted that India had become for British evangelicals a cause more enduring than the abolition of slavery. Wilberforce had declared that the Christianization of India was "the greatest of all causes, for I really place it before Abolition." Australian Baptists embraced this dream as well.

The links with Carey are now more distant but the lines are clear. India was to be the field and the story of Carey was well known to all. The method was Carey's - form a society.

The trouble was that in the separate colonies that meant separate societies. Not until 1913 and only with great difficulty did the state societies become the one Foreign Mission Board, later the ABMS.

Pride of place goes to South Australia where the vision and drive of **Silas Mead** led to the establishment of the SA BMS in 1864. He had a profound influence on **Allan Webb** who had lived in Bengal as a teenager for four years and later become a successful pastor and missionary advocate. Victoria formed its society in 1865. The SA Society supported workers in Faridpur and the Victorians in Mymensingh. As F.A. Marsh commented,

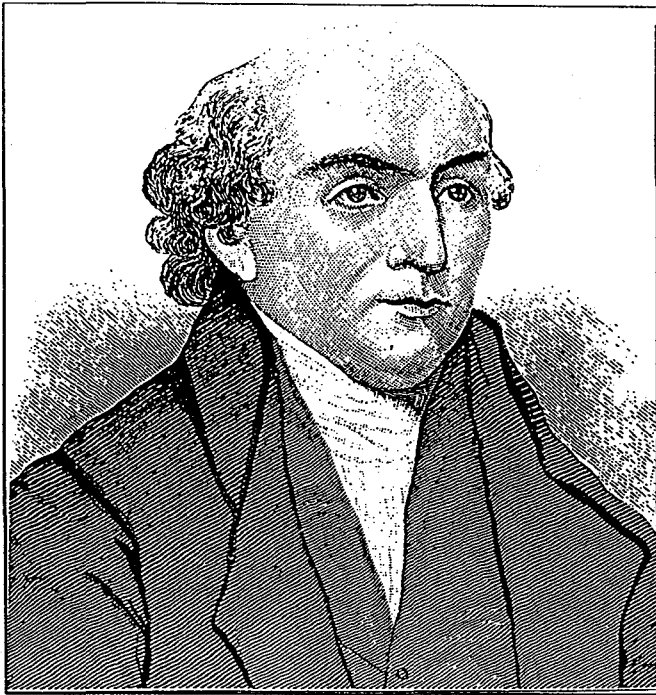
Thus the Australian Baptist missionary movement struck root in the soil of Bengal, side by side with and as a result of the work begun by Carey.

The example and inspiration of Carey were reflected in the annual meeting of the SA BMS in 1868 when speakers such as Mead and Rev. G. Stonehouse spoke explicitly of the struggles and ministry of Carey.

Eventually the great day came in 1882 when the first missionaries left to serve as Australian Baptist missionaries: **Marie Gilbert** and **Ellen Arnold**. Flinders Street enjoys the honour of sending them.

There is no doubt that these missionaries, especially those serving in Bengal, were conscious of their heritage for at every suitable occasion, links with "our heroic Carey" were made. The inspiration of his vision and service was well known although documentary evidence is not so easily found. But the distinguished medical missionary **Dr Cecil Mead**, son of Silas, read at least once every year the famous Manifesto of the Serampore missionaries. He kept a copy on his desk and often referred to it. On one occasion at the annual convention of Australian missionaries, the Manifesto was read at the consecration meeting and was the basis for prayer and dedication by all the missionaries.

In their methods and goals, Australian Baptists followed Carey's example. When addressing the 1892 centennial celebrations at Kettering in England, Rev. Samuel Chapman of Collins Street



William Carey

Church declared, "We have no history in Australia but by God's blessing we hope to make one, and if you will send for my grandsons at the next jubilee of the BMS, I can only hope they will have a good story to tell." Well they do. Their record in evangelism, language and cultural study, education, medical work, and works of compassion are now an important chapter of the Baptist missionary story which began with Carey. Today's India and Bangladesh are vastly different from Carey's day but there are continuities of dedicated missionary service which should be honoured.

Australian Baptists, then, think of Carey as "*our Carey*". As Chapman described the beginnings of the Australian societies,

The hearts of all were turned to India. We felt that we were of the lineage of the men who had been working in

India nearly a hundred years, and we wanted to go to India.

Back in Australia centenary celebrations for the BMS were also held. In listing motives for a financial appeal for the mission in Tangail, Allan Webb referred to the gratitude to God Baptist felt

for the high honour which He has put upon our denomination in having selected it as the pioneer in British missions to the heathen proper.

He continued,

Nor can we forget the heroic men and women whom God has given our Society as its agents - the immortal triumvirate of Serampore, Carey, Marshman and Ward.

Webb also looked to the future:

But the goal of today is the starting point of tomorrow. Let us start for still greater things. India itself has only begun to feel the first gleam of the dawn of which Carey was the herald. If Australia does not take a foremost position in the evangelisation of the world, she had failed to see why she has come to the possession of her kingdom.

Sadly the appeal floundered. Australia after all was in the midst of a terrible economic depression and not all shared Webb's optimism about the spiritual destiny of the country. Webb was probably too harsh in his satirical rebuke. "Perhaps we have made a slight mistake in reading Carey's sermon and fancied him to recommend, Attempt little things for God. If we do we shall probably accomplish little things."

This echo of Carey brings us back to his personal links with Australian Baptists. Actually several descendants of Carey have played a role in our Baptist life in Australia. **William Hopkins Carey**, a grandson of Carey, was born in India but sent to school in England while very young. He was one of those brought to Australia by James Dunmore Lang in 1850. He was the first Baptist pastor ordained in Australia and was the first minister of Parramatta Church. Sadly he died in 1852, only

22 years old.

The sister of Rev. W.H. Carey, **Anna**, was married to a former missionary in British Honduras, Rev. J.P. Buttfield, who was a pastor in South Australia from 1848.

One of W.H. Carey's brothers, Jonathan was father of **Rev. S. Pearce Carey** who become pastor of Collins Street in 1900. He later wrote comprehensive if imaginative lives of both his great grandfathers, William Carey and Samuel Pearce.

At least two honoured ABMS missionaries are descendants of Carey - **Rev. Cyril D. Baldwin** now of Queensland is descended from William's son Jabez and **Miss Florence Carey Horwood**, great granddaughter of Anna Buttfield, nee Carey. (Note that the Carey family historian claims that there are more than 400 descendants of Carey living in Australia.)

But Carey is "owned" not merely by those who may claim to trace his blood in their veins but all Australian Baptists. It was surely appropriate when Victorian Baptists in 1922 seeking a name for their new school called it, not Woodstock as some wanted, but **Carey Baptist Grammar School**. The motto, *Animo et Fide* (by courage and faith) was intended as an allusion to Carey's famous sermon. His story is regularly remembered at the school. The chapel foyer features an enlarged engraving of Carey. A Carey fellowship seeks to explore ways in which his life and work remains a challenge to young people of today.

So is it appropriate to speak of Carey as a "hero"? Preaching at one of the Centennial services in London, Alexander Maclaren asked whether Carey was a genius. His reply was,

Whether he were a genius or not, he was a hero, and he was a hero because he was a saint, and he was a saint because he had been sanctified by the touch of Christ's hand, and the Name had driven self out of him.

Perhaps Carey would have allowed the term "hero" if it was interpreted in this way. But we ought to give Carey the last word. In speaking to a young missionary, the veteran gave this advice, and it captures, I think, the spirit of the man and his challenge for us still:

Remember three things. First, that it is your duty to preach the Gospel to every creature; second, remember that God has declared that His word shall accomplish that for which it is sent; third, that He can as easily remove the present seemingly formidable obstacles as we can move the smallest particles of dust.

(Adapted by David Parker with permission from the author's full typescript, which contains references.)



The first ABMS Board, Adelaide, February 5, 1913.