

BIOGRAPHICAL NOTICE

OF

The Rev. William Carey, D.D.

OF

SERAMPORE,

BY

THE HON. & REV. WILLIAM HERBERT.

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Who may make his boast to be like him?  
Ecclus. xlviii. Coverdale's Trans.

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NEWCASTLE.

T. & J. HODGSON, UNION STREET.

MDCCCXLIII.

INSCRIBED  
TO  
JOHN LINDSAY ANGAS, ESQ.  
THE FAITHFUL AND CONSTANT  
FRIEND  
OF THE MISSIONARY FAMILY  
AT  
SERAMPORE.

Though a linguist should pride himself to have all the tongues that Babel cleft the world into, yet if he have not studied the solid things in them as well as the words and lexicons he were nothing so much to be esteemed a learned man as any yeoman or tradesman competently wise in his mother dialect only.

Milton, Of Education.

## ADVERTISEMENT.

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BIOGRAPHIES of CAREY, MARSHMAN, and WARD, are still among the desiderata of literature. JOHN C. MARSHMAN, of Serampore, has the ability, and he possesses the materials, for removing this reflection from the Baptist denomination, and I cherish the hope that, ere long, his eloquent and fluent Pen will bestow upon the world memoirs of the Illustrious Triad, whose names are destined to be household words from the Indus to the Yellow Sea.

The work of Eustace Carey is a failure. He seems not only unable to grasp the character of his mighty uncle, but, with an obliquity all his own, he labours to cool down the fame of that great missionary to the temperature of an ordinary minister of the Cross.



The following notice of Dr. Carey is from the *Amaryllidaceæ* of the Hon. and Rev. WILLIAM HERBERT, and I gratify the feelings of my heart in presenting my friends with a testimony to departed excellency, as elegant in its composition as it is honourable in its moral sentiment to the distinguished individual who gave it to the World.

J. F.

*Summer Hill Grove, Newcastle upon Tyne,*

*November 17, 1843.*

## AMARYLLIDACEÆ.

VAR. 7 CAREYANUM.—BOT. MAG. 51. 2466.

THIS beautiful plant was brought to light by Dr. CAREY, late of Serampore, and I had the pleasure of naming it after one of the best, the most amiable, gifted and indefatigable of men ; whose virtues and talents adorned his country, and whose labours have promoted the glory of the Almighty. I never saw that excellent man, but fifteen years' correspondence had accustomed me to look upon him as a dearly-valued friend. His life was devoted to the diffusion of the Gospel ; horticulture, natural history, and botany, afforded the brief recreation he allowed himself from his daily toils. His favourite plants were the Amaryllidaceous family, and to him we are indebted for our knowledge of many of them. He was born in 1761, at Hackleton, in Leicestershire, \* and embarked for India in 1793. In 1800 he was settled at Serampore, and he closed the labours of his useful life in

\* This is a mistake, Dr. Carey was born in the village of Paulerspury in Northamptonshire.

1834, beloved by all who knew him, honoured by all whom his name has reached ; having translated and superintended the publication of the Gospel in forty oriental languages, which he had the perseverance to acquire for that purpose. Born in the humblest circumstances, often uncertain of his daily bread, at first a journeyman shoemaker, then a village school master, he had, before his departure from England, taught himself to read the Bible in Greek, Latin, Hebrew, French, Italian, and Dutch, and had become conspicuous by his eloquent preaching, and his ardent desire to bring about the mission to India which originated in his powerful mind. When he arrived there, he found it necessary to offer his services by a hand bill to make or repair shoes, and after he had risen to the head of a flourishing establishment, and occupied the chair of three professorships, he was not ashamed to nail up the original hand bill against the wall of his study, but took pleasure in considering from what a humble grade he had been lifted up to a more useful and distinguished station by the grace of God and his own virtuous perseverance.

## ADVERTISEMENT.

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Thy Kingdom come!  
Thy will be done on Earth,  
As it is in Heaven!

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THE origin and progress of the Baptist Missionary Society rank among the most remarkable events of modern times, and form important links in that wonderful chain of Divine Providences, which, in the fulness of time, is to accomplish the design of the present Dispensation of Grace, and to usher in the day of millennial Glory.

The Divine Founder of Christianity, in the course of His personal Ministry, affirmed that the "Gospel of the Kingdom should be preached in all the world for a witness unto all nations, *and then should the end come*" [Matt. xxiv. 14]. At that time the map of the world was drawn on a very circumscribed scale. Little more was known of it; than the provinces forming the Roman em-

pire ; commercial enterprise had slight influence in inducing its votaries to penetrate distant lands ; and even after the Ascension, the Holy Spirit seems to have restricted the first preachers of the Cross to the nations of Europe [Acts xvi. 6].\*

The persecutions of Rome Pagan, and the voluptuousness of Rome Papal, alike checked the progress of the Gospel among the children of men ; but the word of the Redeemer is established in the heavens, and, in the fit moment for its accomplishment, He will bring it to pass, that the excellency of the power may be of God and not of man : and thus, after the lapse of centuries, the literary taste of the MEDICI ; the invention of Printing ; the discovery of America ; the passage of VASCO DE GAMA by the Cape of Good Hope to India ; and the amazing labours of LUTHER and his associates, gave intimations that the word spoken by the Saviour, fifteen hundred years before these events, was about to be accomplished.

The ecclesiastical reformation of Europe—the general diffusion of knowledge—the commercial enterprize of European nations, especially of the

\* How strikingly has the Western course which Christianity has taken fulfilled the remarkable prediction of the second Father of Mankind ! [Gen. ix. 27.]

Dutch, and subsequently of the English, issuing in the conquest of India, all bear the stamp and impress of Him who is wonderful in counsel and excellent in working, and slowly but surely accomplish the saying of the despised Galilean.

We now reach our own times, nor must it be forgotten that the policy of the government of British India was to retain the vast population of that country in its ancient idolatry and superstition, and to exclude from it as much as possible the light of Christianity, and the civilization of Europe. And that the Sanscrit language, the key to all the other tongues of India, was the exclusive inheritance of one of the Braminical sects, and secured to that sect by sanctions which it seemed impossible to overcome. There was also a people spread over a vast section of the globe, and enumerating one-third of the human family shut up in its own vanity and selfishness, and whose written language seemed to be the invention of the master spirit of all evil, for the sole object of excluding from its influence the glorious Gospel of the Blessed God. But mark the arrangements of Divine Providence! A boy is trained at Harrow school, having an insatiable thirst for languages and every species of know-

ledge, sacred and profane—that boy, now a young man, is removed to Oxford, where, with ardour unabated, he prosecutes the studies on which his very soul seems bent. In process of time he enters the glorious profession of the law, and ultimately attains the resplendent office of Chief Justice of Bengal. God has given him the taste—has given him the ardour—has opened out the way to high official distinction. But for what intent? For the personal aggrandisement and renown of Sir WILLIAM JONES? No such thing:—but that he might be the means of opening the Sanscrit to the rest of mankind, and preparing the way for the Shoemaker of Paulerspury, through the acquisition of that language, to give the Scriptures of everlasting truth to the various tribes of continental and insular India in their own tongues wherein they were born!

How most exact is the procedure of the divine mind in adopting the best means, and at the fittest time, for accomplishing its own purposes! No stranger but a man of the habits, taste, and influence of Sir WILLIAM JONES, could have been admitted to the sacred mysteries of the Sanscrit; but that tongue once within the reach of European industry, a few Baptist Ministers assem-

bled at one of their Association Meetings, at Kettering, in 1792, whose names had not been heard of beyond the limits of their own narrow circle, and whose sole distinction, certainly the best of all, was a glowing desire to communicate the religion which had saved them, to the farthest ends of the earth, establish the Baptist Mission, and send to Bengal WILLIAM CAREY. In the distinctions of civil society only, CAREY was second to SIR WILLIAM JONES, but in every qualification for the work of a Christian Missionary he was infinitely his superior. The crooked policy of Government prevents CAREY from communicating the Gospel by the living voice; but in this, nothing daunted, he applies himself to the languages of the country, among the rest to the Sanscrit, and on the formation of the College of Fort William, he is nominated by the Marquess WELLESLEY, Governor-General of India, to the Professorship of this "Latin" of the East, and thus he has the intellectual treasures of India brought to his feet. The History of the Propagation of Christianity in India must record the vast labours of this wonderful man as a translator and publisher of the sacred volume. I only mention the Leviathan of Polyglottists in that concatenation of events which



lead the way to the preaching of the Gospel to every nation under Heaven.

The Baptist Missionaries, by the blamelessness of their lives, by the steady maintenance of their principles, and by the interest excited in their favour, both in Europe and America, have laid the foundations of the civil and religious liberties of India, and secured the right of every section of the Christian Church to preach the everlasting Gospel throughout the length and breadth of the land. But, is China with its three hundred and thirty-three millions of inhabitants, without the range of the gracious declaration of the Saviour of the World? No, it is not. Let the translating of our sacred Books into Chinese, first of all, by the Missionary family at Serampore, and then by my late lamented friend DR. MORRISON, emphatically the Apostle of China; together with the recent events which have established the British at Chusan.—Let the fact, that the map of the terraqueous globe, with all its kindreds, nations, languages, peoples, and tongues, now spread forth to popular gaze, proclaim to all the world, that the present dispensation with all its vast concerns is drawing to a close, and that the BLESSED HOPE [Titus ii. 13] of the Christian Church is

about to be realized.”\* For, as MILTON expresses it “ Who shall prejudice THY all governing Will? seeing the power of thy Grace is not passed away with the primitive times as fond and faithless men imagine, but thy kingdom is now at hand, and thou standing at the door. Come forth out of thy royal chambers, O, Prince of all the Kings of the earth! put on the visible robes of thy Imperial Majesty, take up that unlimited sceptre which thy almighty Father hath bequeathed thee; for now the voice of thy Bride calls thee, and all creatures sigh to be renewed !”†

Dr. Cox, availing himself of the occasion of the Jubilee of the Baptist Missionary Society, publish-

\* The principle stated in the text has, as it appears to me, been to a large degree confirmed by the establishment subsequently to the Baptist Missionary Society, of the London, the Church, and the Wesleyan, Missionary Societies; the Bible Society, and the Society for promoting Christianity among the Jews; and even in that land of slavery and of sin, North America, cursed with the word Liberty on its lip and the most horrible of all tyrannies in its practice, institutions have been formed to carry the word of the Gospel among all nations. The Christians of North America are only symbolised by Lot in Sodom and Daniel, in Babylon; but still they subserve the Divine government of the world, and hasten onward the glory of the Church.

† Animadversions upon the Remonstrant's defence against Smectymnus [S. iv.]

ed a history of that Institution. His book is little more than a dry detail of facts, culled principally from the periodical accounts and formal documents of the mission. It is to be regretted that he applied his enlightened mind neither to the providential origination, nor to the philosophy of the mission. And more than all, that he should have kept in check his generous spirit, when speaking of the Marshman family. On my reading his book, I took the liberty of sending him the second of the Sketches, accompanied by the following note:—

Newcastle upon Tyne,  
11th October, 1842.

DEAR SIR,

I have just been looking into your History of the Baptist Mission, and turning to your notice of Dr. Marshman, I regret finding several exceptions in the character of that very extraordinary personage, exceptions which, even allowing them to be true, appear to me, at least, to be uncalled for.

When I received intelligence of his death, I gave vent to the feelings of my heart in an Obituary, which appeared in one of our Newcastle Papers—a copy of which, in a separate form, I beg the favour of your accepting—and now, after the lapse of a few years, I am convinced that what I then stated was only strict justice to the memory of a man who had elevated the character of our denomination.

He is now far beyond the reach of applause or detraction, but it seems good that we who remain should allow his tomb

to close on all those feelings which a conscientious difference in opinion among pre-eminently good men unhappily created.

I remain, dear SIR,

With much regard,

Your obedient Servant,

JOHN FENWICK.

The Rev. Dr. Cox, Hackney, London.

To this letter Dr. Cox had the courtesy to send to me the following reply :—

Hackney, Jan. 9, 1843.

MY DEAR SIR,

I thank you for the communication received some time ago respecting Dr. Marshman. On reconsideration I think you will see that I have done honour to his memory. Many would not have spoken half as highly, and the *strength* of the eulogy will support the mention of faults.

Your's faithfully,

F. A. COX.

John Fenwick, Esq., Newcastle upon Tyne.

The first of the following Sketches is extracted from the *Friend of India*. It is attributed to the filial pen of Mr. JOHN C. MARSHMAN. The second is that which I prepared for the *Newcastle Chronicle*, and which was afterwards printed in a separate form for private circulation. In the Jubilee year of the Baptist Mission, it seems desirable to bring both sketches more prominently before the public. For the literal translation of the Latin

verses on the death of Dr. MARSHMAN, and which I extract from the *Friend of India*, I am indebted to Mr. GARVEN, the classical tutor in the academy of the Rev. J. C. BRUCE, of this town.

J. F.

—*Summer Hill Grove,*

*Newcastle upon Tyne, May 14, 1843.*