

# THE BAPTIST EDUCATOR



News Journal of the International Association of Baptist Colleges and Universities

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## Best Practices for Retaining Online Students

Special to *The Baptist Educator* from  
The Learning House, Inc.

As colleges and universities continue to offer fully online degree programs, they become increasingly sophisticated in curriculum development and in the creation of high-quality and well-designed online courses.

While schools have made much progress in translating traditional courses to the online environment, many schools still struggle with training and supporting faculty members who teach in this medium and with efficiently translating student services for online students, including everything from enrollment management to financial aid to book purchases to advising (and everything else in between). Reports consistently show a higher attrition rate for online courses than face-to-face courses. In fact, a recent study found dropout rates to be six times higher in online programs.

### Why Your Online Students Drop Out

Student attrition is an unavoidable consequence of higher education; however, you can limit your online student dropout rate by understanding why most students choose to abandon their college education.

While online students may face similar completion obstacles as their traditional peers (such as financial constraints, academic preparation and motivation), most retention challenges tend to relate

to the online classroom and lack of student services and support.

- **Online classroom:** For fully online students, the virtual classroom is essentially their collegiate experience. As such, online students tend to be more aware of the quality of instruction and classroom engagement, timeliness of feedback and faculty responsiveness to student needs. Fostering a dynamic, interactive online classroom is essential to creating a positive online learning experience for students.

- **Student services and support:** Student satisfaction extends beyond the virtual classroom. Efficient and competent student services are paramount for students who cannot have face-to-face interactions with instructors and staff. Strong institutional support—including admissions, financial aid and departmental offices—is also crucial to successful online programs.

### Tactics for Improving Online Retention

Learning House's Student Retention service focuses on improvement at two levels: the institutional level and the student level. At the institutional level, we suggest institutions go through a six-step project plan to identify the gaps at your school and to develop a process to monitor and continually improve institutional services and policies for online students.)

*(Continued on page 2)*

## IABCU Annual Meeting Set for June 3-5 in Little Rock, AR

The annual meeting and workshops of the International Association of Baptist Colleges and Universities is set for June 3-5, 2012 at the historic downtown Capital Hotel. The newest association member, Arkansas Baptist College and President Fitz Hill and first lady, Cynthia Hill, will be hosts for the meeting that begins with a plenary session on Sunday afternoon and concludes on Tuesday at noon. The Sunday session opens with the first of three plenary sessions and the first of two Hester Lectures. Other workshops and addresses include the annual legal affairs briefing by attorneys Jim Guenther and James Jordan and numerous other workshop sessions.

Hester lecturers are Douglas Jacobsen and Rhonda Hustedt Jacobsen, both authors and professors at Messiah College in Grantham, PA. They will be presenting the two lectures on topics related to religion in higher education.

A campus tour, reception and banquet will be held Monday evening on the Arkansas Baptist College campus.

Those administrators invited to the annual meeting and workshops include presidents, chief academic officers, financial officers, public relations and marketing officers, development officers, student affairs officers, denominational relations officers and others interested in Baptist-related higher education.

A spouse tour and luncheon Monday morning through early afternoon will include visits to the The Little Rock Central High School Museum, featuring the civil rights movement in America, Heifer International, and the Clinton Museum and Library.

The annual Bob Agee golf outing is scheduled for Tuesday afternoon following the annual meeting at the Golf Club of Arkansas in Maumelle.

**To register for the conference and to make hotel reservations (reduced rate of \$139 per night plus fees guaranteed through May 14) go to the IABCU website at:**

**<[www.baptistschools.org](http://www.baptistschools.org)>.** A detailed copy of the program can be viewed on the website. ■

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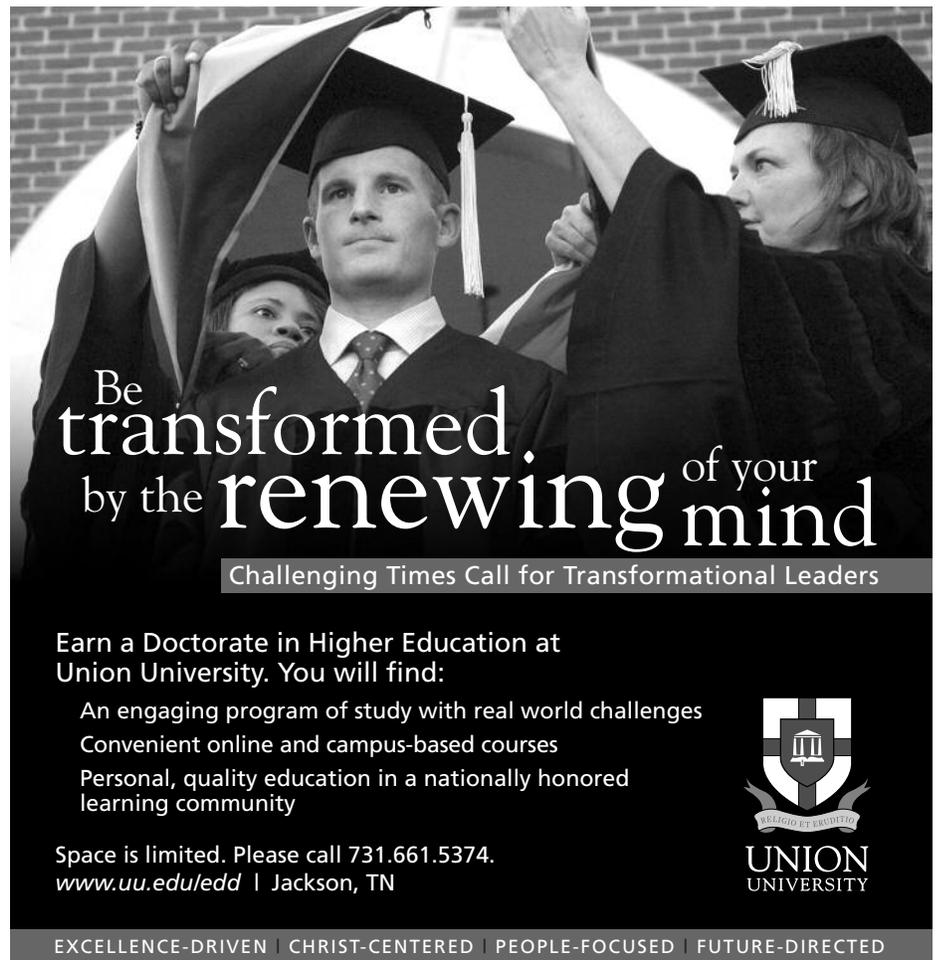
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## Retaining Online Students... (Continued from page 1)

### Six-Step Project Plan for Institutional Improvement

**Step 1: Define the Problem.** Review your institution's retention data, along with benchmarks at peer institutions.

**Step 2: Review your Mission.** Review your mission and culture and how they relate to retention activities.

**Step 3: Think like a student.** Evaluate all campus services as an online student. Chart every department that "touches" online students.

**Step 4: Evaluate current initiatives.** Are your services (including advising, career placement, student affairs, etc.) for online students working together to communicate the same messages?

**Step 5: Organize and implement.** Form a working group to focus and monitor campus-wide support for online students.

**Step 6: Evaluate.** Which tactics work and which ones do not? How can you improve the process? Are new issues impacting retention?

At the student level, success coaching has proven effective in helping students reach their educational goals, which assists in retention.

### The Role of a Success Coach

Success coaches provide intentional, consistent contact with students, acting as their academic advocate and resource. A success coach should:

- Assess students' profiles, including:
  - Determine students' commitment in terms of institutional, psychological, social, academic and financial needs.
  - Determine students' strengths and weaknesses.
  - Determine students' expectations as an online student.
- Identify "at-risk" students at the earliest signs of retention obstacles and challenges. Success coaches should also alert faculty members and the retention network in this situation.
  - Provide continual support of students' academic and professional goals by doing the following:
    - Proactively communicate with students, keeping an eye out for early alerts and indications.
    - Provide early intervention by implementing intrusive, proactive strategies.

# Comment: An Historic IABCU Annual Meeting

By Michael Arrington, Executive Director, International Association of Baptist Colleges and Universities

The IABCU Board of Directors and the IABCU staff encourage every member institution to send representatives to the 2012 IABCU Conference June 3-5 in Little Rock, Arkansas. The host institution is Arkansas Baptist College, the first historically Black College/University to join IABCU. The meeting venue is the historic and beautiful Capital Hotel in downtown Little Rock.

IABCU conference attendees consistently give high evaluations to the Hester Lectures, legal briefings, break out sessions for Presidents, Chief Academic Officers, and other campus leaders, the golf outing, and fellowship with like-minded colleagues from other Baptist schools.

A very popular feature of every annual IABCU Conference is an informative and entertaining spouses' program. This year the spouse activities will include visits to the Little Rock Central National Historic Site, the Clinton Presidential Library, and a brief visit to Heifer International Headquarters (close by the Clinton Library).

As a native Arkansan and former teacher of Arkansas history, the location of this year's conference provides an opportunity for both professional and personal reflection on Arkansas's role in national affairs during the second half of the 20th Century.

Racial segregation in schools and public facilities was omnipresent in the 1950s. Most Southern states moved very slowly in recognizing equal rights for all Americans. Racial segregation was visibly present in movie theatres, public schools, doctors' offices, and churches. The legacy of slavery in the Old South left a bitter heritage of racial injustice that continues to rear its ugly head. Little Rock Central High School is arguably the site of the most significant civil rights conflict in American history since the Civil War.

I have vivid memories of being embarrassed about



Michael Arrington

**This is an historic meeting for the IABCU and partially reflects the progress made in Southern race relations in recent years, although racial bigotry is still all-too-common throughout our nation.**

Arkansas, most notably when my family traveled in other states. It was common for people to see our license plate and shout derogatory comments at the "backward Arkies." I loved my home state, but I also recognized that it had a negative national image.

Arkansas Baptist College, founded in 1884 by former slaves and white supporters, is located only a few blocks from both Little Rock Central High School and the Clinton Presidential Library. It would have been unimaginable in the 1950s for the IABCU (formerly the Association of Southern Baptist Colleges and Schools) annual meeting to be hosted by Arkansas Baptist College.

It would have been equally unbelievable in 1957 for Arkansans to think that a native of Hope would one day have a Presidential Library located on the banks of the Arkansas River in downtown Little Rock. The William J. Clinton Presidential Library is considered by many visitors to be the most interesting and user-friendly Presidential Library in the country.

This is an historic meeting for the IABCU and partially reflects the progress made in Southern race relations in recent years, although racial bigotry is still all-too-common throughout our nation.

We are grateful to Dr. Fitz Hill, President of Arkansas Baptist College, for his commitment to Baptist higher education, for his highly-successful leadership at Arkansas Baptist College, and for his enthusiastic willingness to host this year's IABCU conference. We especially look forward to the Monday night dinner and fellowship on the Arkansas Baptist College campus.

It would be wonderful to see at least one representative of every IABCU institution in Little Rock as we celebrate our common commitment to Baptist higher education. Registration information and the hotel reservation form are available at <[www.baptistschools.org](http://www.baptistschools.org)>.

May God bless the member institutions of the International Association of Baptist Colleges & Universities. ■

—Help students identify goals at the start of each term.

—Walk students through institutional processes and setup prior to the first course launch.

—Maintain consistent communication with and about student services.

—Provide students with resources and continuous motivation.

—Problem-solve challenges that students may face.

—Provide continual feedback.

If schools do not institute more initiatives to train and support faculty members in using technology and finessing online ped-

agogy and if student services cannot adapt fast enough to serve the growing number of fully online or hybrid students, then student persistence ultimately suffers and institutional attrition rates climb.

#### About The Learning House, Inc.

Join Learning House as we present Connect 2012 on July 11 and 12 in Louisville, Ky. At Connect 2012, you can hear from industry experts and connect with peers to learn best practices and strategies in online education. Visit <[www.LearningHouse.com/Connect2012](http://www.LearningHouse.com/Connect2012)> to learn more about the conference.

The Learning House, Inc. is an online

education solutions partner that helps colleges and universities develop and grow high-quality online degree programs and courses. Partnering with more than 100 colleges and universities, Learning House offers a business model that enables institutions to efficiently and affordably achieve their online education goals. Learning House provides a comprehensive solution to success, including curriculum development and management, faculty training and professional development, marketing and lead generation, admissions and enrollment management, student retention, 24/7 technical support, learning management systems, and management and con-

# An English Garden in India: William Carey's Integrated Christian Vision

**Editor's note: The following article is the text of a Hester Lecture delivered by Bennie Crockett, © Bennie R. Crockett, Jr., Professor of Religion and Philosophy and Co-Director, Center for Study of the Life and Work of William Carey, D.D. (1761-1834), William Carey University, Hattiesburg, Mississippi, on June 7, 2011 at the annual meeting and workshops of the International Association of Baptist Colleges and Universities meeting in Abilene, Texas.**

## Praising a Famous Man

One of the most famous eighteen unique phrases in the 1611 King James Bible occurs in the Old Testament Apocrypha in Sirach 44:1, where the text reads, "Let us now praise famous men."<sup>1</sup> If applied to William Carey during his life, the text likely would have embarrassed him. In spite of the pervasive Christian and non-Christian post-colonial critique of modern Christian missionary work,<sup>2</sup> Baptist, Protestant, Christian, and Indian history have incorporated Carey's vision that shines as a city set on a hill. This praising of Carey, however, is not part of nineteenth century imperialist mythmaking, the sowing of a celebrity, or the repetition of the "received tradition" about Carey's life.<sup>3</sup>



*Bennie Crockett, Jr.*

Rather, this discussion proceeds from Carey's Pauline view that his ministry was one of weakness. After arriving in India, Carey wrote, I "went to a Village called Maddabatty to preach to the Natives, but found very few, I felt much for them, but had not the freedom I wished; yet I know God can bless a weak attempt. . . . I cannot say any thing . . . except proclaim my own Shame, I think that it is a Wonder indeed that the goodness of God endureth yet daily."<sup>4</sup> Opposing those who would make him a hero or celebrity seventeen years later, he said after a sickness, "God has spared my life, I hope it is that I may serve him better; I have been but a loiterer—I have been but a half-hearted servant all the days of my life."<sup>5</sup> Even in his will Carey disclosed a Reformed theology that borrowed words from Isaac Watts,<sup>6</sup> and instructed that his Serampore grave inscription read, "A wretched, poor, and helpless worm, / On thy kind arms I fall."<sup>7</sup> Carey's brutal and unpretentious honesty remain virtues for the ages. With ever-looming failure and death, his journal and letters are full of pathos, a self-deprecating ethos, and faith in Christ.

Before and after his death on June 9, 1834, Carey has received from various sources a multiplicity of titles that crown him with the floral brilliance of an Olympian victor: "Consecrated Cobbler,"<sup>8</sup> "Pastor," "Abolitionist," "Father of Modern Missions," "Father of the Second Reformation through Foreign Missions," "Plodder," "Shoemaker and Missionary," "Indigo Planter," "Bible Translator," "Professor of Sanskrit, Bengali, and Marathi," "Doctor

of Divinity," "Botanist," "Fellow of the Linnaean Society," "Social Reformer," "Apostle," "Linguist," "Wyclif of the East," "Orientalist," "A Leader in the Bengal Renaissance," "Founder of the Agricultural and Horticultural Society of India," and "Friend of India." Because of such wide-ranging accomplishments, to categorize or segregate William Carey is a mistake; yes, he was one of these categories, yet he was each of them. A dissertation is waiting to be written on each of these titles, but what motivated Carey to such stunning achievement? Some suggest that Carey was a Renaissance man analogous to Da Vinci or Pascal,<sup>9</sup> but accolades fail to capture *why* Carey was who he was. This 250th anniversary encomium focuses on some seeds and texts from Carey's mind, hand, and landscape, and reveals that Carey's particular Baptist perspective provided a comprehensive and integrative Christian identity and worldview.

## A Great Aptness for Learning

On Monday, August 17, 1761, William Carey was the firstborn of Elizabeth Wells Carey and Edmund Carey, a poor weaver, and both were traditional Establishmentarian Anglicans. Being born just one year after the accession of King George III and just eighteen months before the Treaty of Paris, William Carey appeared on the precipice of Great Britain's coming imperial dominance of the world. Though eventually losing interests in North America, Great Britain's economic crown jewel sparkled on the sunny plains of India. From the eighteenth through the mid-nineteenth century the British dominated India through the Elizabethan-created East India Trading Company. Then, in 1857, after the Indian Rebellion known as the Sepoy Mutiny, the British Crown took control. Ninety years later in 1947, India became an independent, democratic state under the leadership of Jawaharlal Nehru, an ally with Mohandas Gandhi in the Indian National Congress.

William Carey's nondistinctive birth occurred in the small village of Paulerspury in Northamptonshire, a midland county in England. Though poor, young William enjoyed the beauty of his parents and four younger siblings' natural affection, his paternal grandmother's dotting attention, and his paternal uncle Peter's personal soldier stories of British conquest and transplants in Canada. Along with a loving family, William likewise attached himself to the natural splendor of England's greenest hills, and his sister Mary remarked that "he discovered a great aptness for learning."<sup>10</sup>

From the hills and hearths of Northamptonshire, important public figures flourished: King Richard III (1452-1485), the poet John Dryden (1631-1700), the Anglican mystic theologian William Law (1686-1761) who died the same year in which Carey was born, and the ancestors of Benjamin Franklin. In the late twentieth century, Lady Diana Spencer (1961-1997), later Princess of Wales, lived at her paternal early sixteenth century family estate, Althorp, where, thirteen miles from his birthplace, Carey had been a tenant under the second Earl Spencer. In 1801, Andrew Fuller gave the Earl a copy of Carey's first edition Bengali

New Testament. The Earl conveyed a copy to King George III, but also sent a check for £50 to Carey for work on the Bengali Old Testament.<sup>11</sup>

As a young boy in Paulerspury for fourteen years, William displayed an early and intense love for nature. His uncle Peter was a gardener who cultivated various plants. William had a natural inclination toward the same, and Peter became a role model as William joined him in this common interest. William collected and nurtured insects, birds, flora, and fauna, and became “the recognized Pury authority on natural history.”<sup>12</sup> Throughout his life and especially in India from 1793 until his death in 1834, Carey continued this childhood avocation in diverse ways.

When William was six, his father Edmund became the parish clerk, and assisted the priest with the duties of the Anglican parish church, which included liturgical functions and recording of births, christenings, confirmations, marriages, deaths, but, most importantly for William, his father’s leading in Sunday Scripture and Prayer Book readings and responsorials. During his work with the local school, Edmund Carey owned and used a spelling dictionary.<sup>13</sup> This dictionary possibly imprinted upon William’s mind a love for words, technical meanings, and the orderly setting of types and fonts. A striking comparison of this spelling dictionary with that of his Mahratta and Bengali dictionaries published four decades later by his colleague William Ward at the Serampore Mission Press calls for careful consideration.<sup>14</sup>

### Real Experimental Religion

At the age of fourteen, William left school and agricultural work because of a skin problem aggravated by sunlight. He became an apprentice to a shoemaker in the village of Piddington near Paulerspury.

Through his friendship with a dissenting apprentice, John Warr, Carey became interested in a more affective religion, intently studied the Scripture, read many religious books, and studied Latin and Greek. Carey also had the fortune of hearing the sermons and teachings of the great evangelical Anglican, Thomas Scott of Olney. Drawn to Scott’s warm evangelicalism, Carey left Anglicanism in his late teens and mixed with various dissenters. In these years as an apprentice, Carey discovered “real experimental religion” instead of “formal attendance upon outward [Anglican] ceremonies.”<sup>15</sup> Such real *experiential* religion propelled him into Christian ministry and mission. Separating himself from Establishment Anglicanism and subsisting without means, Carey ensured that he would not attain a university education since Oxford required graduates to take Anglican oaths necessary for degree conferral.<sup>16</sup>

Thirty-seven days shy of his twentieth birthday, Carey married Dorothy “Dolly” Plackett, an illiterate, but an enthusiastic, dissenting, Independent Christian relative of his shoemaking master’s wife. Learning from Independents in the tradition of Philip Doddridge and possibly influenced by mystics such as William Law, Carey, ever the independent thinker, analyzed the Bible for himself, believed in the truth of believer’s baptism, and became a Baptist at age twenty-two. He underwent believer’s baptism at the

hand of Rev. John Ryland in the River Nene.

One of the untold facts of Carey’s thirty-two years in Britain was the oppressive poverty that he and his family experienced. As a parish clerk, his father Edmund had a “place in British society” but not one with pecuniary advantage. In his role as an apprentice to a shoemaker, Carey labored as a shoe repairer and shoemaker for over a decade; subsequently, his business shingle read “Second / Hand Shoes / Bought and / [Sold].”<sup>17</sup> While working with leather, he also directed a school, preached as an itinerant, and later served as pastor of two very small and very poor Baptist congregations in Moulton and Leicester, eventually being ordained in 1791.<sup>18</sup> However, these multiple jobs did not save him from severe poverty. On one occasion, he had no money with which to buy food at a Baptist association meeting in Olney. Carey said, “I, not possessed of a penny, . . . fasted all day because I could not purchase a dinner.”<sup>19</sup>

Most telling, however, was the example of Carey’s poverty only a few months prior to his departure for India. On October 2, 1792, at the organization of “The Particular Baptist Society, for propagating the gospel amongst the heathen,”<sup>20</sup> Carey did not pledge any money to the new society’s support. Carey, twelve other Baptist ministers, and one student from Bristol Baptist Academy formed the Society. The student, William Staughton,

later became the first corresponding secretary for the American Baptist Board of Foreign Missions, president of The George Washington University, and, in 1829, the first president of Georgetown College, Georgetown, Kentucky. This group of poor rural pastors met in a Baptist widow’s home in Kettering, Northamptonshire, and they pledged and signed for a meager £13, 2s. 6d. The idea for the Society originated

from Carey,<sup>21</sup> but he did not—or *could not*—sign a monetary pledge to support the Society. Instead, he later “cast in all that he had, even all his living”<sup>22</sup> and his family into the effort of the Society by accompanying Dr. John Thomas to India. On the ground as an indigo plantation manager in Mudnabatty, Carey wrote his brother saying, “We are neither rich, nor in situations equal to what mine was at Leicester.”<sup>23</sup> Such economic poverty in Britain and India he allayed with his life by watering and fertilizing the seed of Christian missions.

As an avid reader, the books that enlarged William’s expanding world and mind were in “science, history, voyages, . . . Bunyan’s *Pilgrim’s Progress*,” and, most importantly, “the constant reading of the Psalms, [and] Lessons”<sup>24</sup> from the King James Bible and *The Book of Common Prayer*. “The root of the matter”<sup>25</sup> was simply that Carey’s integration of knowledge grew from the fertile soils of Northamptonshire, from Scripture, from Anglican orthodoxy, and from evangelical theologians and missionaries such as Jeremy Taylor, Robert Hall, Jonathan Edwards, and David Brainerd. In addition to the book *Guthrie’s Geography*,<sup>26</sup> of singular importance to Carey was the explorer James Cook and his empirical descriptions of the world. Carey said, “reading Cook’s voyages was the first thing that engaged my mind to think of mis-

(Continued on page 6)

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## The Greatest Book...

(Continued from page 5)

sions.”<sup>27</sup> Later, in a moment of ironic foreshadowing while still in Britain, Carey said that a Christian minister “engages to go where God pleases, and to do, or endure what he sees fit to command, or call him to, in the exercise of his function. He virtually bids farewell to friends, pleasures, and comforts, and stands in readiness to endure the greatest sufferings in the work of his Lord, and Master.”<sup>28</sup> Little did he foresee the losses that would attend his sojourn in India, and how different his life and history would have been had he gone to Sierra Leone, which he mentioned to his father six and a half months before sailing to India.<sup>29</sup>

Dorothy and William had lost their first child, Ann, and later in Leicester lost a second daughter, Lucy, two years after her birth. Possibly, the family’s dreadful malnutrition provoked these losses. Then, Dorothy gave birth to Jabez six weeks prior to sailing to India, and in 1794, only one year after arriving in India, their five-year old son Peter died from a fever. Losing three children, bearing four more, and encountering several bouts of malnutrition and dysentery, Dorothy began a harsh and cruel downward spiral into fits of volatile rage and depression. Full of concern five years after arriving in India, Carey wrote to his sisters, “Poor Mrs. C. is as wretched as insanity can make her.”<sup>30</sup> By quoting the biblical phrase “iron sharpeneth iron,”<sup>31</sup> Carey, however, affirmed that his trials—through the mystery of God’s providence—actually were advancing his missionary cause.

Carey lost his wife Dorothy at age fifty-one in 1807,<sup>32</sup> one year after he received the honorary Doctor of Divinity degree from Brown University in recognition of his literary achievements in Bengali, Marathi, and Sanskrit.<sup>33</sup> In 1812, there was a massive fire at the Serampore Mission Press, which caused a loss estimated at Rs 70,000 and at least a year of work to restore what translation and manuscript work had been lost. Carey returned to the Psalms saying, “I have usually been supported under afflictions by feeling that I and mine are in the hands of an infinitely wise God. I endeavoured to improve this our affliction, last Lord’s Day, from Psalm XLVI.10, ‘Be still, and know that I am God.’”<sup>34</sup> Subsequently, Carey’s second wife, the multi-lingual Dane, Charlotte Rumohr, next to whom Carey is buried, died in 1821. Then, his eldest son, Felix, who was an accomplished linguist and missionary to Burma, died in 1822 after a two-year liver illness. And, in 1823, Carey’s printer colleague of twenty three years, William Ward, died from cholera. That same year, Carey took a serious fall, evidently shattered his hip, and almost died. While recuperating, he lost his pristine five-acre garden<sup>35</sup> laid out according to the Linnaean binomial system with over 427 different species<sup>36</sup> to a Ganges River flood. As the water encroached into the Mission Compound, he almost lost his house as well.

Amidst such losses, he wrote, “I concluded one or two days that my death was near. I had no joys, nor any fear of death, or reluctance to die; but never was I so sensibly convinced of the value of an atoning Saviour as then. I could only say, ‘Hangs my helpless soul on thee; and adopt the language of Psalm LI. 1, 2,

which I desired might be the text for my funeral sermon. A life of faith in Christ, the Lamb of God, who taketh away the sin of the world, appeared more than ordinarily important to my mind; and I expressed these feelings to those about me with freedom and pleasure. . . . Now, through the gracious providence of God, I am again restored to my work.”<sup>37</sup> Lacking the ease and the luxurious creature comforts of an age of plentiful food and antibiotics, Carey learned how difficult and unforgiving life could be, and five years before his death, he wrote, “How little is our hold of life in any thing here below. . . . May we all be prepared for the change whenever it may take place.”<sup>38</sup>

### The Leading of Divine Providence

“East of Eden,”<sup>39</sup> William Carey planted a garden in the landscape of Serampore, Bengal, on the banks of the holy Ganges River where polytheistic Hindu shrines dot the sunrise. Yet, the planting and the cultivation of this mission station in Serampore were not Carey’s work alone. Following Carey’s six-year long missionary example, Joshua and Hannah Marshman, William Ward, John Fountain, Daniel Brunson, and W. Grant arrived in the Danish colony of Serampore, on the Lord’s Day, October 13, 1799. In early 1800, Carey and his family moved south two hundred miles from Mudnabatty, and joined these new missionaries in Serampore (i.e., Srirampur), a village fifteen miles from Calcutta, modern day Kolkata. The garden began to grow immediately upon the union of these volunteers.

In writing to his friend and Society home secretary, Andrew Fuller, Carey said, “Our removal from Mudnabatty to this place [Serampore] is among the most remarkable of those providences which have occurred, and was at first so afflicting to my mind that I scarcely ever remember to have felt more on any

occasion . . . it was, however, so clearly the leading of Divine Providence, that no one of us can entertain the shadow of a doubt respecting it.”<sup>40</sup> Such confidence in matters of the Spirit is rare, but Carey practiced an affective Christianity after absorbing the theology of the evangelicals and the pietistic Moravians and Wesleys.<sup>41</sup> Carey practiced William Wilberforce’s “real Christianity” by which Wilberforce meant Bible-based, pietistic, affectively moral, and real-to-life Christianity as opposed to nominal profession and cultural identification in a church.<sup>42</sup>

Throughout his journal and letters, Carey often complains or has overflowing joy resulting from the stark and lonely realities of living on the sub-continent as a foreigner. Carey struggled to survive within the garden. Once, he described his “thorn in the flesh,”<sup>43</sup> saying that he “Felt some pleasure in the Morning in Prayer to God, but all the rest of the Day was at an awful distance from God.”<sup>44</sup> His transparent honesty and his immediate epistemological affirmation of his knowledge of God’s presence are striking to those accustomed to separating epistemology from relation to God.

Some of Carey’s most pointed remarks related to supernatural revelation, God’s providence, and experiential religion were contrary to the prevalent deism of his day. Associating with various political radicals, Carey and the deist Thomas Paine shared the

**T**raditional Christology and faith inherent within both intellect and moral practice characterized Carey’s outlook; he summarily rejected separating faith from practice or separating doctrinal hallmarks from scientific intellectual pursuit.

same abolitionism, republican tendencies, and the same publisher in Leicester, England.<sup>45</sup> However, Carey could not share the deists' assault and scorning<sup>46</sup> of divine revelation, the depravity of the human condition, and the efficacious, atoning work of the God-man, Jesus Christ.

On the ship to India, he argued with French deists, and concluded that one of them was "the most . . . hardened deist I ever saw or heard."<sup>47</sup> Denouncing deism analogous to his friend Andrew Fuller,<sup>48</sup> Carey said the deist Barnard was one of the "presumptuous wretches"<sup>49</sup> in a depraved state who was "determined to turn scripture into ridicule."<sup>50</sup> Fourteen years later, he remarked that "India swarms with Deists, and Deists are . . . the most intolerant of mankind; their great desire is to exterminate true religion from the earth."<sup>51</sup> On the contrary, Carey listened to "a still small voice,"<sup>52</sup> urging him to *go, teach, and preach*, while the deists heeded exclusive naturalistic reasoning, and the hyper-Calvinists obeyed the dogmatism of their dispensational non-misology.

Carey's doctrine began with his father's recitation of the creeds in the parish church, and fifty years later, developed into the doctrinal requirements for Serampore College faculty. Carey, Marshman, and Ward established Serampore College in 1818, and it was the first authorized degree-granting institution in Asia. Founded from a dissenting Baptist tradition, the College admitted Christians of all denominations and welcomed Hindus, Muslims, and non-religious persons.<sup>53</sup> However, the College regulations stated, "As the founders of the College deem the belief of Christ's Divinity and Atonement essential to vital Christianity, the promotion of which is the grand object of this Institution, no one shall be eligible to the College Council or to any Professorship who is known to oppose these doctrines."<sup>54</sup>

Traditional Christology and faith inherent within both intellect and moral practice characterized Carey's outlook; he summarily rejected separating faith from practice or separating doctrinal hallmarks from scientific intellectual pursuit. Against an Enlightenment model that scorned and satirized supernatural revelation in Scripture or experience, Carey created "no small stir"<sup>55</sup> believing that God spoke through Scripture and commanded the spreading of the Christian message beyond the borders of Great Britain.<sup>56</sup> Other Baptists were dismissive and content to wait upon God to perform a miracle of another Pentecost.<sup>57</sup>

### We Intend to Teach

Carey's Bible formed the rhetorical power of his preaching and his 1792 missions-society organizing pamphlet, which provoked Protestants of all denominations to engage in societal-based missions. The pamphlet's first section is entitled "An Enquiry whether the Commission given by our Lord to his Disciples be not still binding on us."<sup>58</sup> The Commission of which Carey spoke refers to Matt. 28:18-20 and the parallel text in Mark 16:15. Carey said, "Our Lord Jesus Christ, a little before his departure, commissioned his apostles to *Go, and teach all nations*; or, as another evangelist expresses it, *Go into all the world, and preach the gospel to every creature*. This commission was as extensive as possible, and laid them under obligation to disperse themselves into every country of the habitable globe, and preach to all the inhabitants, without exception, or limitation."<sup>59</sup> The key text appears in Matt.

28:19, "Go ye therefore, and teach all nations." The Established Church's Bible breathed the Spirit into his missionary argument, but of interest is the translation of the Greek term "teach." Beginning with John Wesley's 1754 translation and the 1881 English Revised Version, the translation changed from "teach" to "make disciples." Of missionary methodological importance for Carey was the King James text's inclusion of the imperatival verb "teach."

Within three years of his arrival in India, Carey wrote to Andrew Fuller requesting that several missionary families be sent to India so that teaching and education of missionary families and native Indians, including the radical inclusion of females, should begin.<sup>60</sup> Then, four years later in the first month of their residence in Serampore, Carey and his colleagues wrote, "We intend to teach a school, and make what we can of our press."<sup>61</sup> *Teaching* was a central aspect of Carey's missionary method. Christian values expressed through education were freedom from infanticide, the caste system, and *sati* (the Hindu practice of widow burning), yet freedom to learn, freedom to read, freedom to read the Bible in one's own language, and freedom to come to a saving knowledge of God in Christ through such reading. In such a classical model of Christian mission work, Carey shines brightest as learner, reader, teacher, and translator. "To every thing there is a season,"<sup>62</sup> and by 1818, the Serampore Mission had established Serampore College and over one hundred native schools with over 6,700 students learning in their vernacular tongue<sup>63</sup>

Eventually, Carey's garden produced flowers, fruit, and freedom, but such produce offered daily in the bazaars of Serampore and Calcutta's streets and alleys came through much pain and difficult labor. He grounded his integrated Christian vision on addressing two main obstacles, namely, publishing the Bible in everyone's language and redeeming the depravity of the human heart.<sup>64</sup> Accomplishing such goals could occur only through what Carey referred to as a "more extensive cultivation of the Indian languages."<sup>65</sup>

Carey began learning Bengali from John Thomas on the Danish ship, *Kron Princessa Maria*, as they sailed toward India. By the time Carey went to Serampore in 1800, he had translated the New Testament and most of the Old Testament into Bengali, and was seeking a printer. He labored on this Bible until his death; the Old Testament he revised five times, and the New Testament eight times. In addition to his various grammars,<sup>66</sup> dictionaries,<sup>67</sup> and other biblical translations in many languages,<sup>68</sup> the Serampore Mission Press published Carey's crowning achievement, the Bengali Bible, in one volume in 1832. About this last edition, Carey wrote to the President of the Glasgow Auxiliary Society, "This is a work, upon the finishing of which my heart was much set, and which I have laboured, to the utmost of my ability, to make as correct as I possibly could."<sup>69</sup> Thirty-six years prior to this last edition of his Bengali Bible, Carey had written prophetically to his sister, "The translation of the scriptures I look upon to be one of the greatest desiderata in the world, and it has accordingly occupied a considerable part of my time and attention."<sup>70</sup> Hearing the Book initially in the King's English, he learned to read it in its original and secondary languages and to translate it into Eastern languages. In translation work, Carey stands along-

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side the giants—Jerome, Aelfric, Wycliffe, Erasmus, and Tyndale—all who gave their lives to spreading the Book's life-changing, freeing, redemptive message with pagans, monks, ploughboys, Turks, and women. Carey went further by *teaching* the Book to the lowest and highest caste Hindus, females, and forgotten children; Carey and his colleagues grafted into the Mission Jesus' command to "suffer little children."<sup>71</sup>

When the missionaries settled in Serampore, the Danish colony, they were attempting to escape the notice and authority of the East India Company, which had a policy against proselytizing natives for fear of upsetting them and inhibiting Company profits. Carey struggled as the Company poisoned his garden, and said, "It is difficult for us to ascertain the present path of duty. We are much in the situation in which the apostles were when commanded 'not to teach nor preach any more in his name.' . . . the consequence is, that souls are perishing on every side, and we are forbidden to administer the remedy which God has put into our hands."<sup>72</sup>

Through contending with the Company, Carey and the Serampore Mission ironically benefited from the Company. Since no one else in India had linguistic skills comparable to Carey, the Company in 1801 employed Carey as the teacher of Bengali in the newly created civil service Fort William College, Calcutta, for a monthly salary of Rs 500; five years later he became professor of Bengali, Sanskrit, and Marathi at Rs 1000 per month.<sup>73</sup> After teaching four days a week there for almost thirty years, Carey retired with a pension in 1830. During those years, Carey had many Indian scholars, including, the head pundit of the College, to assist him with Indian languages. When Carey began his work at Fort William, there were few, if any, printed books on Indian languages. Carey conducted all instruction *viva voce*,<sup>74</sup> and "spoke Sanscrit with fluency and correctness."<sup>75</sup> Carey's employment and host of native scholars at Fort William College catapulted his Bible translation and publication efforts.

In 1804 at Fort William College, Carey had the honor of being the first European to deliver an oration in Sanskrit. Carey said, "These youth will rise in regular succession to the government of this country. They will extend the domain of British civilization, security, and happiness, by enlarging the bounds of Oriental literature, and thereby diffusing the spirit of Christian principles throughout the nations of Asia."<sup>76</sup> Carey's goal for civil service students mirrored his integrated vision in his 1792 *Enquiry*, "the uncivilized state of the heathen, instead of affording an objection against preaching the gospel to them, ought to furnish an argument for it. Can we as men, or as christians, hear that a great part of our fellow creatures, whose souls are as immortal as ours, and who are as capable as ourselves, of adorning the gospel, and contributing by their preaching, writings, or practices to the glory of our Redeemer's name, and the good of his church, are enveloped in ignorance and barbarism? Can we hear that they are without the gospel, without government, without laws, and without arts, and sciences; and not exert ourselves to introduce amongst them

the sentiments of men, and of Christians? Would not the spread of the gospel be the most effectual mean of their civilization?"<sup>77</sup>

Carey's esteemed role in Fort William College provided him fifteen munshis for Bengalee, eight pundits for Sanskrit, and three pundits for Mahratta.<sup>78</sup> Carey defended his employment of native scholars by saying to his critics, "We have employed all the helps we can obtain, Brahmans, Mussulmans, and others, to assist me, and in some instances to write out rough copies. . . . but I have never yet suffered a single word, or a single mode of construction to pass without examining it, and seeing through it. I read every proof sheet twice or thrice myself, and correct every letter with my own hand. . . . Three of the translations, Viz. the Bengalee, Hindoosthani and Sungskrit, I translated with my own hand, the two last immediately from the Greek . . . and the Hebrew Bible is before me while I translate the Bengalee. . . . I constantly avail

myself of the help of the most learned natives, and should think it criminal not to do so, but I do not commit my judgement to any one . . . Indeed I have never yet thought anything perfect that I have done."<sup>79</sup> Later in addition to Bengali, Hindi, and Sanskrit, Carey translated the Bible into Oriya and Marathi.

**M**any people remain in ignorance of Carey's role in the advancement of international science.<sup>88</sup> Nevertheless, Carey's scientific interests were a motivating factor in his Christian identity as he enjoyed the reputation as one of the leading botanists of his day.

### Sublime Meditation

The establishment of Serampore College in 1818 was the apex of institutional life for Carey and his colleagues,<sup>80</sup> and in God's care, it still operates today with over 2,600 students, of whom 140 are Christian theology students.<sup>81</sup> The College was unique in offering both theological education for the indigenous Christianization of India as well as vernacular languages, Indian literature, religion, philosophy, and western science. Carey routinely gave lectures on both theology and botany. A junior missionary said of Carey, "His botanic garden is large, with four tanks of water, some of them, perhaps, 150 ft. sq. The principal one is opposite the garden gate . . . It is overshadowed by some noble trees, which in bloom make a delightful appearance. Here we now baptize."<sup>82</sup> Carey's fulfillment of Jesus' commandment was on display: *going* to the Hindus, *baptizing* the Hindus, and *teaching* the Hindus, all within his garden—the laboratory for the Spirit.

The British transplant to America, William Staughton, who was the student at the founding of the Baptist Missionary Society, once complained about giving money to Serampore for the teaching of science. Carey said, "I must confess I never heard anything more illiberal. Pray can youth be trained up for the Christian ministry without science? Do you in America train up youths for it without any knowledge of science?"<sup>83</sup>

Opposing such restrictive curricular views, Carey affirmed his integrative understanding of the empirical and the spiritual in his 1825 essay "On the Study of Nature."<sup>84</sup> He wrote, "The great Author of nature has filled the world with so great a variety of objects that something presents itself, at every step, to the view of the most incurious observer, and either from its utility, its beauty, its singularity, or some other obvious property, forces itself upon his notice."<sup>85</sup> In the tradition of Aristotle and

Aquinas, he wrote, “Animals are of more value in the scale of being than any of the parts of inanimate matter.”<sup>86</sup> However, most instructive were his final remarks, “The works of God are confessedly calculated to raise the mind to sublime meditation upon and admiration of the Maker. . . . the works of creation, especially, will convince us that every part of the them is work of that Divine Being who ‘spake and it was done, who commanded and it stood fast;’ and the admirable adaptation of every animal and vegetable to the station it is intended to occupy, proves incontestably the wisdom and goodness of the universal Parent of all creatures, who openeth his hand and filleth every living creature with plenteousness.”<sup>87</sup> Without doubt, Carey considered creation to display the mighty works of God, and that God’s servants must seek to explore and understand His creation. Carey’s mature, traditional theology was the mist that went up from the earth and watered the whole landscape of the groundbreaking Serampore project.

Many people remain in ignorance of Carey’s role in the advancement of international science.<sup>88</sup> Nevertheless, Carey’s scientific interests were a motivating factor in his Christian identity as he enjoyed the reputation as one of the leading botanists of his day with Dr. William Roxburgh and Dr. Nathaniel Wallich, both of whom were his friends and correspondents. Carey’s letters and notes regarding botanical interests remain scattered in scores of libraries all over Britain, the Continent, America, Australia, and India. Frequently in these letters, he begged for seeds and often sent seeds for return exchanges.<sup>89</sup> Most important to revealing God’s creation, however, was Carey’s editing and contributing to Roxburgh’s two leading botanical books regarding the Indian subcontinent: *Hortus Bengalensis* and *Flora Indica*.<sup>90</sup> Roxburgh served as the Superintendent of the Indian Botanical Garden in Calcutta, 1793-1815, and Wallich succeeded him.

In 1820, Carey combined his social reform concerns with his scientific interests when he founded the Agricultural and Horticultural Society of India. At the founding, he presented a lecture on the science of agriculture, better cultivation, rotation of crops, forestation, improved tools and animal stock, and conservation for India.<sup>91</sup> Parallel to Serampore College, he ensured that the Society would admit both Europeans and native Indians on an equal and collaborative basis. In describing this plan of admission to Dr. Ryland, he wrote, “I hope it will ultimately be of great benefit to the country, and contribute to prepare its inhabitants for the time when ‘they shall beat their swords into plow shares, and their spears into pruning hooks.’”<sup>92</sup> His intention was clear: partners work within God’s created order to improve the world through God-given scientific knowledge.

In 1823, the Linnaean Society of London recognized Carey’s achievements, and awarded him the eminent title, “Fellow of the Linnaean Society,” the pinnacle of British science of his day. In 1834, the year of his death, he, along with John Quincy Adams, Henry Clay, and Pierre-Joseph Redouté, continued to “dress and keep” the garden by participating with floral submissions in the Fiftieth Public Exposition of the Royal Society of Agriculture and Botany, Ghent, Belgium.<sup>93</sup> Why did he have such a lifelong commitment to the garden? Carey said, “I am passionately fond of nature,” and I “relax my mind from pursuits of a more laborious kind by attending thereto. My museum and garden are therefore

not only sources of pleasure but of health to me.”<sup>94</sup> Tilled with Carey’s instruction, these physical and ideological plants and shrubs pollinated India with Christianity and human improvement.

### All Thy Works Praise Thee O LORD

In his Trinity Sunday hymn commonly named “Holy, Holy, Holy,” Reginald Heber, the Anglican Bishop of Calcutta, 1823-1826, and good friend of Carey’s wrote in the fourth verse “All Thy works shall praise Thy name in earth and sky and sea.”<sup>95</sup> In 1820 and 1824, Carey printed Psalm 145:10, “All thy works praise thee O Lord,” as the epigraph on the title pages of Roxburgh’s *Flora Indica*. This psalm text is the clearest example of Carey’s integrated Christian vision that grew from seeds planted in his soul within the Paulerspury parish church. In India where Carey planted his life for forty years, six months, and twenty-nine days without returning to Britain, the works of God came to full blossom.

Carey saw his life and the gifts of nature as God’s work. Without fragmentation, he considered Christian identity as the integration of Christian proclamation, education, social reform and improvement, and scientific study and progress. These diverse roles served his foundational Christian narrative that all people should share together in the glorious works of God through Christ in mind, body, nature, and eternal destiny. Two and a half years before he died, he succinctly wrote, “The atoning sacrifice made by our Lord on the cross is the ground of my hope of acceptance, pardon, justification, sanctification, and endless glory. . . . It is from the same source that I expect . . . the universal establishment of the Redeemer’s kingdom in the world, including the total abolition of idolatry, mohammedanism, infidelity, socialism, and all the political establishments in the world; the abolition also of war, slavery, and oppression, in all their ramifications. It is on this ground that I pray for . . . not merely the cessation of hostilities between christians of different sects and connexions, but that genuine love which the gospel requires, and which the gospel is so well calculated to produce.”<sup>96</sup>

So, in this praiseworthy 250th anniversary year of William Carey’s birth, he yet speaks for all the ages in both word and deed of integrative Christian identity, witness, education, and scholarship. Such a vision “turned the world upside down”<sup>97</sup> and is still worth emulating.<sup>98</sup>

### Endnotes

<sup>1</sup>Sir. 44:1, *The Holy Bible, Conteyning the Old Testament, and the New: Newly Translated out of the Originall tongues; & with the former Translations diligently compared and revised, by his Maiesties Speciall Commandement*, Appointed to be read in Churches (Imprinted at London by Robert Barker, Printer to the Kings most Excellent Maiestie, Anno Dom. 1611); online, internet, “Furness Collection,” Schoenberg Center for Electronic Text & Image, <[http://sceti.library.upenn.edu/sceti\\_printedbooksNew/index.cfm?TextID=kjbible](http://sceti.library.upenn.edu/sceti_printedbooksNew/index.cfm?TextID=kjbible)>; hereinafter (KJV, 1611) for unique KJV phrasings. See David Crystal, *Begat: The King James Bible and the English Language* (Oxford and New York: Oxford University Press, 2010), pp. 263-66.

<sup>2</sup>Edward W. Said, *Orientalism* (New York: Vintage Books, 1979), p. 100.

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<sup>3</sup>See A. Christopher Smith, "Mythology and Missiology: Towards a Methodology for Understanding the Serampore Trio and Their Mission," in *Carey's Obligation and India's Renaissance*, ed. J. T. K. Daniel and R. E. Hedlund (Serampore: Council of Serampore College, 1993), pp. 45-85.

<sup>4</sup>William Carey, Journal, February 8, 9, 1795, Baptist Missionary Society Archives, Microfilm, Reel 36, Center for Study of the Life and Work of William Carey, D.D. (1761-1834), William Carey University, Hattiesburg, Mississippi, U.S.A., hereinafter Carey Center Collection. All original spellings are retained throughout the paper.

<sup>5</sup>William Carey in "Extract of a Letter from Mr. John Lawson, Missionary in India, to Mr. I[vimey], London, October 1, 1812, in *The Baptist Magazine*, 5 (March 1813):127; Carey Center Collection.

<sup>6</sup>William Carey, D.D., Grave Marker Epitaph, Mission Burial Ground, Serampore, India. The epitaph relies on I. Watts, "LC. Faith in Christ for Pardon and Sanctification," in *Hymns and Spiritual Songs. In Three Books* (London: W. Strahan, et al., 1773), pp. 211-12.

<sup>7</sup>William Carey, "Last Will and Testament," in "Death of Dr. Carey," *Missionary Herald*, CXCI (January 1835):38; Carey Center Collection.

<sup>8</sup>"A nest of consecrated cobblers" was a phrase of opprobrium applied by Sydney Smith to Carey and the other missionaries in "Art. III. Strictures on two Critiques in the Edinburgh Review, on the Subject of Methodism and Missions; with Remarks on the Influence of Reviews, in general, on Morals and Happiness. By John Styles," *The Edinburgh Review, or Critical Journal*, XIV (1809):40.

<sup>9</sup>Donald Alban, Jr., Robert H. Woods, Jr., and Marsha Daigle-Williamson, "The Writings of William Carey: Journalism as Mission in a Modern Age," *Mission Studies*, 22/1 (2005):86.

<sup>10</sup>Mary Carey, Letter to John Dyer, in Eustace Carey, *Memoir of William Carey, D.D.: Late Missionary to Bengal; Professor of Oriental Languages in the College of Fort William, Calcutta* (London: Jackson and Walford, 1836), p. 24, Carey Center Collection.

<sup>11</sup>Christopher Anderson, *The Annals of the English Bible*, 2 vols. (London: William Pickering, 1845), 2:594.

<sup>12</sup>S. Pearce Carey, *William Carey D.D., Fellow of the Linnaean Society* (London: Hodder and Stoughton, Ltd., 1923), p. 21.

<sup>13</sup>John Entick, *The New Spelling Dictionary, Teaching to Write and Pronounce the English Tongue with Ease and Propriety*, 2nd ed., revised and improved (London: Edward and Charles Dilly, 1766), Carey Center Collection.

<sup>14</sup>William Carey, *A Dictionary of the Mahratta Language* (Serampore: [Mission Press], 1810), Carey Center Collection; and William Carey, *A Dictionary of the Bengalee Language, in Which the Words are Traced to Their Origin, and Their Various Meanings Given* (Serampore: Printed at the Mission-Press, 1815).

<sup>15</sup>William Carey, Letter, August 14, 1804, in Eustace Carey, *Memoir of William Carey, D.D.*, p. 7.

<sup>16</sup>David L. Wykes, "The contribution of the Dissenting academy to the emergence of Rational Dissent," in Knud Haakonssen, ed., *Enlightenment and Religion: Rational Dissent in Eighteenth-Century Britain* (Cambridge: Cambridge University Press, 1996), p. 103.

<sup>17</sup>"Hackleton Shew-board of William Carey," Jennifer Thorp, Archivist, Angus Library, Regent's Park College, Oxford University, 7 September 2000, Carey Center [Electronic] Collection, <<http://www.wmcarey.edu/carey/memo/ShewInt.pdf>>.

<sup>18</sup>John Rippon, ed., *The Baptist Annual Register for 1790, 1791, 1792, and Part of 1793* (London: Sold by Dilly, Button, and Thomas, 1793), p. 519; Carey Center Collection.

<sup>19</sup>William Carey, Account to Dr. Ryland, in Eustace Carey, *Memoir of*

*William Carey, D.D.*, p. 15; W. H. Carey, ed., *Oriental Christian Biography, Containing Biographical Sketches of Distinguished Christians Who Have Lived and Died in the East*, vol. 1 (Calcutta: J. Thomas, Baptist Mission Press, 1850), p. 293; Pearce Carey, *William Carey D.D.*, p. 37.

<sup>20</sup>Baptist Missionary Society Minutes, October 2, 1792, Baptist Missionary Society Archives, Microfilm, Reel 1, Carey Center Collection.

<sup>21</sup>"Narrative of the First Establishment of this Society," in *Periodical Accounts Relative to the Baptist Missionary Society*, vol. I (Clipstone: J. W. Morris, 1800), p. 1; Carey Center Collection.

<sup>22</sup>Cf. Mark 12:44; Luke 21:4.

<sup>23</sup>William Carey, Letter to his Brother, December 20, 1796, in Eustace Carey, *Memoir of William Carey, D.D.*, p. 295.

<sup>24</sup>William Carey, Letter to "My Dear Brother," August 14, 1804, in Eustace Carey, *Memoir of William Carey, D.D.*, p. 7.

<sup>25</sup>Job 19:28 (KJV, 1611).

<sup>26</sup>Joseph Belcher, *William Carey, A Biography* (Philadelphia: American Baptist Publication Society, 1853), p. 35, Carey Center Collection. Belcher likely was referring to one of the many editions similar to William Guthrie, *A New System of Modern Geography: or, A Geographical, Historical, and Commercial Grammar; and Present State of the Several Kingdoms of the World* (London: Printed for C. Dilly and G. Robinson, 1780).

<sup>27</sup>William Carey, Letter to John Ryland, in Eustace Carey, *Memoir of William Carey, D.D.*, p. 18.

<sup>28</sup>William Carey, *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* (Leicester: Ann Ireland, 1792); facsimile eds., (1891, 1934, 1942, 1961), p. 72.

<sup>29</sup>William Carey, Letter to Edmund Carey, November 27, 1792, The Angus Library, Regent's Park College, University of Oxford.

<sup>30</sup>William Carey, Letter to His Sisters, January 18, 1798, quoted in James R. Beck, *Dorothy Carey: The Tragic and Untold Story of Mrs. William Carey* (Grand Rapids, Michigan: Baker Book House, 1992), p. 147.

<sup>31</sup>Prov. 27:17; William Carey, Journal, March 8, 1794, Baptist Missionary Society Archives, Microfilm, Reel 36, Carey Center Collection.

<sup>32</sup>*The Bengal Obituary, or a Record to Perpetuate the Memory of Departed Worth, Being a Compilation of Tablets and Monumental Inscriptions from Various Parts of the Bengal and Agra Presidencies* (Calcutta: J. Thomas, Baptist Mission Press, 1848), p. 349.

<sup>33</sup>Letter from Samuel Stillman to President Asa Messer recommending that William Carey receive a Doctor of Divinity degree, September 1, 1806, Archives 21404, John Hay Library, Brown University, Providence, Rhode Island; Carey Center [Electronic] Collection <<http://www.wmcarey.edu/carey/brown/>>.

<sup>34</sup>William Carey, Letter to Andrew Fuller, March 25, 1812, Baptist Missionary Society Archives, Microfilm, Reel 36, Carey Center Collection.

<sup>35</sup>George Smith, *The Life of William Carey, D.D., Shoemaker and Missionary, Professor of Sanskrit, Bengali, and Marathi in the College of Fort William, Calcutta* (London: John Murray, 1885), p. 304.

<sup>36</sup>Sanjoy Mukherjee, *William Carey's Contribution to Science* (Calcutta: Minerva Associates, 1999), p. 26.

<sup>37</sup>William Carey, Letter to Dr. Ryland, December 22, 1823, in Eustace Carey, *Memoir of William Carey, D.D.*, p. 555.

<sup>38</sup>William Carey, Letter to Mr. Johns, M.D., 25 August 1829, in William Johns, *The Spirit of the Serampore System, As it Existed in 1812 and 1813; With Strictures on the Some Parts of "Dr Marshman's Statement Relative to Serampore," In a Series of Letters to a Friend* (London: Wightman and Cramp, 1828), p. v. For this letter of Carey's, Johns added

an asterisk note reading “The following note was written at the moment, on account of the death of my wife.”

<sup>39</sup>Gen. 4:16 (1611, KJV).

<sup>40</sup>William Carey, Letter to Andrew Fuller, February 5, 1800, in Eustace Carey, *Memoir of William Carey, D.D.*, p. 391.

<sup>41</sup>Carey, *An Enquiry*, pp. 11, 37, 71,

<sup>42</sup>William Wilberforce, *A Practical View of the Prevailing Religious System of Professed Christians: in the Higher and Middle Classes in this Country, Contrasted with Real Christianity* (London: Printed for T. Cadell, jun. and W. Davies, 1797).

<sup>43</sup>2 Cor. 12:7 (KJV, 1611)

<sup>44</sup>William Carey, “Journal,” January 21, 1794, Baptist Missionary Society Archives, Microfilm, Reel 36, Carey Center Collection.

<sup>45</sup>Earnest A. Payne, “Introduction,” in William Carey, *An Enquiry into the Obligations of Christians to Use Means for the Conversion of the Heathens*, New facsimile edition (London: The Carey Kingsgate Press Limited, 1961), p. v.

<sup>46</sup>Thomas Paine, “Remarks on R.[obert] Hall’s Sermon,” “Of the Word Religion and Other Words of Uncertain Signification,” and “Of the religion of Deism compared with the Christian Religion, and the Superiority of the former over the latter,” in *The Theological Works of Thomas Paine*, ed. R. Carlile (London: R. Carlile, 1824), pp. 318-318, 320-325.

<sup>47</sup>William Carey, Letter to the Society for the Propagation of the Gospel amongst the Heathen, October 17, 1793, in Eustace Carey, *Memoir of William Carey, D.D.*, p. 115.

<sup>48</sup>See Andrew Fuller, *The Gospel its Own Witness: or the Holy Nature and Divine Harmony of the Christian Religion Contrasted with the Immorality and Absurdity of Deism* (Clipstone: Printed by J. W. Morris, 1799), pp. 109-110, Carey Center Collection.

<sup>49</sup>William Carey, Journal, June 17-23, 1793, Baptist Missionary Society Archives, Microfilm, Reel 36, Carey Center Collection.

<sup>50</sup>William Carey, Journal, July 1, 1793, Baptist Missionary Society Archives, Microfilm, Reel 36, Carey Center Collection.

<sup>51</sup>William Carey, Letter to Andrew Fuller, February 13, 1807, Baptist Missionary Society Archives, Microfilm, Reel 36, Carey Center Collection.

<sup>52</sup>1 Kings 19:12 (KJV, 1611).

<sup>53</sup>William Carey, Joshua Marshman, and William Ward, *College for the Instruction of Asiatic Christian and Other Youth, in Eastern Literature and European Science, at Serampore Bengal* (London: Printed for Black, Kingsbury, Parbury, and Allen, 1819), pp. 9-11, 13,

<sup>54</sup>“Statutes and Regulations of the Serampore College, June 12th, 1833,” Article 11, in George Howells and A. C. Underwood, *The Story of Serampore and Its College* (Serampore: 1918), p. 81, Presentation Copy to Mr. and Mrs. David Lloyd George, Carey Center Collection.

<sup>55</sup>Acts 12:18; 19:23 (KJV, 1611).

<sup>56</sup>Carey, *An Enquiry*, pp. 6, 77-87.

<sup>57</sup>John Webster Morris, *Memoirs of the Life and Writings of the Late Andrew Fuller*, First American, from the Last London Edition, ed. Rufus Babcock, Jun. (Boston: Lincoln & Edmands, 1830), p. 85.

<sup>58</sup>Carey, *An Enquiry*, 7.

<sup>59</sup>Ibid.

<sup>60</sup>William Carey, Letter to Andrew Fuller, November 16, 1796, in Eustace Carey, *Memoir of William Carey, D.D.*, pp. 272-273.

<sup>61</sup>William Carey, John Fountain, Joshua Marshman, and William Ward, Letter to the Baptist Mission Society, January 25, 1800, in Baptist Missionary Society Archives, Microfilm, Reel 36, Carey Center Collection.

<sup>62</sup>Ecl. 3:1 (KJV, 1611).

<sup>63</sup>See M. A. Laird, “The Contribution of the Serampore Missionaries to Education in Bengal, 1793–1837,” *Bulletin of the School of Oriental and African Studies*, 31/1 (1968): 92-112; and Pratap Chandra Gine, “Educationist William Carey: Translation in Education,” in *Mission and*

*the Local Congregation: Essays in Honour of William Carey’s 250th Birth Anniversary*, ed. Solomon Rongpi (Delhi: ISPCK/NCCI, 2011), pp. 3-12.

<sup>64</sup>William Carey, Letter to Andrew Fuller, March 23, 1797, in *Periodical Accounts Relative to the Baptist Missionary Society*, vol. I, p. 361; Carey Center Collection.

<sup>65</sup>W. Carey, *A Grammar of the Telinga Language* (Serampore: Printed at the Mission-Press, 1814), p. iii.

<sup>66</sup>Selected grammars by William Carey in the Carey Center Collection include: *A Grammar of the Bengalee Language*, The Second Edition, with Additions By W. Carey, Teacher of the Sungskrit, Bengalee, and Mahratta Languages, in the College of Fort William (Serampore: Printed at the Mission Press, 1805); *A Grammar of the Punjabee Language*, By W. Carey, D. D., Professor of the Sungskrit, Bengalee and Mahratta Languages in the College of Fort William (Serampore: Printed at the Mission Press, 1812); *A Grammar of the Mahratta Language*, To Which are Added Dialogues on Familiar Subjects, The Third Edition, By W. Carey, D. D. Professor of the Sungskrit, and Bengalee Languages, in the College of Fort William (Serampore: Printed at the Mission-Press, 1825).

<sup>67</sup>Some dictionaries by William Carey in the Carey Center Collection include *A Dictionary of the Mahratta Language* (Serampore: [Mission Press], 1810); *A Dictionary of the Bengalee Language*, Abridged [by J. C. Marshman] from Dr. Carey’s Quarto Dictionary, Vol. I, Bengalee and English, Second Edition (Serampore: Sold at the Press and also by Mr. P. S. Derozario, No. 5, Tank Square, and by All the Principal Booksellers in Calcutta, 1840); *A Dictionary of the Bengalee Language*, Abridged [by J. C. Marshman] from Dr. Carey’s Quarto Dictionary, Vol. II, English and Bengalee, Third Edition (Serampore: Sold at the Press and also at Mr. P. S. Derozario, Church Mission Press, and by All the Principal Booksellers in Calcutta, 1839); *Carey’s A Dictionary of the Bengali Language (Bengali-English) in which the Words are Traced to their Origin and their Various Meanings Given*, 2 vols. (New Delhi: Asian Educational Services, 1981).

<sup>68</sup>Selected Serampore Bibles in the Carey Center Collection include: *The Holy Bible, Containing the Old and New Testaments, Translated from the Originals into the Assam Language*, By the Serampore Missionaries, Vol. V, Containing the New Testament (Serampore: Printed at the Mission Press, 1819); *The Holy Bible Containing the Old Testament and the New. Translated into the Mahratta Language by the Serampore Missionaries*. Vol. V. Containing the New Testament (Serampore: [Mission Press], 1811); *The Gospels in Hindustani* (Serampore: Mission Press, 1810); *The Pentateuch in the Bengalee Language* (Serampore: Mission Press, 1801); *The Holy Bible in Oriya*, 5 vols. (Serampore: The Mission Press, 1807-1814); *The Malabar New Testament of our Lord and Saviour Jesus Christ* (Serampore: Printed at the Mission Press for the Calcutta Auxiliary Bible Society, 1813); *The Holy Bible Containing the Old and New Testaments, Translated from the Originals into the Vikanera Language*, By the Serampore Missionaries, Vol. V, Containing the New Testament (Serampore: Printed at the Mission Press, 1820);

<sup>69</sup>William Carey, Letter to the President of the Glasgow Auxiliary Society, August 6, 1832, Carey Center Collection.

<sup>70</sup>William Carey, Letter to His Sister, December 22, 1796, in *Periodical Accounts Relative to the Baptist Missionary Society*, vol. I, p. 345; Carey Center Collection.

<sup>71</sup>Luke 18:16 (KJV, 1611).

<sup>72</sup>William Carey, Letter to the [Baptist Missionary] Society, September 2, 1806, in Eustace Carey, *Memoir of William Carey, D.D.*, p. 486.

<sup>73</sup>John Clark Marshman, *The Life and Times of Carey, Marshman, and Ward Embracing the History of the Serampore Mission*, 2 vols. (London: Longman, Brown, Green, Longmans & Roberts, 1859), 1:148, 287, Carey Center Collection.

<sup>74</sup>H. H. Wilson [M.A., F.R.S., Boden Professor of Sanscrit in The University of Oxford, Member Of The Royal Asiatic Society, And of The Asiatic Societies Of Bengal, Paris, &c.], “Remarks on the Character and Labours of Dr. Carey, as an Oriental Scholar and Translator,” in Eustace Carey, *Memoir of William Carey, D.D.*, p. 596.

## The Greatest Book...

(Continued from page 11)

<sup>75</sup>Ibid., p. 595.

<sup>76</sup>William Carey, “No. IX. Translation of a Speech in the Shanscrit Language, Delivered by the Shanscrit Professor, Acting as Moderator, at the Oriental Disputations on the 20th of September, 1804; Extracted from the Third Volume of the *Primitiae Orientales*” in *The College of Fort William in Bengal* (London: Printed for T. Cadell and W. Davies, Strand; by W. Bulmer and Co. Cleveland-Row, St. James’s, 1805), p. 176, Carey Center Collection.

<sup>77</sup>Carey, *An Enquiry*, pp. 69-70.

<sup>78</sup>“Native Establishment of the College of Fort William,” in *The College of Fort William in Bengal*, p. 239, Carey Center Collection.

<sup>79</sup>William Carey, Letter to Andrew Fuller, April 20, 1808, Baptist Missionary Society Archives, Microfilm, Reel 36, Carey Center Collection.

<sup>80</sup>For a comprehensive treatment of the Serampore Mission and the Trio, see E. Daniel Potts, *British Baptist Missionaries in India, 1793-1837* (Cambridge: Cambridge University Press, 1967).

<sup>81</sup>Lalchungnunga, “A short article about Serampore College,” *Carey Family Newsletter*, 16 (2010):2-3.

<sup>82</sup>John Lawson, Letter to John Dyer, December 5, 1814, in Pearce Carey, *William Carey D.D., Fellow of the Linnaean Society*, p. 388.

<sup>83</sup>Marshman, *The Life and Times of Carey, Marshman, and Ward*, 2:422, Carey Center Collection.

<sup>84</sup>William Carey, “On the Study of Nature,” *The Friend of India* (Monthly Series), vol. VIII (Serampore: Mission Press, 1825):247-250, courtesy, Carey Library and Research Center, Serampore College, Serampore, India.

<sup>85</sup>Ibid., p. 247.

<sup>86</sup>Ibid., p. 248.

<sup>87</sup>Ibid., p. 250. See Ps. 33:9; 145:16; John Wesley, Sermon 60, “The General Deliverance,” 1; and John Wesley, Sermon 67, “On Divine Providence,” 19.

<sup>88</sup>For the role of Serampore in the history of science, see Sujit Sivusundaram, “A Christian Benares, Orientalism, science and the Serampore Mission of Bengal,” *The Indian Economic and Social History Review*, 44/2 (2007):111-45. Also, for a summary of Carey’s work as a botanist and technologist, see Keith Farrer, *William Carey: Missionary and Botanist* (Kew, Australia: Carey Baptist Grammar School, 2005), pp. 67-125.8

<sup>89</sup>William Carey Letter to Mr. Chamberlain, December 1, 1808, Carey Library and Research Center, Serampore College, Serampore, India, and William Carey, Letter to an anonymous recipient, January 7-11, 1821, Carey Center Collection.

<sup>90</sup>The following are held in the Carey Center Collection: William Roxburgh, *Hortus Bengalensis, or, A Catalogue of the Plants Growing in the Honourable East India Company’s Botanic Garden at Calcutta*, ed. William Carey (Serampore: The Mission Press, 1814); William Roxburgh, Nathaniel Wallich; ed. William Carey, *Flora Indica; or Descriptions of Indian Plants To Which are Added Descriptions of Plants More recently Discovered by Nathaniel Wallich*, 2 vols. (Serampore: The Mission Press, 1820, 1824); William Roxburgh; ed. William Carey, *Flora Indica; or Descriptions of Indian Plants*, 3 vols. (Serampore: Printed for W. Thacker and Co., Calcutta, and Parbury, Allen and Co., London, 1832).

<sup>91</sup>William Carey, “Address respecting an Agricultural Society in India,” *The Friend of India* (Quarterly Series), No. I, September, 1820 (Serampore: Printed at the Mission Press, 1820):50-59; Carey Center Collection.

<sup>92</sup>William Carey, Letter to Dr. John Ryland, October 23, 1820, Baptist Missionary Society Archives, Microfilm, Reel 36, Carey Center Collection. The italicized phrase from Isa. 2:4 is original to the KJV, 1611.

<sup>93</sup>Societe Royale d’Agriculture et de Botanique a Gand, Fete Jubilaire, Salon d’hiver 1834 50me Exposition Publique (Ghent: D. J. Vanderhaeghen, 1834); Carey Center Collection.

<sup>94</sup>William Carey, Letter to Hon. W. Herbert, in Pearce Carey, *William Carey D.D., Fellow of the Linnaean Society*, p. 393.

<sup>95</sup>Reginald Heber, “Trinity Sunday” [Holy, Holy, Holy], *Hymns Written and Adapted to the Weekly Church Service of the Year* (London: John Murray, 1827), p. 84. Heber composed the hymn during his parish ministry in Hodnet, Shropshire, England.

<sup>96</sup>William Carey, Letter to His Sisters, December 16, 1831, in Eustace Carey, *Memoir of William Carey, D.D.*, p. 568.

<sup>97</sup>Acts 17:6 (KJV, 1611).

<sup>98</sup>I gratefully acknowledge my always-supportive wife, Rosanne, our daughter Julianne King and her husband Rob, and our son Kyle Crockett. I also thank colleagues, at Carey and abroad, who have encouraged the Carey Center project since its inception in 2000. Of particular acknowledgment, I thank my friend and colleague Dr. Myron C. Noonkester, Co-Director of the Carey Center, whose positive vision in initiating the idea for the Carey Center corresponds to his commitment to sound scholarship and ongoing search for global *Careyana*. Lastly, I thank Dr. Tommy King, President, William Carey University, for his generous support of this lecture and for conserving William Carey’s vision at William Carey University. ■



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## Gifts & Grants

### McLane Family Makes Largest Gift in UMHB History for Football Stadium

University of Mary Hardin-Baylor has announced that Elizabeth and Drayton McLane, Jr., have made the largest gift in the history of Mary Hardin-Baylor for the university's new football stadium. The facility will be named Crusader Stadium.

"We decided as a family that we wanted to help UMHB build an on-campus football stadium because we believe that athletic programs play a fundamental role in tying the student body to the university and strengthening school spirit," the McLanes said. "We love supporting UMHB because the university is committed to Christian values, and Christian values have been important to the McLane family for generations.

"The new stadium, with its connection to a new student union building, will transform the student life experience at Mary Hardin-Baylor. The university has been richly blessed by the friendship and generosity of the McLanes for many years, and we could not be more grateful to Elizabeth, Drayton, and their

family for making this transformational gift," President Randy O'Rear said.

Crusader Stadium will be built on University Drive in the heart of the campus. It will hold 8,000-10,000 spectators and will include a press box, locker rooms, meeting rooms, suites for entertaining university guests, and a high definition video board.

The stadium has been designed in tandem with a new three-story student union building that incorporates views of the playing field throughout the facility. The distinctive complex will merge student life and sports into an authentic experience in the center of the UMHB campus.

### Foundation gives \$1 million for UMHB Nursing Equipment

The University of Mary Hardin-Baylor has announced that the James A. "Buddy" Davidson Charitable Foundation of Midland has approved a grant of \$1 million for the purchase of equipment in the university's new Isabelle Rutherford Meyer Nursing Education Center.

The grant will be used to purchase high-fidelity patient simulators for several clinical laboratories and a hospital simulation suite in the new center.

The grant is the largest in a series of gifts that the foundation has made to the UMHB nursing program since 2005. The foundation is the legacy of James A. "Buddy" Davidson, a Midland businessman who began his career as a landman and went on to establish his own oil and gas firm. Though he had no affiliation with UMHB during his lifetime, he and his wife, Sandra, became acquainted with the work of the university when they were patients at the nearby Scott & White Hospital in Temple.

"Buddy was impressed with the nurses who took care of us at Scott & White," recalls Mrs. Davidson, "and when he visited with them, he learned that they were graduates of the UMHB nursing program. He told me that he wanted to do something to help the College of Nursing at UMHB. The foundation was formed to continue his charitable support of the causes he believed in, and a grant was awarded to UMHB to establish a scholarship for nursing students. ■

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## New Resources Help with Campus Crime Reporting



This past weekend my youngest daughter (a college freshman) alarmed me by talking about the high incidence of crime on her campus, including violent crimes in the dormitory next to hers.

Being a lawyer, my concern for her safety triggered an immediate discussion of the federal Crime Awareness and Campus Security Act. She was surprised to learn that federal law requires colleges and universities to tell their students, prospective students, and employees how to access a detailed report about crimes occurring on the campus or other college-controlled property.

We immediately set out to find the most recent report for her school - which, by the way, was remarkably difficult to find given the requirements in the regulations.

The Crime Awareness and Campus Security Act is commonly known as the Clery Act in memory of Jeanne Clery who was murdered in her dorm room in 1986. Congress takes a keen interest in the Clery Act and has amended the Act several times since it was first enacted in 1990. The most recent amendments, in 2008, added a requirement to report fires and fire safety policies as well.

The US Department of Education, the agency charged with enforcing the Clery Act, publishes *The Handbook for Campus Safety and Security Reporting*, a "Bible" for

complying with the Clery Act. The guidance found in the *Handbook* will help any school navigate through the detailed and sometimes complex requirements of the Clery Act. The *Handbook* can be found on the Department of Education's website at: <http://www2.ed.gov/admins/lead/safety/handbook-2.pdf>

While the *Handbook* is indispensable to any campus official responsible for complying with the Clery Act, a brand new publication from the American Council on Education provides a tremendously helpful and practical overview of the Clery Act and its requirements.

*A President's Guide to the Clery Act* is an executive summary of the law and its requirements which every president, executive vice president, compliance officer, and concerned administrator should read. The *President's Guide* can be accessed from the Legal Issues & Policy Briefs page on ACE's website, [www.acenet.edu](http://www.acenet.edu).

The Clery Act's requirements are too detailed to include here, but a broad summary may be helpful.

Every institution must: collect and classify crime reports; issue a timely warning for any Clery Act crime that represents an ongoing threat to the safety of students or employees; issue an emergency notification in the event of a dangerous campus situation involving an immediate threat to the

health or safety of students or employees; and publish an annual security report and distribute it to all current students and employees.

In addition, if the institution has a campus security department, it must keep a daily crime log open to public inspection. If the institution has on-campus housing, it must keep a fire log that is open to public inspection, publish an annual fire safety report, and publish notification procedures regarding students missing from on-campus housing.

When I finally found the Clery Act report for my daughter's campus, I was somewhat relieved. If last year's crime statistics are any guide, her campus is not the hotbed of crime I had imagined. I will have to admit that my daughter did not share my enthusiasm for the Clery Act requirements or the detailed listing of crimes in her campus community.

Perhaps your institution's students give scant thought to your school's compliance with the Clery Act. You can be assured that the Department of Education likely has a keener interest in that subject.

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### Brad Paisley Establishes Endowed Scholarship at Belmont University

Belmont University alumnus and multi Grammy, Country Music Association and Academy of Country Music award-winning artist Brad Paisley has established an endowed scholarship at his alma mater. The scholarship will provide financial assistance for a student with demonstrated need who is studying in the Curb College of Entertainment and Music Business.

Paisley said, "I've often said that the best course of education for a young person wanting to pursue country music is to go to college at Belmont. I speak from experience. I wouldn't be in any position to offer a scholarship if I had not gone to Belmont - this is the least I can do in appreciation."

Belmont President Bob Fisher added, "I've heard Brad say that he 'got his big break' when

he set foot on the campus of Belmont University, a place where he met fellow students who became members of what became 'Team Paisley.' Well, we've come full circle to realize that Belmont University and future students got our big break when Brad arrived on campus."

### Union University Produces, Releases Free Audio Bible

Union University and LifeWay Christian Resources have released the "Reading God's Story Audio Bible," a recording of the entire Bible read by 38 members of the Union faculty and staff.

The audio Bible, in the Holman Christian Standard Bible translation, is part of the "Read the Bible for Life" biblical literacy initiative developed by George Guthrie, the Benjamin W. Perry Professor of Bible at

Union. The audio project is based on the RTBFL chronological reading plan.

"We are so excited about the audio Bible project," Guthrie said. "Modern believers are increasingly biblically illiterate, and that is due in part to a general illiteracy—many people don't read. Others simply find it hard to take time to read the Bible extensively.

"To provide people with a well-done, accessible audio option for daily Bible reading is an important ministry," he continued.

Produced by Joshua Moore, assistant to the vice president for church relations at Union, the audio Bible features original music by recording artist Michael Card.

The audio Bible is being offered for free in a variety of listening formats. For more information, visit

<http://blog.georgeguthrie.com/?p=803> or get daily audio postings at <http://www.twitter.com/readingodstory>. ■

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## Names & Faces

### Thomas Jones Chosen to Lead Williams Baptist College

Williams Baptist College has announced the selection of its sixth president. Thomas O. Jones has been chosen to lead the four-year, liberal arts college at Walnut Ridge, Ark.

"Dr. Jones is an incredible communicator, a highly intelligent and perceptive leader and a wonderful Christian example. With his warm, personal manner



*Thomas O. Jones*

and his strong support of the vision of WBC, the committee found him to be a perfect fit for the college," said Dana Kelley of Jonesboro, who chaired the search committee. Kelley is a Williams alumnus and a board member.

The new president will replace Jerol Swaim, who is retiring in June after 17 years at the helm of WBC and 48 years working at the college.

Jones, 56, is no stranger to Williams, having served at the college from 1994 to 2000 as vice president for institutional advancement. He has held the same title at Golden Gate Baptist Seminary in California for the past 12 years.

"Williams has always played a big part in the local history of northeast Arkansas. WBC will continue to look for more opportunities to provide leadership and resources to meet the spiritual, cultural, economic and social needs of the region," Jones said.

"Our most valuable involvement is through WBC graduates who permeate the educational systems, churches and marketplaces of the region," he added. "Through the leadership training they have experienced at Williams, they have the potential and have proven to be catalysts in the continuing development of the rural and urban communities in which they live and work."

Jones earned his doctorate in education at Pepperdine University in California. He completed his bachelor's degree in communication arts at California State University, and he earned his master's degree in communication from Southwestern Baptist Seminary in Texas.

He is married to Gail Jones, who is a librarian for a public library in California. They have

two grown children. Jones is an Arkansas native. He lived most of his childhood in the state. His father, the late Don Jones, pastored several Baptist churches in Arkansas, and his mother lives in Dermott, Ark.

Jones spoke in glowing terms of the man he will succeed as president. "There are few college presidents who have accomplished what Jerol Swaim has done. His determination, expertise and commitment are paralleled by very few. It is a cherished blessing to count as a friend one who so embodies what a Christian leader should be," he said.

And, for his part, Swaim said he is very pleased to pass the Williams presidency to someone of Jones' caliber. "I hold Tom Jones in the highest esteem both personally and professionally," Swaim said. "Our time working together at WBC was a blessing for me, and I was delighted to learn that he is to be the next leader of this great institution. He is an outstanding choice."

Jones will assume office at Williams in July.



*Jerol Swaim*

### Hannibal-LaGrange President Woodrow Burt to Retire

Hannibal-LaGrange University president, Dr. Woodrow Burt, has announced he plans to retire on August 31, 2012. He has served as president for 18 years.

Since coming to the Baptist college more than 32 years ago, Burt has seen the campus experience many changes. When he arrived as a member of the faculty, the school had a total enrollment of 369 students. This fall the enrollment was 1,151.

During his years with the school Burt has seen increases in enrollment, expansion of academic programs, construction of many new facilities, and the addition of several new athletic programs. He says, "No one person has made this happen. This has been a team effort. Through God's grace, the support of many



*Woodrow Burt*

wonderful alumni and friends, the backing of a great board of trustees, and the work of an outstanding faculty, staff and students, we have accomplished much."

During his tenure with HLGU, he has held a variety of positions including faculty member, admissions director, dean of students, registrar, academic dean, chief development officer, executive vice president, and president. Burt earned his Educational Specialist and Ph.D. degrees at the University of Missouri, Columbia.

Burt served a three-year term as a board member of the International Association of Baptist Colleges and Universities from June 2008 though June 2011.

### Judson University President Jerry Cain to Retire June 30

University President Jerry B. Cain will retire on June 30, 2012. Cain has served as Judson's president since 1998 and is the school's fifth president.

During Dr. Cain's leadership, Judson has moved from a college to a university, launched four master's programs, received successful accreditation reviews and experienced growth in enrollment.

Dr. Cain effectively led several major capital projects, including the construction of the Harm A. Weber Academic Center; the completion of the Lindner Tower, Creekside South for the School of Education, and the Rockford Campus; renovation of the Science and Mathematics Center, the Browne University Center, and the Alice and Edward Thompson Fine Arts Center; and upgrades to the softball and baseball fields.

Linda Powell Cain, Cain's wife of 43 years, has served the university in many creative ways, including oversight of special projects for campus beautification, student scholarship fundraising, plus hospitality and etiquette classes for students. Over several years, Linda faithfully saved \$10,000 from the Cain family grocery budget to endow a scholarship for young people who are first-generation college students like herself. Her pecan pies and golf cart for First Lady Landscaping are now Judson traditions. ■



*Jerry Cain*