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Saints, apostles, prophets, martyrs,
Answer, yes!

But it is another hymn that reminds us most of Carey. The first three lines of the third verse of George Matheson's hymn, 'O love that wilt not let me go', read: [p. 368](#)

O Joy that seekest me through pain,
I cannot close my heart to Thee:
I trace the rainbow through the rain ...

That last line, however, was not the author's, it was the work of a hymnal committee—surely the worst of all committees! These gentlemen objected to Matheson's original which read, 'I climb the rainbow in the rain'. Rainbows, they protested, are not realities that can be climbed. They felt that Matheson's words verged on the ridiculous! Their view and their alternative prevailed but it presented a different picture from the one intended by the author. Rainbows can be 'traced' merely by looking through a window while seated comfortably at a warm fireside. But to climb them one needs to be out in the rain and the storm! And the rainbow, that is to say, God's promise (his 'bow in the cloud'), is a reality. Had Carey been on that committee he would surely have opted for the words:

I climb the rainbow in the rain
And feel the promise is not vain,
That morn shall tearless be.

An Address given at the 1992 Leicester Ministers' Conference by Rev. Iain Murray, Managing Editor of The Banner of Truth. [p. 369](#)

The Theology of William Carey

Bruce J. Nicholls

Little has been written on Carey's theology. It was more implicit in his correspondence and work than explicit. Except for the Enquiry which Carey published before he left England, we have little to guide us. In this article I seek to probe five areas of Carey's theological concerns. More research is needed if we are to understand better Carey's motivation, his priorities and his message.

Editor

William Carey's involvement in evangelism, church planting, language learning, translation work and institutional building left him no time for theological reflection. His gifts lay in linguistics and administration and not in theological formulations. No record of his sermons remains. The *Enquiry*, his letters, articles in the *Friends of India* and *Samarchar Darpan* and the numerous biographies are the only source materials for understanding and evaluating his theology. It is clear that his general theological outlook took shape during his youthful years in England prior to sailing to India in June 1793. He was caught up in the impact of the first Evangelical Awakening of the 18th Century which impacted the lives of the working class people in rural England as well as in the towns and

cities. John Wesley was at the heart of this movement. Its theological origins were in the Protestant Reformation but spiritually it was in the succession of the mystical and ascetic traditions of the medieval and early Church, the Puritan revival of the 17th Century and the pietism of the Moravian movement in Germany. John Wesley's theology led him in the direction of Arminianism while Whitefield and Jonathan Edwards in the American colonies were more influenced by the Puritan Calvinism. His own particular group of dissenters, the Particular Baptists were Calvinistic while the General Baptists were more moderate. Carey was caught in this tension, as is clearly evident in the *Enquiry*.

BIBLICAL FOUNDATIONS

The Bible was the common manifesto of the Evangelical Movement and it became the controlling factor in Carey's life. His conversion experience which began under the influence of his fellow apprentice **p. 370** journeyman shoemaker John Warr in his 17th year, was the turning point of his life. He left the Church of England and was baptized as a believer four years later (7th October 1783). During this period Carey's theology was shaped by his close association with the leaders of the Northamptonshire Baptist churches and in particular by John Ryland, Andrew Fuller, Robert Hall Snr. and John Sutcliff. Carey became 'an ardent student of the scriptures'. From a New Testament commentary on the shelf of his employer Clarke Nichols, Carey was introduced to the Greek text. Thereafter Latin, Greek and later Hebrew, became the centre of his studies and the foundation for his later translation work. He studied the Bible with implicit trust in its truthfulness, reliability and authority all of which characterized the Evangelical Movement. For Carey the Bible was the word of God to be loved and obeyed. His passion was to be a preacher of the Word.

Carey's hermeneutical principles were literalistic and uncomplicated. He took literally the commands of Jesus and expected God to fulfil his promises. The Bible was his sole means of knowing the truth of God and the way of salvation. An example of his proof text method was his use of the Great Commission of [Matthew 28:18-20](#) in his pioneering booklet *An Enquiry into the Obligations of Christians to use means for the Conversion of the Heathens*. David Bosch notes that Carey 'based his entire case on the argument that the Great Commission ([Matthew 28:18-20](#)) was as valid in his day (1792) as it had been in the days of the Apostle'.¹ On this basis Carey stressed the obligation of Christians to proclaim the gospel worldwide and to use every means possible for the conversion of those who heard it.

Carey followed the expository model of the Baptist preachers of Northamptonshire. This can be seen in his so-called 'Deathless Sermon' preached to seventeen pastors of the Northamptonshire Association of Baptist churches on the 31st May 1792. With graphic illustrations on enlarging the tent Carey expounded [Isaiah 54:v2](#), dividing the text into his two memorable principles, 'Expect great things from God. Attempt great things for God.'² This sermon proved to be a milestone in Carey's appeal to Andrew Fuller and others to form the Baptist Missionary Society, an event which took place four **p. 371** months later. The sermon reflects Carey's confidence in the sovereignty of God and his love for the

¹ David J. Bosch 'The How and Why of a True Biblical Foundation for Missions', *Zending op weg Naor de Toekopmst* (Kampen U.J.H. Kok. 1978), p. 34.

² A. Christopher Smith has argued that the words 'from God' and 'for God' were not part of the original sermon. See A. Christopher Smith, 'The Spirit and Letter of Carey's Catalytic Watchword' (*Baptist Quarterly* 33, January 1990, 266-37).

world and his own certainty of the need to use every possible means to proclaim the gospel worldwide.

Throughout Carey's forty years of missionary service in India he was motivated by this consuming passion to translate the Bible into as many languages of the common people as possible so that all might hear and believe the gospel. Like other evangelicals of his day Carey believed that unless the heathen hear the gospel they are eternally lost; a conviction that continues to motivate evangelical missionaries today.

CHRISTOLOGY FOR MISSION

William Carey's theology was clearly Christocentric. Jesus Christ was the centre of his spiritual pilgrimage and the only hope for the salvation of the world. Having imbibed the piety of Moravian missionaries and having been inspired by the prayer life of David Brainerd (missionary to the American Indians), Carey was disciplined in maintaining his daily early morning devotional life of Bible reading and prayer. He often talked aloud with his Lord as he walked in his garden. Carey sought to bring every thought captive to Christ and he refused to speculate beyond the revelations of scripture. It cannot be over-emphasized that the cross was the centre of his preaching whether in the church or in the bazaar. He believed Christ's death was a substitutionary atonement for sin. In preaching the cross, Carey called upon his hearers to repent of their sins and put their trust in Christ for salvation alone. He had little confidence in himself and through the stress and sorrows of his missionary career Carey turned again and again to his Lord for solace and strength. This is beautifully illustrated in the epitaph he prepared for himself, taken from the first couplet of Isaac Watt's hymn:

A guilty weak and helpless worm,
On thy kind arms I fall.
Be thou my strength and righteousness
My Jesus—and my all.

This moving testimony reveals Carey's humble piety, his Christ-centred hope and his trust in the sovereign grace of God. His sense of personal unworthiness before the righteousness of God sheds light on his Calvinistic faith. There is no doubt that his moderate Calvinism had sustained him through the crises in his life. It is also reflected in his love of nature as the handiwork of the Creator. He does not appear to have given very much emphasis to the work of the Holy Spirit as in the later [p. 372](#) Missionary Movement. Carey was a man of the Book and of his Lord, Jesus Christ.

In these early years, Carey the pastor felt deeply the conflict among his contemporaries concerning the sovereignty of God and human obligation to proclaim the gospel. The alleged comment of John Ryland Sr. at a ministerial fraternal of the Baptist Association about 1786 hurt him deeply. In response to his questioning as to whether the Lord's command was still binding, Ryland is supposed to have replied 'Young man, sit down. When God pleases to convert the heathen, he'll do it without consulting you or me. Besides, there must be another Pentecostal gift of tongues!'³

THE GATHERED CHURCH

³ There is no proof that these were Ryland's exact words. His son, John Ryland Jnr. denied the authenticity of the anecdote. See Iain H. Murray, 'William Carey: Climbing the Rainbow', *The Banner of Truth*, October 1992, p. 21, n. 1.

William Carey's theology was not only Christ-centred; it was Church-centred. Having left the Anglican Church of his fathers, Carey became an enthusiastic Dissenter and a committed member of the Particular Baptist church in which he had been baptized. Following Carey's baptism at the age of 22, John Sutcliff, the pastor at Olney, recognized his gifts and encouraged him to seek recognition as a lay preacher. This led to his being called as pastor to the village church of Moulton in 1787 and two years later to the Harvey Lane Baptist Church at Leicester. His six years in pastoral ministry, much of which was spent in controversy owing to the low level of spirituality in his churches, laid the foundation of his Church-centred understanding of mission. Here too he was influenced by his friends John Ryland, Andrew Fuller and John Sutcliff. It was to be expected that the missionary structure Carey pioneered was a denominational one.

Carey's Doctrine of the Church followed the 'primitive' New Testament model which stressed preaching, spontaneous spirituality in worship, emphasis on fellowship, the ordinances of believers' baptism and on the Lord's Supper and on independency in church organization.⁴ Carey carried this model to India. It is significant that with the [p. 373](#) arrival of the new missionaries in Serampore early in the year 1800, Carey and his colleagues immediately constituted themselves as the local Baptist Church and elected Carey as pastor. The first convert, Krishna Pal, upon his baptism in December 1800, was admitted without delay to the membership of this church and invited to participate in the service of the Lord's Supper. Thus the concept of the gathered church with its emphasis on the fellowship of believers became the guiding principle of Carey's evangelistic and church planting ministries.

Carey and his colleagues carried this principle into the structuring of the Serampore Mission. As a community they covenanted together to live as an extended family, sharing in a common table, common purse and in rotating leadership. Carey had been inspired to follow this joint family lifestyle by the example of the Moravian missionaries, except in the concept of a permanent house father. In October 1805 they drew up a 'Form of Agreement' in which in eleven points they outlined their Mission strategy. This included the resolution that the church must be indigenous from the beginning. The 8th principle stated: 'it is only by means of native preachers that we can hope for the universal spread of the Gospel throughout this immense continent. We think it is our duty as soon as possible, to advise the native brethren who may be formed into separate churches, to choose their pastors and deacons from their own countrymen.'⁵

It was often stated that Carey failed as an evangelist and in establishing new churches. John Mack of Serampore College, in a funeral sermon on Carey (reprinted in the *Bengal Hurkaru*, Calcutta 14th August 1834) remarked that he had never heard of a single Indian converted directly by Carey's preaching and that in the last twelve years of his life Carey only once, to his knowledge, addressed the gospel to 'the heathen'.⁶ This harsh judgement hardly does justice to the priority Carey gave to preaching and to establishing new churches in the earlier years of his ministry. It is understandable that in his later years Carey was preoccupied with his translation work, his teaching at Fort William College and the founding and developing of Serampore College and he was overwhelmed by personal

⁴ Christopher Smith contrasts the 'primitive' model with the 'professional' institutional model of the later church. He argues that the Serampore trio operated simultaneously in the spiritual world of personal piety and the commercial world of technologically-impressive capitalism. See his article 'A Tale of Many Models', *International Bulletin of Missionary Research* 1992.

⁵ cited *Christian History* (Vol. XI. No. 4) p. 34.

⁶ E. Daniel Potts, *British Baptist Missionaries in India 1793–1837* Cambridge CUP 1967) p. 35, n. 1.

controversy. It is clear from his letters and biographers that in his early years in Serampore Carey preached regularly in the bazaar and entered into serious p. 374 dialogue with Hindus and others. The statistics of the Serampore Mission suggest that by 1812 there were eleven Bengali churches and twenty native evangelists and by 1813 five hundred had been baptized. This would have included Anglo-Indians and Europeans as well as Hindus. These figures represent the work of the Mission as a whole, not just of Carey. Considering the suspicion and resentment of the European community, the fanaticism of the Brahmins, and the low moral standards of the people, the slow growth of the church is understandable. The Hindu reform movement beginning with Rammohan Roy after 1815 proved an effective half-way house for would-be converts from the upper classes. They accepted Christian ethical teaching but chose to remain within the Hindu caste community. In a letter to his son Jabez dated 26th January 1824, Carey shared his distress that the people seem 'as insensible as ever' to Christianity.⁷ Even if Carey saw little direct fruit for his preaching he was instrumental in the conversion of many through his multi-faceted ministries.

The Serampore trio, Carey, Marshman and Ward, were much more committed to the principle of establishing indigenous churches than were the Calcutta and General Baptist missionaries. This created some friction between them. The Serampore trio recognized that native pastors needed to be properly trained and to become self supporting, and that the churches must be self governing. Their first step in this policy was to establish as many schools as possible giving a general education in the Bengali language and seeking to make the schools self-supporting. Joshua Marshman drew up guidelines in *Hints relative to Native Schools, together with an outline of an Institution for their Extension and Management*.⁸ The success of their educational system led the Serampore missionaries to recognize the need for a higher institution to train teachers for the schools and to prepare native preachers as evangelists and pastors for the work of the churches. In the prospectus for the proposed College at Serampore they emphasized both Sanskrit, Eastern literature and European science and knowledge as being essential to the training of national church leaders. It is also significant that in addition to training Christians as teachers and evangelists they opened the College to youth from all parts of India 'without distinction in caste or creed'. Eleven Brahmin students enrolled in the first session. p. 375

The Serampore missionaries saw that though the church was called out of the world to be a new fellowship, it must be engaged in witness in the world; thus Serampore symbolized all that Carey and his colleagues stood for—respect for Indian language, literature and culture, the values of Western science and knowledge and a commitment to the message of the Bible and to Christian ethical lifestyle. The original vision for Serampore College continues to be maintained to the present day, both as a University College with faculties in Arts, Science and Commerce and as a Theological faculty for training men and women for the service of the Church.

William Carey's Doctrine of the Church was not only that of the local church but of the ecumenical family of Churches. In Calcutta Carey had a good working relationship with the evangelical Church of England chaplains. He met regularly with Henry Martyn for fellowship in the re-structured pagoda at Serampore. Carey was a catalyst for world evangelization. In 1806 he proposed to Andrew Fuller, the Secretary of the Baptist Missionary Society, that they should summon 'a meeting of all denominations of Christians at the Cape of Good Hope somewhere about 1910 to be followed by another

⁷ Potts, *ibid.*, p. 36.

⁸ John D. W. Watts, 'Baptists and the Transformation of Culture: A Case Study from the Career of William Carey' *Review and Expositor* 89, (1992) No. 1, p. 16.

such conference every ten years'. Andrew Fuller turned the project down, replying, 'I consider this as one of Br'r Carey's pleasing dreams'.⁹ It was not until the World Missionary Conference of Edinburgh in 1910 that Carey's vision was realized. In a real sense it may be said that Carey's vision for world evangelization also anticipated the slogan of the contemporary Lausanne Movement for World Evangelism, 'calling the Whole Church to take the Whole Gospel to the Whole World'.

FAITH AND CULTURE

For William Carey the Christian faith and Indian culture were not irreconcilable. He strove to affirm Bengali culture where it did not conflict with the gospel so that converts could retain their cultural self-identity and give leadership in evangelism and to the emerging church. He resisted attempts to replace Indian culture by the so-called Christian culture of the west. Carey was motivated by his respect for the highest values in Indian culture as well as by his conviction that evangelism was primarily the task of the national Christians.

This culture-affirming attitude was expressed in a number of ways. [p.376](#) For example, Carey did not ask his first convert Krishna Pal to change his name even though he carried the name of a Hindu god. The prevailing spirit then and until recently was that converts at their baptism should take an anglicized biblical name or the western name of their missionary benefactor. Similarly in regard to dress, Carey and his colleagues encouraged new believers to retain their traditional dress and even the sacred thread of the higher castes.¹⁰

When the Brahmin convert Krishna Prasad disregarded and trampled on his sacred thread before his baptism, Ward kept it and later sent it to England for safe keeping. Then Ward gave Krishna Prasad money to buy another *paita* and for some years Krishna Prasad wore his thread on his preaching tours.

However, the most significant factor in Carey's approach to Indian culture was his insistence that education be in the vernacular language.¹¹ While other missionaries and social workers were emphasizing the use of the English language and western education, on the assumption that the Enlightenment culture of the west was superior to native language and culture, Carey insisted on Bengali as the medium of education from primary school through to university education in Serampore College. As we have seen, Carey recognized the importance of both Eastern and Western knowledge and these were taught side by side at Serampore College.

While endorsing Bengali cultural values Carey and his colleagues rejected those cultural practices that conflicted with biblical ethics and social justice. Carey opposed idolatrous practices such as the Jagannath festival in which worshippers lost their lives, but he did not attack idolatry as such in public.

⁹ Ruth Rouse 'William Carey's "Pleasing Dream"' *International Review of Missions* (1949) p. 181.

¹⁰ It is perhaps significant that despite his commitment to affirming national culture, Carey himself continued to wear the dress of his own English culture and of his status as a college professor. For Carey there was no single Christian culture; each was valid in its own context.

¹¹ In his translation work Carey not only translated the Bible into many Indian languages but, with Marshman, one third of the Hindu epic *Ramayana*, into Bengali (5 volumes) and with Ward into English (3 volumes). He also published *Itihasamala* in Bengali, an anthology of prose stories of Bengali life. It can be argued that he wanted to show the superiority of the teaching of the Bible to other scriptures, and at the same time win respect in official circles. This was no doubt true, but it does not fully explain the enormous effort put into this work in spite of the criticism of other missionaries and the Society in England.

Carey was a vigorous opponent of the evils of the caste system. Upon profession of faith, Krishna Pal was invited by Thomas and Carey to share a meal with the missionaries and so break caste. Only then p. 377 was he baptized and admitted to the Church. At his first communion Krishna Prasad the Brahmin convert received the common communion cup from the hands and lips of Krishna Pal, the Sudra. This was no doubt an intentional breaking of caste. Carey's life-long campaign against the evils of infanticide, the burning of widows (*sati*) reflected his commitment to biblical ethics and to compassionate justice. Carey was committed to the social transformation of culture.

This raises an important question as to how far Carey's action for social change was the consequence of his theological convictions or of his instinctive response to injustices that he experienced in his early years. Carey was no systematic theologian and the answer is probably both/and rather than either/or. Carey's acceptance of and love for the Bible and his sense of obligation to obey its teaching shaped his faith and action. Frederick Downs argues that in the New Testament conflict between James and Paul on the issue of Gentile converts accepting Palestinian Jewish culture, Carey was clearly on the side of Paul, who recognized that there was no single Christian culture but that the Christian faith must be incarnate in every culture.¹² Yet there can be no doubt that Carey's own cultural background prepared him in a unique way to feel deeply about the injustices of Indian society. Throughout his life in England he lived in constant poverty, and as a dissenter was disadvantaged in education, employment and social acceptance. The spirit of the second half of the 18th Century in England was one of radicalism and revolt, reformers clamouring for freedom of the press and dissenters expressing their resentment of the Test and Cooperation Acts. The idealism of the French and American revolutions encouraged republican inclinations to overthrow the monarchy. Carey the young radical was caught up in this ferment. On one occasion Andrew Fuller his mentor chided him for not drinking to the King's health.¹³

Carey had also imbibed the social conscience of the pre-Victorian Evangelical Movement. Throughout his life he identified with the evangelical revolt against the slave trade. For example, he stopped eating sugar from the West Indies. In India, Carey constantly prayed for the emancipation of the West Indian slaves. With tears of joy he thanked God when the news came in September 1833 of their intended release.¹⁴ Carey's cultural background made it inevitable that p. 378 he would be opposed to the many social injustices he faced during his missionary career.

INTEGRAL MISSION

Another significant and abiding factor in Carey's theology was his commitment to what we may call integral mission—social justice and the renewal of society integrated with compassionate service, universal education, fearless evangelism and church planting. Carey and his colleagues, Joshua and Hannah Marshman and William Ward, without whom he would never have succeeded, were pioneers and catalysts for change 150 years ahead of their time. Carey's respect for the best of Indian language and literature, his compassion for the suffering and the oppressed, his ceaseless campaign for social justice won him the respect of both the British imperialistic bureaucrats and the social activists

¹² Frederick S. Downs 'Reflections on the Culture/Society Issue in Contemporary Mission', *American Baptist Quarterly* (December 1989) pp. 239–246.

¹³ S. Pearce Carey, *William Carey* (London, Carey Press, 1934), p. 6.

¹⁴ Carey, *ibid.*, p. 436.

among Hindu Reformers such as Raja Rammohan Roy. He is called Mahatma Carey—the Great Spirit—by Hindu leaders in Bengal today. However, his policies were not accepted by all. His own Baptist missionary colleagues in Calcutta who separated themselves from him, were critical of his indigenous policies, his autocratic methods and his independent spirit. As a catalyst for change, he inevitably attracted criticism. It is Carey's translation work and his holistic approach to mission that have inspired the leaders of churches and of many Christian agencies in India today to call for the bicentenary celebrations of Carey's arrival in India on 11th November 1793. Irrespective of denominational allegiance, the churches want to recognize his unique contribution to the founding and development of Christian witness in North India. Christopher Smith notes that Carey was a self-educated tradesman who rose to become a linguist and orientalist, a penniless cottager who founded a grand scholarly institution, and a shoemaker who married an aristocratic lady. He was accessible to both the humble poor, to the Anglo Saxon middle class and to the ruling aristocracy. Smith adds: 'He was a catalyst extraordinary who operated during an unrepeatable and critical *kairos* in world history.'¹⁵ He belongs to the whole Church and to India.

As we have already suggested, Carey's theology was shaped by his biblical faith, his social background and early struggles, the radical spirit of his age and by the impact of the Evangelical pre-Victorian p. 379 Movement for social reform. *The Enquiry* represents the summation of his thinking prior to going to India. During his forty year missionary career he built on this foundation and made no radical departure from it. His thought naturally matured and his commitment to holistic and integral mission strengthened, despite the fact that he himself became less involved in direct evangelistic work. It has been left to others to build on these foundations.

Carey's working relationship with William Ward from 1800 until Ward's sudden death in 1823 and with Joshua and Hannah Marshman until his own death in 1834 is unique in the history of missions. Although different in temperament they were of one heart and mind in their mission. Without Ward and the Marshmans, Carey would never have achieved his holistic and integral Mission.

Part of the Serampore Mission's unique contribution to missions was their ability to develop structures and institutions to carry through the functional programmes they initiated. For example, William Ward pioneered the printing press as a vehicle to publish Carey's biblical translations and as a means of self-support for the Serampore Mission. Carey and Marshman opened numerous schools to give education to the poor. Again, Carey and Marshman established Serampore College to provide training for Indian pastors and teachers for the schools. Carey started a Savings Bank to enable the poor to provide for the education of their children and to assist the unemployed. He was instrumental in the founding of the Agro-Horticulture Society in order to raise the level of agricultural production to provide a better diet for the poor. He entered into an ongoing dialogue with the political leaders to carry through the needed social reforms. He appealed directly to the British authorities in India and to the Parliament in London. In the periodicals which he and Marshman founded, *Samachar Darpan* and *Friend of India*, they brought to the attention of their political rulers cases of infanticide, *sati*, the ill treatment of lepers and instances of slavery. They believed that word and deed were inseparable. Thus by every means Carey and his colleagues sought to arouse the consciences of both the educated national leaders and their people and the political authorities on issues of social injustice. The two most notable examples of Carey's

¹⁵ A. Christopher Smith, 'The Legacy of William Carey', *International Bulletin of Missionary Research* (16/1, 1992) p. 7.

successful influence on the political structures were the action of the Governor General Lord Wellesley in 1802 to make the practice of infanticide illegal, and the action of Governor General Lord Bentinck in abolishing *sati* in December 1829. The latter action was the culmination of Carey's protest against this social evil from the beginning of his ministry in Serampore thirty years before. At the same time it is probable that p. 380 Carey's efforts inspired Rammohan Roy in his campaign against *sati*. It appears that these two leaders rarely met.

The work of William Carey cannot be judged only by the immediate successes and failures of the Serampore Mission, for as his friend Christopher Anderson declared in a memorial sermon in Edinburgh in 1834, Carey's labours, however great, were 'chiefly preparatory or prospective.'¹⁶ Carey expected great things from God and he attempted great things for God. He was a man of vision and a man of action. Some of Carey's achievements have stood the test of time, notably Serampore College; others have not. His translation of the Bible into the languages of India was less than satisfactory and has been replaced by others, especially those working under the guidance of the Bible Society. Yet his Bengali grammar and his 87,000 word *Dictionary of the Bengali Language* (1824) helped to raise Bengali from an unsettled dialect to the level of a national language. Carey's role in the Bengali Renaissance is acknowledged by all. In the words of John Watts, 'Carey embraced Bengali and Asian culture in the name of Christ and accomplished much more for the Kingdom and for humanity than he could ever know. And generations rise up to call him blessed.'¹⁷

Despite the limitations of Carey's work as an evangelist, his principles for indigenous self-supporting churches are standard practices today. The heart of Carey's theology is summed up in the words he whispered to Alexander Duff on his death bed: 'Mr Duff, you have been speaking about Dr Carey, Dr Carey: when I am gone say nothing about Dr Carey. Speak only about Dr Carey's Saviour.'¹⁸

Dr. Nicholls has relocated from New Delhi to Auckland, New Zealand from where he will continue his several Asian and international ministries. p. 381

William Carey's 'Pleasing Dream'¹

Ruth Rouse

¹⁶ Smith *ibid.*, p. 7.

¹⁷ Watts *op. cit.*, p. 19.

¹⁸ Pearce Carey, *op. cit.*, p. 428.

¹ The facts in this study have been gathered from contemporary letters, journals and reports, e.g. the Journals of Henry Martyn and Claudius Buchanan: The Periodical Accounts (herein referred to as P.A.) Relative to the Baptist Missionary Society: and the Minutes and Reports of the S.P.C.K. It is unfortunate that the original correspondence between Carey and Fuller has disappeared. Information as to its whereabouts will be welcomed.