

From William Carey to Richard Burpee: Maritime Baptists and Foreign Missions to 1845

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Two hundred years ago, in 1792, William Carey was the inspiration behind the foundation of the Baptist Missionary Society in England and was the second person designated as a missionary by the society in 1793. A mythology has grown up around Carey that continues to influence evangelical protestants, particularly Baptists. He is called the “Father of Modern Missions” and is eulogized by many. As Baptists celebrate the two hundredth anniversary of the founding of this society and of his sailing for India, all sorts of questions begin to arise. What relationship does the lionized Carey bear to the historical Carey? Was he the consummate missionary statesman or a rather pragmatic pioneer?¹ He became a symbol of the missionary movement in the nineteenth century but did inspire Maritime Baptists? How much did Baptists know about and look to the example of Carey in 1845 when they sent out Richard Burpee, the first foreign missionary from the Maritimes?

In a “Brief Historical Sketch of Missions” presented at the time of Burpee’s designation in Halifax, 13 April 1845, Silas Rand talked of Carey and described the “obscure shoemaker’s” sermon to the 1792 Northampton Association. Carey had preached from Isaiah 54:2: “Enlarge the place of thy tent, and let them stretch forth the curtains of thy habitations: spare not, lengthen thy cords, and strengthen thy stakes; for thou shalt break forth on the right hand and the left; and thy seed shall inherit the Gentiles, and make the desolate cities to be inhabited.” He then uttered the memorable words: “attempt great things for God.

Expect great things from God.”² In his round-about fashion, Rand began his discussion of missions with Jonah and then moved through the book of Acts to the early church, the dark ages, the coming of true religion in the reformation, the Puritans in America, missions among the Indians, the Moravians, and finally the founding of missionary societies, at which point he introduced Carey. After examining the English Missionary Society, Rand commented, “from England the fire flew across the Atlantic and caught in the bosom of the American Churches.”³ He subsequently said more about Adoniram and Ann Judson than about Carey.⁴

Were the Maritime Baptists looking to Britain or the United States for their models of missionary service or was the emphasis in Rand’s speech because Burpee was going to Burma? The above questions can best be answered by a brief examination of the developing missionary vision among Maritime Baptists and their perceptions of the task to the point where they sent Burpee to Burma. A part of this is understanding how well they knew the stories of Carey and the Judsons.

During the time Carey was developing a missionary vision as a cobbler, school teacher and Baptist preacher, Henry Aline had finished his earthly ministry. The embryonic Baptist work in the Maritimes was strongly influenced by emotional revivalism and the antinomian turmoil of “New Dispensationalism.” David Bell says that “so far as we know [John] Paysant and [William Handley] Chipman were the only Allinite preachers not seduced into antinomianism . . .”⁵ The Maritime Baptists had to wait until their structures had developed before they would be able to discuss participation in foreign missions.

Carey also was a product of the eighteenth-century revivals as he moved from Anglicanism to the Particular Baptists after his conversion. John Ryland baptized Carey on 5 October 1783 in the River Nene at Northampton and recorded in his journal: “this day baptised a poor journeyman shoemaker.”⁶ Twenty-five years later he wrote,

on October 5, 1783, I baptized in the Nene, just beyond Dodderidge’s meeting-house, a poor journeyman-shoemaker, little thinking that before nine years elapsed he would prove the first instrument of forming a Society for sending missionaries from England to the heathen world, and much less than later he would become professor of languages in an Oriental college, and the translator of the Scriptures into eleven different tongues.⁷

William Carey became a Baptist minister and at the Northampton Association made known his vision of preaching to the heathen. His denomination had just moved beyond its hyper-calvinism under Andrew Fuller and Robert Hall and now allowed the preaching for a response to sermons. Not all agreed with Carey's ideas, but they did encourage him in 1792 to publish *An Enquiry into the Obligations of Christians, to use means for the Conversion of the Heathens, in which the religious state of the different nations of the world, the success of former undertakings, and the practicability of further undertakings are considered*.⁸ He and a handful of fellow ministers founded the Particular Baptist Society for the Propagation of the Gospel amongst the Heathen at a meeting in Widow Wallis's parlour where they gave 13 pounds, two shillings, six pence.⁹ Within six months, Carey volunteered to join the physician John Thomas as a missionary and sailed for India.

By the time Carey had been in India six years, his family had almost died of disease and malnutrition, and his wife, Dorothy, was insane.¹⁰ He had been a labourer, an indigo plantation manager and had started his translation work. The East India Company, however, resisted any efforts at evangelization of the Hindu and Moslem peoples. With the arrival of William Ward, and Joshua and Hannah Marshman in 1799, and the move to the Danish territory of Serampore, the worst of the pioneering effort was behind him. He began to emerge as a language scholar and organizer.

While accounts of Carey's pioneering efforts circulated in the Baptist press in Britain, how much Maritimers knew before 1800 is uncertain. The Baptists in the Maritimes were just beginning to emerge from the unstructured New Dispensationalism as William Handley Chipman, under the influence of American Baptists, began to move toward the structure of the Particular Baptists. As one Allinite disciple after another was baptized, there was a turning away from some of the more radical manifestations of the revivalism of the early 1790s. The Baptist and Congregational Association formed in 1798 was not initially called an association because of the distrust of external authority. Its purpose was to exercise some control over the radicals and to encourage interaction between churches and ministers. Edward Manning drew up the articles of association based upon the Danbury model from the United States and "Congregational" was dropped from the name as they met in 1800 to adopt the articles.¹¹ This organization was a further

indication of the search for stability. Bell indicates that they rejected the Allinite system because of the New Dispensationalism even though it was a deviation from Alline's beliefs. He comments on Edward Manning, "probably none of the first generation of Baptist Ministers travelled faster or farther from his Allinite roots."¹²

It was only after the move to a closed-communion Baptist position in 1810 that Maritime Baptists began to seek ways to use their new structures to evangelize both at home and abroad. Edward Saunders writing in 1902 certainly believed that Carey was an inspiration to Maritime Baptists:

Carey's descent into the well of heathenism thrilled them and kindled in their hearts the fire of foreign missionary zeal. Every item of intelligence from Carey's mission, eagerly read by them, was fuel to the flame. Prayer for the success of the new enterprise was with them spontaneous. It was the very breath of their souls. But the interest in the work did not end with prayer. They raised money to help the work forward. Carey's mission was followed by the one founded by Adoniram Judson.¹³

The Maritime Baptists were reading the *American Baptist Magazine* and were often visited by Baptist leaders from the South. There is a letter quoted by I.E. Bill from Rev. Daniel Merrill who had attended the 1810 Association meeting in Sackville, N.B., on June 25 and 26.¹⁴ It tells of the small but growing Association and the revivals which were so much a part of the development of Maritime Baptists. Bill then records that at the 1814 Association at Chester, N.S., "a contribution was made for the poor heathen to be sent to the Treasurer of the Auxiliary Bible Society of Halifax, and forwarded by that Society. Amount received, £8 13s – \$34.60. This may be regarded as the COMMENCEMENT OF OUR FOREIGN MISSIONARY ENTERPRISE."¹⁵

The Chester meetings had been preceded by a circular letter written by Edward Manning that lauded the British and Foreign Bible Society and centred on foreign concerns. Saunders in describing the letter said,

it congratulates the churches that hostilities between Great Britain and the United States have come to an end. The future was aglow with

hope because of the going out of missionaries to heathen lands, and the formation of societies to support them and to give general circulation of the Scriptures. Judson and his associates, and Carey were the central figures among the missionaries of the time.¹⁶

Manning had said “our Zeal for God is diffusing the light of divine revelation to many millions destitute of it. The Bible Society has translated the Scriptures into fifty languages.”¹⁷ One of the key translators was William Carey.

The opening of the Serampore operation in 1799 in the Danish-controlled territory near Calcutta was the beginning of a great period of fruitfulness in the infant Baptist Missionary Society. The creation of a missionary compound with printing press, translation facilities, schools for Indian and European male and female children and preaching stations made a significant impact on both the local area and the concept of missions in Britain and America.¹⁸ Carey taught at an East India Company College in Fort William as the Bengali professor. This brought both an income to provide some security for the mission and some criticism from England from those who worried that the missionaries were getting rich instead of preaching the Gospel. Carey was at some pains to show that was not the case.¹⁹ By 1801 the whole Bible had been translated into Bengali and the New Testament had been printed. Until a fire wiped out the printing operation in 1812, the work progressed well. The disaster at Serampore turned into a blessing as the work there was now well-publicised and money poured in to replace the lost press and materials and volunteers made themselves available for missionary service.

Letters from Carey found their way not only into the British Baptist magazines but also into others on both sides of the Atlantic. Leon McBeth said that “the newsy letters of William Carey were read at church and association meetings.”²⁰ Between 1806 and 1814, American Baptists followed the Serampore story closely and raised \$18,000 to send to Carey. They also raised \$3,000 in 1812 to help the Congregational American Board of Commissioners for Foreign Missions send four families, including Adoniram Judson and Luther Rice, to Burma. Both Judson and Rice became Baptists by the time they arrived on the field and therefore resigned from their Board.²¹ Rice returned to the United States and in 1814 the Baptists formed the General Missionary Conven-

tion of the Baptist Denomination in the United States for Foreign Missions. Because it met every three years, it was called the Triennial Convention. Dr. William Staughton, who had been present at the foundation of the Baptist Missionary Society in England, had written *The Baptist Mission in India*, and had served several American Baptist Churches, became the Corresponding Secretary of the new organisation.²² Baptists in the United States had been cut off from the Serampore Mission because of the War of 1812 and were ready for the challenge of foreign missions. They chose the society model for organisation, rather than the denominational or associational model, because the churches feared dominance from the top. In 1817 the *Baptist Missionary Magazine* became the official voice of the Triennial Convention.²³

Saunders commented about Judson's conversion, "it was interpreted as a special call to the denomination to arise, and engage in the work of giving the Gospel to the benighted nations of the earth. This matter was discussed in every Baptist home in America."²⁴ In 1819 the *American Baptist Magazine* was recommended to Maritime Baptists in the circular letter. Through its pages they followed the accounts of Carey in India and the Judsons in Burma with intense interest.²⁵ Mite Societies began to be formed in various areas to raise money for missions. One of the earliest was in Saint John in 1818. Saunders comments, "here the benevolence which had been working in the churches began to take to itself system and organization."²⁶ In January 1832 a letter from the Horton Female Mite Society explained that one penny a week or six a month made one a member of the group and the money was for the education of a Burman child.²⁷ While much of the money raised was channelled into home missions, foreign missions was the key concern. George Levy says that these were the first organizations directed to missions to be composed solely of women.²⁸

While both home and foreign missions were discussed at Association meetings, it was not until 1818 that the Association appointed a committee to superintend "the missionary concerns in these provinces." In 1820 this was increased with equal numbers from Nova Scotia and New Brunswick. After 1821 each province formed its own association with the division of the missionary committee as well.²⁹ While the primary emphasis was home missions, there were plans to "stimulate interest in missions following the 'example of the Churches of the Saints

in Europe and America' in holding monthly missionary prayer meetings."³⁰ Levy adds that the majority of funds came from the ladies' mite societies.

By 1825 the Baptists of Nova Scotia asked the New Brunswick Association to unite and publish a religious periodical.³¹ It was printed in Saint John with Charles Tupper as editor.³² The first edition of the *Baptist Missionary Magazine of Nova Scotia and New Brunswick* carried a prospectus which discussed a "day big with great events . . . [in which] Missionary Societies, Branches and Auxiliaries, Sunday School and other Societies, are established and establishing in different parts of the world." The paper was founded "to accelerate the fondly anticipated era when the spread of religion shall be universal."³³

The new magazine carried many articles about the American Baptist Missionary activities and the Judsons became household personalities. Rand commented in 1845, "the *American Missionary Magazine*, and afterwards our own *Missionary Magazine*, and other periodicals, were the means of circulating among us the missionary intelligence, which could not fail of awakening to some extent the missionary spirit."³⁴ He then said that "childhood memories of many include prayers for Burmah and missionaries" and of hearing it discussed and of reading missionary journals.

The new periodical also carried material about Carey and the Serampore mission. The first edition carried a one page memoir of Rev. William Ward, one of the Serampore missionaries. The history of the English Baptist work in India after 1792 was then described.³⁵ The paper's founding coincided, however, with a disagreement between the Missionary Society in London and Carey and the others at Serampore. The controversy arose after Andrew Fuller died in Britain and the control of the Baptist Missionary Society fell to those who had never met Carey and the others. The Missionary Society wanted to control the mission from London, recruit and place missionaries, etc. Carey and the other missionaries, however, had not only poured their lives but also many thousands of pounds into the Serampore project. They had sent missionaries to other areas and paid their expenses. The new missionaries arriving from Britain felt the old men did not understand the new age and set up their own mission in Calcutta. The final break came in 1827 with Carey, Marshman and Ward going on their own but with the provision in their wills that the property would go to the Missionary Society upon

their deaths. The news from the Baptist Missionary Society in England, thereafter, mentioned Carey very little until his death in 1835. Since much of the material in the *Baptist Missionary Magazine* was reprinted from British or American Magazines, Carey did not figure very much in their articles.

A perusal of the ten years of the issues of the *Baptist Missionary Magazine of Nova Scotia and New Brunswick* shows a nearly equal amount of space given to the English missionaries and the American missionaries. Carey, after the initial year of 1827, is seldom mentioned. Adoniram Judson, however, is discussed quite often. With Ann Judson's death in 1826 and the publishing of her biography, many people were moved to a new concern for missions. The first edition of the magazine carried Ann Judson's obituary. Remembering the shock of her death from the perspective of 1845, Rand, in his "Brief Historical Sketch of Missions," told of the Judsons arriving in Serampore where "they were met by the venerable Carey."³⁶ In the next edition of the *Christian Messenger* Rand commented,

Mrs. J's death was, by short-sighted mortals, considered at first a severe blow to the mission; but, through the mercies of God, it has proved far otherwise . . . Thousands who have read her story with thrilling emotions, and became imbued with her spirit – hundreds who have followed her in example of separation and suffering and toil, had never been aroused to the missionary work but for the simple annals of her life and death.³⁷

Local missionary societies were formed. The April 1828 *Baptist Missionary Magazine* told of the first anniversary of the Saint John Missionary Society which been formed to support the English Baptist Missionary Society. They sang a hymn written by Krishnoo, one of the first Hindu converts at Serampore. The Baptist leader from the Petit-codiac River Valley, Joseph Crandall preached. The secretary then reported on the Baptist Missionary Society and the struggle against suttee in India. They then sent £14 to London.³⁸ In January 1828, after discussing the Burman Mission, the editors said, "eighteen dollars were lately forwarded from Amherst N.S. for this mission. The editors will most gladly receive and transmit any contributions which may be made for the same object."³⁹ A society was also formed in Salisbury in 1828 which supported the American Baptist Mission in Burma.⁴⁰

With these local groups organizing, pressure was there for the associations to form missionary societies. A letter from the Horton Female Mite Society writing about the Burman mission commented, "it has been, and is, carried on by Baptists, and will not Baptists in this Province come forward and help their brethren to sow that precious seed, which shall be returned a hundred fold into their own bosoms."⁴¹ The Nova Scotia Association at its 1832 meeting in Cornwallis resolved itself into a Society for the promotion of both Home and Foreign Missions. One dollar a year made one a member of the Society and half a dollar was sufficient to be a member of a local auxiliary.⁴² E.A. Crawley became the Secretary of the Society and J.W. Nutting of Halifax the Treasurer. Rand commented that until 1839 all the funds raised were forwarded to the United States.⁴³

The *Baptist Missionary Magazine* had become an important tool in the struggle for both the identity of Maritime Baptists and in supporting their causes like home missions, education and particularly foreign missions. In 1834 the *Baptist Missionary Magazine* was moved to Halifax; Nutting and John Ferguson became joint editors.⁴⁴ Financial problems plagued the magazine and in 1836 it was decided to establish the weekly *Christian Messenger* which began in January 1837 and was published by the Missionary Board.⁴⁵ When the earlier *Baptist Missionary Magazine* had covered Carey's obituary in March of 1835, it had quoted from the *Calcutta Inquirer*: "he laboured equally with his pen and his tongue, and published useful works and preached to the people with indefatigable zeal."⁴⁶ Thereafter there was little mention of him in the periodicals until the death of Marshman in December of 1837 reunited the Serampore Mission with the Baptist Missionary Society. From that point on to the celebration in 1842 of the Jubilee of the Baptist Missionary Society in England, Carey was spoken of often in the pages of the *Christian Messenger*. This corresponded with the growing agitation for Maritime Baptists to recruit and send their own missionaries.

In 1838 the Nova Scotia Missionary Society asked New Brunswick Baptists to join them in foreign missionary enterprises. The 1839 Association at Chester, Nova Scotia, saw the Missionary Society pledge

to unite with them [New Brunswick Baptists] in pledging themselves and the churches to the adequate education and maintenance of some one suitable person, as a missionary in some foreign field, as soon as

one possessed of suitable character shall be found in the judgement of such committee as the United Society shall name of the purpose.⁴⁷

Rand mentioned the stirring speeches of F.W. Miles, Principal of the Fredericton Seminary and the man who had helped New Brunswick Baptists gain a vision for foreign missions.⁴⁸ Saunders said of the 1838 meeting at Chester that “while the Rev. F.W. Miles addressed the meeting a holy and divine influence filled the place, and embalmed in the hearts and memories of many, a thrilling fervour for the salvation of the perishing heathen.”⁴⁹

The man who volunteered to go was Richard Burpee from Jacksontown, N.B. He had been converted under the ministry of, and was baptized by, Miles and attended the Fredericton Seminary. Ordained at St. George in 1837, he ministered at St. Patrick’s, near St. John. He entered Acadia College in October 1839 where his expenses were paid jointly by Nova Scotia and New Brunswick Baptists.⁵⁰ Each vacation he toured various areas of the Maritimes, preaching and raising funds for the Missionary Society. Several times a year there were accounts in the *Christian Messenger* telling of Burpee’s engagements and the funds he raised although there is not as much coverage as one might expect. In 1841 the Missionary Boards decided to try and find someone else to accompany him.⁵¹

The *Christian Messenger*, in the months following the choosing of the new missionary, carried a number of articles using Carey as an inspiration. An April 1839 article entitled, “Malcolm’s Travels in Asia,” describes a visit to Serampore with Dr. Marshman just before his death. It also records the brief words on Carey’s cenotaph:

A wretched poor, and helpless worm,
On thy kind arms I fall.⁵²

The Calvinistic Baptists of the Maritimes would appreciate Carey’s request to have a simple grave marker which emphasised God’s grace. In July 1839, the magazine quoted W.B. Gurney’s speech at the London meeting of the Baptist Missionary Society. He lauded the founders of the society, “those who formed it were strong in faith, or they would never have founded on resources so small, a plan so great as the conversion of the world.”⁵³ The next year an article on Carey quotes him from before

he left England: “I question whether all are justified in staying here, while so many are perishing without the means of grace in other lands . . . the Commission is a sufficient call to them [ministers-missionaries] to venture all, and, like the primitive Christian, go everywhere preaching the Gospel.”⁵⁴

The enthusiasm for Carey and foreign missions reached a high point in 1842 on the fiftieth anniversary of the founding of the Baptist Missionary Society. Hardly an edition of the *Christian Messenger* appeared without some mention of the celebration. The readers of the magazine would, by the end of the year, have a rather full picture of the early days of the mission in India although the nearly ten-year break between Carey and the Missionary Society was not mentioned.

In January a poem, “To the Memory of a Missionary,” was published. The first lines read:

In India’s groves the towering palm
Lifts high its feathery plumes to heaven
The golden orange sheds its balm –
Perfume to flower and fruit is given;
But he is gone who shed abroad
The fragrance of the Word of God.⁵⁵

On April 8 an article commented, “the rise and progress of the Baptist Mission rank among the most remarkable events in the modern history of the church.”⁵⁶ The front page of the May 27 paper carried the Baptist Missionary Society May meetings in Exeter Hall in London. The chairman, H. Kelsall said, “it is now fifty years since the Baptist Mission was first formed at Kittering – (loud cheers) – by William afterwards Dr. Carey, whose praise is in all our churches (cheers).”⁵⁷

After another article in June, the editors write, “but although the professed people of God can not all be missionaries of his blessed Gospel, is there therefore naught that we can do? Far otherwise – a great and glorious work is before us . . .”⁵⁸ Another front-page article in July described a meeting at Kittering and a visit to the birthplace of Carey, “the most intrepid missionary that ever graced the Baptist denomination.”⁵⁹ Later that month the editors justified the amount of space given to the Jubilee as important because Maritime Baptists were “so close in doctrine and aim with the English Baptists.”⁶⁰ Two further editorials will suffice to see Carey’s importance to Baptists in New Brunswick and

Nova Scotia. After mentioning Carey, in a comment on the Jubilee, the editor suggested that perhaps N.S. and N.B. Baptists were “to be the honoured means of sending forth their sons and their daughters as missionaries to enlighten and bless the untold myriads of China?”⁶¹ A month later the editor suggests that the English Baptist Missionary Society was a good model for “it was in fact the head-spring of all the vast Missionary efforts which have blessed the world within the past fifty years . . .”⁶²

All this indicates that the Maritime Baptists used the Jubilee as an opportunity to both stress foreign missions and to raise funds. The emphasis on small beginnings and great results reflected the growing post-millennial view-point of many Baptist leaders. At the New Brunswick “Associated Body” meetings in July 1842, the impassioned missionary sermon was preached by Rev. Mr. Thompson on the widow who “hath done all she could.” He then took out his prized watch and with tears gave it to the Missionary Society. Others gave ten or twelve watches and other jewellery to the amount of £250.⁶³ As the time for Burpee’s departure for the East approached, the Carey model was emphasised. In addition, the move to further centralization faced Baptists and the role of foreign missions became a key emphasis. Again Carey was held up as “a man in whose mind originated the great idea of MODERN MISSIONS.”⁶⁴ Later the same year the editors commented, “if we look at the Baptist Denomination in England, its rapid growth within a few years past calls for deep attention. Its bold commencement of the great work of Christian Missions, afforded a signal note to every Evangelical body in Christendom, to awaken to the loud and perishing cry of heathen lands for the bread of eternal life.”⁶⁵ Obviously greater organization carried many benefits.

They were also aware of the problems which could arise between missionaries and missionary societies. They were very careful to draw up Regulations of the Nova Scotia and New Brunswick Foreign Missionary Societies to clearly define the lines of authority. The missionary was not to engage in secular employment or accept personal gifts, must report regularly, and must be under the authority of the society. Provision was also made for dismissal, not on doctrinal grounds, but for violating the financial restrictions. The regulations were borrowed from the American Baptists but one wonders if the Maritime Baptists also wanted to avoid a repetition of the independence of mind

shown by William Carey and the others at Serampore.⁶⁶

The question of where their missionaries would serve was an important one as well. The long-time links with the American Baptists caused the Maritimers to seek their assistance. There had been extensive coverage of the Judson's ministry in Burma. Between 1837 and 1844, the *Christian Messenger* published over thirty articles on the work among the Karen people who, after the Burman wars of the 1820s, were found in the British-controlled area of Burma. The earlier *Baptist Missionary Magazine* had also carried articles about them including one in 1835 which described them as one of the ten lost tribes of Israel.⁶⁷ Negotiations were opened with the American Baptist Missionary Society to have Burpee go out in conjunction with them to Burma and to work among the Karens. I.E. Bill, in his fundraising trip for Acadia College to the United States in 1844-45, met with the Professor Read, the Secretary and Hon. Herman Lincoln, the Treasurer of the Missionary Society.⁶⁸ There is no remaining evidence to indicate that they discussed Burpee's situation but they probably did.

While in Boston, he also attended a meeting addressed by Rev. Mr. Kincaid who had just returned from Burma and was telling of a great revival among the Karens. Bill reported,

he calls for more labourers to occupy the ground – their wants are most pressing and urgent – new fields are opening on every hand, and men are wanted to occupy them. The work as yet is principally confined to the Karens. I trust from my inmost heart that bro. Burpe [sic] will soon be prepared to go and preach the Gospel to those who are waiting for God's law, and that other brethren [will be] raised up among us whose souls shall burn with holy desire for the salvation of the heathen . . . Churches of Nova Scotia and New Brunswick, what account shall we give in a coming day, if souls are lost through our neglect . . . How shall we appear in the presence of God, with the blood of souls staining our garments?⁶⁹

The negotiations to send Burpee in cooperation with the American Baptist Missionary Society were long and sometimes difficult. The members of the Triennial Convention were preoccupied with the impending division between the North and South which took place in 1845.⁷⁰ An announcement of the farewell meetings for the Burpees commented, "Mr. Burpe[sic] will commence his labours in Burmah

under the supervision of the American Baptist Board of Foreign Missions who have kindly and voluntarily offered to render every facility to the advancement of the mission.”⁷¹ George Levy suggests that half of the funding for the Burpees came from the Americans, but a paper by Jonathan Wilson suggests that in fact Maritime Baptists paid the whole sum which explains some of the frustrations Burpee felt as he arrived on the field and waited for permission to work among the Karens.⁷²

Sunday, 13 April 1845 was chosen as the day “for the solemn designation of the Rev. Mr. Burpe[sic] to his Missionary Labours in India.”⁷³ The leaders of the denomination gathered to bid farewell to the first Maritime Baptist foreign Missionary. The seventy-five year old Joseph Dimock preached on Saturday. Burpee was examined and the service of designation included the presentation of a Bible to the missionary couple, dedication prayers and an opportunity for Burpee to say goodbye. In was on that afternoon that Rand gave his “Brief Historical Sketch of Missions.” He reminded the audience that “just fifty-one years and eleven months ago today, Messrs. Carey and Thomas at Leicester, [were] solemnly designated to the missionary work, and soon embarked for India.”⁷⁴ Rand added, “how little did Carey and Fuller, and Sutcliff and Ryland, and Pearce know at the time, what would be the effects of that power which they were putting into motion by their prayers and resolutions and little contributions.”⁷⁵

Rand also included an extensive review of the Judsons’ work and a discussion of Burma and the Karen people. It was prophetic when Rand said,

it is not improbable that brother Burpe [sic] may yet unfurl the banner of the cross among this interesting people; and should his career be as short as [George] Boardman’s, only let it be as brilliant by deeds of usefulness, and his end as peaceful and triumphant, and we shall have no cause to regret either the expenses of the enterprise or the shortness of his career.⁷⁶

Boardman was the first to minister among the Karens and had died, in 1831, after a brief ministry. Burpee would be struck by consumption and forced to return home in 1850 and died in 1853.

In the efforts to arrange for Burpee’s support, it became apparent that foreign missions was strong reason to organize a broader union

among Baptists. Education, home missions and the plight of retired ministers or minister's widows were also requiring attention. The negotiations for a broader union proceeded through 1845 as the Maritime Baptists prepared to say farewell to Burpee. Joseph Belcher, the former President of the Baptist Union in England, was a pastor in Halifax and suggested a union based upon the English model.⁷⁷ An editorial about the proposed union sought to argue for common interests: "we need not, however, bring a stronger evidence of the identity we refer to, than the case of our esteemed brother Burpe[sic], whom as our first missionary to the heathen, our brethren of New Brunswick have had the privilege of sending from their bosom of their churches . . . Nova Scotia has an equal claim."⁷⁸ The new union had its greatest harmony over foreign missions while home missions and education were more controversial. The new format was to be a Society by subscription with two-sixths of the funds going to home missions and one-sixth each going to foreign missions, Bible distribution among the heathen, superannuated ministers fund and educational institutions.⁷⁹ The result was the 1846 founding of the Baptist Convention of Nova Scotia, New Brunswick and Prince Edward Island.⁸⁰

Foreign missions were a significant factor in Maritime Baptist life after 1810. Through the Mite Societies and the Missionary Societies, women gained a voice in church and denominational life which would be magnified by the efforts of Hannah Maria Norris among the women twenty-five years after Richard and Laleah Burpee left for Burma. Home missions, education, religious periodicals and monthly prayer meetings were instigated or reinforced by the foreign missionary concerns. Finally, denominational union was sparked by the cooperation already present between the New Brunswick and Nova Scotia Associations.

It is certainly too much to ascribe all this to the influence of William Carey but his vision of the work of foreign missions was an important factor in the Maritime Baptist development. They were aware of Carey's significance as a pioneer and saw Burpee's going to Burma as a further step along the road begun by Carey and followed by the Judsons and others. In Burpee, Maritime Baptists had moved to help the completion of the building of the Kingdom of God which had begun with the Great Commission.

Endnotes

1. A. Christopher Smith, "The Legacy of William Carey", *International Bulletin of Missionary Research*, (January 1992): 1. This is an excellent article which brings into sharp contrast some of the aspects of Carey's ministry. It places Carey in his context and allows glimpses of his renewed Calvinism, postmillennialism and dependence upon the other leaders of the Serampore Mission. Smith comments about Carey, "he was much more of a mission motivator and Bible translator than a pioneer in the heart of India – or a mission strategist. Thus it was the number of *languages* into which he carried out or superintended (rudimentary) translations of the Holy Scriptures rather than the small number of Hindus that he led to Christ, that impressed pre-Victorian and Victorian minds and made him a household name in evangelical circles" (p. 5).
2. Silas T. Rand, "Brief Historical Sketch of Foreign Missions," *Christian Messenger*, 23 May 1845, pp. 164-165.
3. *Ibid.*
4. Rand, "Brief Historical Sketch of Foreign Missions," *Christian Messenger*, 16 May 1845, pp. 157-158, 23 May 1845, p. 165.
5. D.G. Bell, *The Newlight Baptist Journals of James Manning and James Innes* (Saint John: Acadia Divinity College, 1984), p. 13.
6. Mary Drewery, *William Carey: Shoemaker and Missionary* (London: Hodder and Stoughton, 1978), p. 24.
7. Rev. John Ryland as found in S. Pearce Carey, *William Carey D.D., Fellow of Linnaean Society* (London: Hodder and Stoughton, 1923), p. 38.
8. Rand may have read Carey's *Enquiry* for the material covered in his "Brief Historical Sketch of Missions" covers much of the same material in the same way.
9. *Ibid.*, pp. 90ff.
10. Drewery, *William Carey*, pp. 62ff.
11. Edward M. Saunders, *History of the Baptists of the Maritime Provinces* (Halifax: John Burgoyne, 1902), pp. 84ff.

12. Bell, *The Newlight Baptist Journals of James Manning and James Innes*, p. 30.
13. Saunders, *History of the Baptists*, p. 208.
14. I.E. Bill, *Fifty Years with the Baptist Ministers and Churches of the Maritime Provinces of Canada* (Saint John: Barnes and Company, 1880), pp. 45ff.
15. *Ibid.*, p. 49.
16. Saunders, *History of the Baptists*, p. 169.
17. *Ibid.*
18. Eustace Carey, *Memoir of William Carey, D.D.: Late Missionary to Bengal; Professor of Oriental Languages in the College of Fort William, Calcutta* (Hartford: Robins and Smith, 1844), p. 339. In a letter to his friend Sutcliff, April 8, 1801, Carey explains the importance of purchasing a mission-house and founding a school. Carey did not know whether the Society back in England would approve. This was to be the beginning of problems of control for the Society who would eventually expect to make more decisions while the missionaries could not always wait the year it took for communications to be exchanged between England and Serampore.
19. *Ibid.*, pp. 342ff. In another letter to Sutcliff, 15 June 1801, Carey explains the wonderful open door and his own trepidation at teaching at a College when he had never attended one.
20. Leon McBeth, *The Baptist Heritage: Four Centuries of Baptist Witness* (Nashville: Broadman Press, 1987), p. 343.
21. Robert G. Torbet, *A History of the Baptists* (Valley Forge: Judson Press, 1969), pp. 245-252, 332.
22. *Ibid.*, p. 248.
23. *Ibid.*, p. 332.

24. Saunders, *History of the Baptists*, p. 208.
25. George Edward Levy, *The Baptists of the Maritime Provinces, 1753-1946* (Saint John: Barnes-Hopkins, 1946), p. 136.
26. Saunders, *History of the Baptists*, p. 210.
27. *Baptist Missionary Magazine*, 1 April 1832, pp. 318-319.
28. Levy, *The Baptists of the Maritime Provinces*, p. 90.
29. *Ibid.*, pp. 90ff.
30. *Ibid.*, p. 91.
31. *Ibid.*, p. 101.
32. *Ibid.*, p. 102.
33. *Baptist Missionary Magazine of Nova Scotia and New Brunswick*, January 1827, p. 3.
34. Rand, "Brief Sketch of Foreign Mission," *Christian Messenger*, 30 May 1845, p. 173.
35. *Baptist Missionary Magazine*, January 1827, pp. 5ff.
36. Rand, "Brief Sketch of Foreign Mission," *Christian Messenger*, 23 May 1845, pp. 165-166.
37. Rand, "Brief Sketch of Foreign Mission," *Christian Messenger*, 30 May 1845, p. 173.
38. *The Baptist Missionary Magazine*, July 1830, p. 84.
39. *Baptist Missionary Magazine*, January 1928, p. 147.
40. *Baptist Missionary Magazine*, January 1829, p. 288.
41. *Baptist Missionary Magazine*, April 1832, p. 319.

42. Levy, *The Baptists of the Maritime Provinces*, p. 137.
43. Rand, "Brief Sketch of Foreign Mission," *Christian Messenger*, 30 May 1845, p. 173.
44. Levy, *The Baptists of the Maritime Provinces*, p. 143.
45. *Ibid.*
46. "The Late Dr. Carey," *The Baptist Missionary Magazine*, March 1835, pp. 68-69.
47. Rand, "Brief Sketch of Foreign Mission," *Christian Messenger*, 30 May 1845, p. 173.
48. *Ibid.*
49. Saunders, *History of the Baptists*, p. 294.
50. Levy, *The Baptists in the Maritime Provinces*, pp. 138-139; *Christian Messenger*, 13 October 1837, p. 331, 8 March 1839, pp. 78-79 (the 13 October 1837 article tells of Burpee's ordination).
51. Bill, *Fifty Years with the Baptist Ministers and Churches of the Maritime Provinces*, p. 101.
52. "Malcolm's Travels in Asia," *Christian Messenger*, 5 April 1839, p. 105.
53. "Baptist Missionary Society," *Christian Messenger*, 19 July 1839, p. 225. This was a front-page article describing the forty-seventh meeting of the B.M.S.
54. *Christian Messenger*, 7 August 1840, p. 253.
55. "To the Memory of a Missionary," *Christian Messenger*, 28 January 1842, p. 28.
56. "Jubilee Year of the Mission," *Christian Messenger*, 8 April 1842, p. 109.
57. "Baptist Missionary Society," *Christian Messenger*, 27 May 1842, p. 161.

58. "Editorial," *Christian Messenger*, 3 June 1842, p. 172.
59. "The Jubilee," *Christian Messenger*, 1 July 1842, p. 200.
60. "Editorial," *Christian Messenger*, 22 July 1842, p. 226.
61. *Christian Messenger*, 2 September 1842, p. 274.
62. *Christian Messenger*, 7 October 1842, p. 314.
63. *Christian Messenger*, 29 July 1842, p. 229.
64. "William Carey," *Christian Messenger*, 17 May 1844, p. 157.
65. *Christian Messenger*, 19 July 1844, p. 226.
66. "Report to the Nova Scotia Association in Amherst of the Committee of the Nova Scotia Baptist Foreign Missionary Society," *Christian Messenger*, 15 August 1845, pp. 260ff.
67. *Baptist Missionary Magazine*, March 1835, p. 74.
68. I.E. Bill, "Letter from Boston," *Christian Messenger*, 27 September 1844, pp. 301-302.
69. I.E. Bill, "Letter from Boston," *Christian Messenger*, 29 October 1844, p. 381.
70. Torbet, *A History of the Baptists*, p. 338.
71. *Christian Messenger*, 4 April 1845, pp. 106-107.
72. Levy, *The Baptists of the Maritime Provinces*, p. 139; Jonathan Wilson, "Richard Burpee, Arracan and the Maritime Baptist Foreign Mission Movement: 1838-1853," Unpublished paper, December 1991.
73. *Ibid.*
74. Rand, "Brief Sketch of Foreign Mission," *Christian Messenger*, 23 May 1845, pp. 164-165.

75. *Ibid.*

76. Rand, "Brief Sketch of Foreign Mission," *Christian Messenger*, 30 May 1845, p. 173.

77. *Christian Messenger*, 6 June 1845, p. 181.

78. *Christian Messenger*, 18 July 1845, p. 226.

79. *Christian Messenger*, 3 October 1845, pp. 316-317.

80. Levy, *The Baptists of the Maritime Provinces*, pp. 151ff.

