

BIOGRAPHICAL SKETCHES

OF

Joshua Marshman, D. D.,

OF

SERAMPORE.

He made him greate in the sight of Kynge, gaue him commaundement before his People, and shewed him his glorious power.



NEWCASTLE UPON TYNE:
EMERSON CHARNLEY.

M DCCC XLIII.

Patriots have toil'd, and in their country's cause
Bled nobly; and their deeds, as they deserve,
Receive proud recompense. We give in charge
Their names to the sweet lyre. The Historic Muse,
Proud of the treasure, marches with it down
To latest times; and Sculpture, in her turn,
Gives bond in stone and ever during brass
To guard them, and to immortalize her trust;
But fairer wreaths are due, though never paid,
To those who posted at the shrine of Truth,
Have fallen in her defence.

TO THE
REV. GEORGE SAMPLE,
OF
NEWCASTLE UPON TYNE,
THESE MEMORIALS
OF ONE OF THE MOST EXTRAORDINARY MEN
EVER ASSOCIATED WITH
THE BAPTIST DENOMINATION
ARE INSCRIBED.

————— Duncan is in his grave ;
After life's fitful fever, he sleeps well
Treason has done his worst: nor steel, nor poison,
Malice domestic, foreign levy, nothing,
Can touch him further.

ADVERTISEMENT.

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

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 Smectymnuus [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.*

THE LATE

Dr. Marshman.

[FROM THE "FRIEND OF INDIA," OF DECEMBER 14, 1837.]

THE Reverend Dr. MARSHMAN, was born of humble parentage, in the village of Westbury Leigh, in Wiltshire, on the 20th of April, 1768, where the cottage in which he first drew breath, may yet be seen. Of his family little is known, except that they traced their descent from an officer in the army of CROMWELL; one of that band, who at the Restoration, relinquished for conscience sake, all views of worldly aggrandisement, and retired into the country to support themselves by their own industry.

His father, a man of strong mind, undaunted intrepidity, and inflexible integrity, passed the early part of his life at sea; and was engaged in the *Hind* sloop of war, commanded by Capt. BOND, at the capture of Quebec; ~~the~~ the action in which the gallant WOLFE fell; but shortly after, he returned to England, determining to settle among the humble and honest manufacturers of his native country, and taking up his residence in Westbury Leigh, he married and turned his attention to the weaving trade. Hence he was subsequently

unable to afford his son any education, beyond what his native village supplied, except in his own Christian principles; and he lived to see the principles he had instilled, ripen into the most enlarged and active benevolence. Dr. MARSHMAN, from a very early age, exhibited so extraordinary a thirst for knowledge, as to convince his family and friends, that he was destined for something higher than the loom. At the age of eight, he first began a course of desultory reading; snatching every moment from labour and play to devote to his books. He has assured the writer of this memorial, that between the age of ten and eighteen, he had devoured the contents of more than five hundred volumes. Thus, at an early period, he was enabled to lay in a vast store of knowledge, which, improved by subsequent study, made his conversation so rich and instructive. After reading through all the volumes, which so humble a village could furnish, he extended his researches to a greater distance, and often travelled a dozen miles out and home, to borrow a book. Having no one to direct his pursuits, he read promiscuously whatever fell in his way, with the utmost avidity. But it was to Biography, and more particularly to History, that the bent of his mind was directed. So much so, indeed, that when his parents on the death of an elder brother, endeavoured to direct his thoughts to the joys of Heaven, he declared that he felt no disinclination to contemplate them, provided there was room to believe that the reading of History would not be incompatible with the pursuits of that blessed region. Among

the early incidents of his life, it was long remembered in his native village, that a neighbouring clergyman passing with a friend through Westbury, while he was playing at marbles, put his reading and memory to the test, by a long series of questions upon the more Ancient History of England, and declared his astonishment at the correct replies which he received to every inquiry. At the age of twelve, the clergyman of his own parish, meeting him one day with a book in his pocket, too large for it to conceal, asked him several questions, and among the rest, the names of the Kings of Israel, from the beginning to the Babylonish captivity, and being struck with the accuracy of his replies, desired him to call at his house in future, for any book he might wish to read.

On his reaching the house, the Clergyman begged he would tell him, whom he thought the best preacher, the Dissenting Minister of the town, or himself. With the certainty on the one hand, that the first named excelled, and the fear on the other, of losing the promised treat, he hesitated for a moment; but determining not to purchase even *this* at the expense of truth, he begged to be allowed to refer him to the answer of MELVILLE, who, when asked by QUEEN ELIZABETH, whether she or his Royal Mistress of Scotland excelled in beauty, replied, that each was handsomest in her own Kingdom, and desired him to accept that as his answer. At the age of fifteen his father sent him up to London to Mr. CATOR, the Bookseller, in the Strand, in the hope that some path

would open for his obtaining a livelihood in a sphere more congenial with his tastes than a weaver's cottage. Here he was employed on errands; but at every interval of leisure, availed himself of the new facilities he enjoyed for reading. When sent out with parcels, he too frequently spent half his time in perusing the books with which he was charged, instead of taking them to their destination. His master declared that he could make nothing of him, and that he never would succeed as a bookseller. His life in the shop was not of the most agreeable description; and it was imbittered by the prospect of being condemned to a life of such unintellectual drudgery. On one occasion, having been sent to the Duke of GRAFTON with three folio volumes of Clarendon's History, and several other books, he was overcome with fatigue, and despondency at the tasks to which he was subjected, and walking into Westminster Hall, laid down his load and began to weep. But the bitterness of his feelings soon passed off; the associations of the place with which his reading had made him familiar, crowded into his mind, and appeared to fill him with new energy; and he determined, as he has often told us, in however humble a situation he might be placed, to continue storing his mind with knowledge, till the fitting opportunity should come round for his emancipation. He returned to the country between the age of sixteen and seventeen, and resumed his manual occupations, still continuing to indulge his irrepressible thirst for reading. He now turned his attention to Divinity, and made himself fa-

miliar with the works of all the most celebrated divines, without distinction of sect ; and those who have enjoyed the advantage of conversing with him on religious topics, cannot have failed to appreciate the industry which had given him so vast a store of knowledge. To these pursuits he added the study of Latin. The strength of mind displayed in these intellectual pursuits by one who was obliged to look for his daily bread to the labour of his own hands, will appear, on reflection, to form, perhaps, the most remarkable trait in his character. At the age of twenty-three, he married the grand-daughter of the Rev. Mr. CLARKE, the Baptist Minister at Frome ; and this change in his circumstances rendered him doubly anxious for a different sphere of life.

At length the long-expected opportunity turned up. The post of master in a school, supported by the Church, in Broadmead, in the City of Bristol, became vacant. His friends urged him to apply for it. He came up to Bristol, underwent an examination before the Committee of Management, and was unanimously accepted. The salary was small—£40. a year ; but it brought him into a new circle, where his energies and talent might have play. He removed to that City at the age of ~~twenty~~ twenty-five, and obtained permission to devote the time not occupied in this school to one of his own. This seminary was soon crowded with pupils ; it rose rapidly in public estimation, and placed him at once in circumstances of independence. Among his scholars was the late lamented and amiable Mr. RICH,

the Resident at Bagdad, whose work on Babylon has given him so just a celebrity. But the chief advantage of his position at Bristol was the introduction it afforded him to Dr. RYLAND, the President of the Baptist Academy. He entered as a student in that Seminary, and devoted every moment which he could spare from his avocations, to study under so able a master. He applied diligently to the Greek and Hebrew languages, and subsequently added to them Arabic and Syriac, in which his attainments, though not profound, were greatly above mediocrity. In this congenial course of improvement he passed six of the happiest years of his life. By the advice of Dr. RYLAND he prepared himself for the ministry, for which his great theological reading had well fitted him, and there was every prospect of his becoming an ornament to the denomination in his native land, with which he was associated. But a nobler field of exertion was now opened before him ; for which, in the economy of Providence, this previous training appears evidently to have been intended to prepare him.

Dr. CAREY who had been employed for six years in India, in the new and untried field of missionary labours, while his future colleague was completing his studies at Bristol, had requested the Baptist Missionary Society, of which Dr. RYLAND was one of the founders, to send more labourers into the vineyard. Dr. RYLAND proposed the subject to his pupil, and found that it was not altogether new to his mind, as the perusal of the periodical accounts of the Mission

had begun to kindle in his mind an anxiety for India. He was accepted by the Society, then in its infancy, as a Missionary, and embarked with Mr. GRANT, one of his own pupils, Mr. WARD, and Mr. BRUNSDON, on the *Criterion*, an American vessel. They arrived in the river in October, and intending to proceed to Mudnabatty to join Dr. CAREY, were advised to take up their abode temporarily at Serampore, where they landed on the 13th October, 1799. It was about this time that the fear of an invasion of India by the French predominated in the councils of India; several French emissaries, in the guise of priests, having been detected about the country. In announcing the arrival of Dr. MARSHMAN and his associates, the printer of one of the Calcutta papers, who had never heard of the existence of a Baptist denomination, set forth that four Papist Missionaries had arrived in a foreign ship, and proceeded up to a foreign settlement. The paragraph could not fail to catch Lord WELLESLEY'S eye. The captain was instantly summoned to the police, and informed that his ship would be refused a port clearance, unless he engaged to take back the Papist Missionaries. He explained the mistake, and in one respect removed the fears of government, but there was so strong a disposition manifested to obstruct Missionary operations, upon the plea of their dangerous tendency, that the Missionaries found they could not reside with any confidence in the British territories, and that it was wise to accept of the countenance and protection

which was so generously offered them by the Danish authorities. Dr. CAREY felt the full force of their arguments, and soon after came down to join them;— and thus commenced the Serampore Mission.

Three congenial minds were thus brought together by the appointment of Providence, and they lost no time in laying a broad basis for their future operations. They threw their whole souls into the noble enterprize which demanded all their courage and zeal, since from the British Government they had nothing but the sternest opposition to expect, the moment the extension and the success of their labours should bring them into public notice. The resources of the society were totally inadequate to the support of all the missionary families now in the field. Indeed, Dr. MARSHMAN and his associates had come out with the distinct understanding that they were to receive support only till they could support themselves. They immediately began to open independent sources of income. Dr. CAREY obtained the post of Professor in the College of Fort William, then recently established. Dr. and Mrs. MARSHMAN opened a Boarding School, and Mr. WARD established a printing office, and laboured with his own hands in setting the types of the first edition of the Bengalee New Testament, which Dr. CAREY had brought with him. Dr. CAREY's motto, "Expect great things; attempt great things" became the watchword of the three. They determined, by a noble sacrifice of individual interests and comforts, to live as one family, and to throw their united income into one joint

stock, to be devoted to the common cause. Merging all minor differences of opinion in a sacred anxiety for the promotion of the great enterprize which absorbed their minds, they made a combined movement for the diffusion of truth and knowledge in India. To the hostility of Government, and to every discouragement which arose from the nature of the undertaking, they opposed a spirit of Christian meekness and calm perseverance. They stood in the front of the battle of Indian Missions, and during the arduous struggle, which terminated with the charter of 1813, in granting missionaries free access to India, they never for a moment deserted their post, or despaired of success. When, at a subsequent period, Lord HASTINGS, who honoured them with his kind support, had occasion to revert in conversation to the severe conflict they had passed through, he assured them that, in his opinion, the freedom of resort to India which missionaries then enjoyed, was owing, under God, to the prudence, the zeal, and the wisdom which they had manifested; when the whole weight of Government in England and India was directed to the extinction of the missionary enterprize.

It would be impossible, within the limits to which we must confine ourselves, to enumerate the plans which they formed for the mission, for translations of the Sacred Scriptures, and for education; or the obstacles which tried the strength of their principles.—Neither is it possible to individualize Dr. MARSHMAN'S efforts in every case; for, so complete was the unity

of their designs, that it seemed as if three great souls had been united in one, so as to have but one object, and to be imbued with one impulse. But with this unity of design, there was necessarily a division of labour ; and we may briefly state, therefore, the particular objects which engaged Dr. MARSHMAN's time and attention. In 1806, he applied himself diligently to the study of the Chinese language, and was enabled to publish a translation of the entire Scriptures, and a Grammar in that tongue. The Loll Bazar Chapel, erected at a time when the means of religious instruction in Calcutta were small, and when religious feeling was at so low an ebb, that even MARTYN could not command on an evening a congregation of more than twenty, was mainly indebted for its existence to Dr. MARSHMAN's personal efforts. When the erection of it was suspended for lack of funds, he went about from house to house raising subscriptions for it ; and for his pains was exhibited, in masquerade, at an entertainment given to Lord MINTO, as a " Pious Missionary begging subscriptions."* To him the Benevolent Institution in Calcutta was indebted for its birth and subsequent vigour. The idea of it was struck out when Dr. LEYDEN, Dr. MARSHMAN, and Dr. HARE

* His friend Dr. LEYDEN was present at the masqued ball ; and as it was said that the subscription list was very full, Dr. M. endeavoured to discover his representative, that he might ask for the funds ; but Leyden would never disclose the name ; which led Dr. Marshman to tell him, that there was more humour than honesty in the transaction.

were dining together ; and the Prospectus drawn up by Dr. MARSHMAN, was carefully revised by Dr. LEYDEN. He continued to act as secretary to the Institution to the last moment in which his health permitted him to act. He was also associated with Dr. CAREY in the translation of the Ramayun into English, of which three volumes were published. To the plan of native schools he gave up much time and labour ; and the valuable " Hints" which he published in the form of a pamphlet, just at the time when the first efforts were made for education in India, twenty-one years ago, was deemed worthy of being incorporated with one of the leading publications in England.

In 1826 he revisited England after an absence of twenty-seven years, and travelled through the United Kingdom, endeavouring by his public addresses and in private conversation to urge on the cause of Missions ; and there are many now in India to whom this notice will recal, with a melancholy pleasure, the warmth and animation which he was the means of communicating to their minds on that subject. He visited Denmark, and was graciously received by his Majesty FREDERICK the Sixth, to whose steady and uninterrupted protection, the Mission may be said to have been indebted for its existence, when assailed by the British government. His Majesty was pleased to grant a Charter of Incorporation to Serampore College, upon Dr. MARSHMAN'S petition. He returned to Serampore in May, 1829, and joined Dr. CAREY and his associates in superintending the Mission under the new form of an

independent association, which it had acquired. In June, 1834, he was deprived of this venerable friend and colleague, with whom he had been permitted to act for thirty-five years. He bore the separation with more firmness than was expected; but the dissolution of such a union, cemented by the noblest of all undertakings and sanctified by time, made a deep and visible impression on his mind. All the veneration and affection of his younger associates, could not fill up the void created by the loss of Dr. CAREY. He appeared among us as the solitary relic of a past age of great men. The activity of his mind, however, though with occasional interruptions, continued till the mind itself appeared to be worn out. The calamity which befel his daughter, Mrs. HAVELOCK, at Landour, in October last year, produced a severe shock to his feelings, which, added to increasing infirmities, brought him gradually lower and lower. About six weeks before his death, he was taken out on the river by the advice of Dr. NICHOLSON and Dr. VOIGT, but his constitution was exhausted. Yet, when the excitement of this short excursion, which was extended to Fort Gloster, had given him a small return of strength, both bodily and mental, the energy of former days seemed again to come over him, and he passed several days in arranging plans of usefulness, the accomplishment of which would have required years. At length, on Tuesday, the 5th of December, he gently sunk to rest, without pain or sorrow, in the lively enjoyment of that hope which is full of immortality.

His form was tall and athletic. His constitution appeared to be constructed of iron. He exposed himself to all the severities of an Indian climate with perfect impunity. He enjoyed, till within the last year of his life, such uninterrupted health as falls to the lot of few in India. During thirty-seven years he had not taken medicine to the value of ten rupees. The strength of his body seemed to be admirably adapted with the structure of his mind, to fit him for the long career of usefulness he was permitted to run. He was peculiarly remarkable for ceaseless industry. He usually rose at four, and despatched half the business of the day before breakfast. When extraordinary exertions appeared necessary, he seemed to have a perfect command over sleep, and has been known for days together to take less than half his usual quantity of rest. His memory was great beyond that of most men. He recalled facts, with all their minute associations, with the utmost facility. This faculty he enjoyed to the last day of his existence. During the last month of his life, when unable even to turn on his couch without assistance, he dictated to his daughter, Mrs. VOIGT, his recollections of the early establishment of the Mission at Serampore, with a clearness and minuteness perfectly astonishing. The vast stores of knowledge which he had laid up in early life, and to which he was making constant addition, rendered his personal intercourse in society a great enjoyment. His manners and deportment, particularly towards his inferiors, were remarkable for amenity and humility. To his family

he was devoted almost to a fault, so that his enemies found in this subject a fertile field for crimination—with what generosity of feeling let every parent judge. During a union of more than forty-six years, he was the most devoted of husbands, and as the father of a family of twelve children, of whom only six lived to an age to appreciate his worth, and only five survived to deplore his loss, he was the most affectionate of parents.

The leading trait of his character, more especially in the earlier part of his career, was energy and firmness. This, combined with a spirit of strong perseverance, enabled him to assist in carrying out into effect those large views which he and his colleagues delighted to indulge in. His piety was deep and genuine. His religious sentiments were without bigotry. But the most distinguishing feature in his life, was his ardent zeal for the cause of missions. This zeal never for a moment suffered any abatement, but seemed to gather strength from every new difficulty. *The precious cause*, as he latterly denominated it, occupied his dying thoughts as it had occupied his living exertions; and the last question which he asked of those around him was, “Can you think of any thing I can yet do for it?” This zeal was united with a degree of pecuniary disinterestedness which has seldom been surpassed. He considered it his greatest privilege that God had enabled him to lay on the altar of his cause so large a contribution from his own labours. With the means of amassing an ample fortune, he did

not leave behind him of all his own earnings in India for thirty-eight years, more than the amount of a single year's income of his seminary in its palmy days.

We owe some apology for the length to which this notice has been extended; but the subject scarcely admitted of our saying less. To some even this lengthened memorial of the last survivor of the three men who were, under God, the means of giving a spiritual and intellectual impulse to India, which will be felt during the present century, will not be displeasing; while others may possibly find some excuse for the length to which filial veneration has extended a tribute of affection, for one to whom the writer is indebted for whatever can be deemed valuable in life.

IN FUNERE

virī clarissimi, summe venerabilis
et longe desideratissimi

JOSHUÆ MARSHMANNI, D. D.

Senioris Collegii Seramporiensis

nat. xx. April. MDCCCLXVIII.

dem. v. Decembr. MDCCCXXXVII.

Nuper grande decus India vidit sibi ademptum,*

Heu ! ornamento nunc dolet orba pari.

Scilicet exstinxit clarum vis invida lumen,

Marshmannum luget India moesta suum.

India ? quid ? cunctum dolor hic vult ire per orbem

Longe distantes et peragrarē locos.

* W. Carey, D. D., dem. 9 Jan., MDCCCXXXIV.

Plangent cum Gunga et Indo Sabrina† atque Thamesis,

Lugebunt loca trans Atlanticum sita.

O ! quantum ingenii ! doctrinæ copia quanta !

Quam solers studium, continuusque labor !

Diversos lubuit campos invisere euntem,

Et sedula fructus carpere ubique manu.

Seu divina sagax oracula pandere vellet,

Virtutis pulchras atque docere vias.

Seu litteras sacras gentilibus transferre studeret,

Ut omnes paganos cura juvaret sua.

Seu mallet juventute instruendo prodesse,

Impiger, ut posset quid efficere boni.

Hæc memores olim justi fidi que loquentur,

Seraque posteritas discere grata velit.

Hunc luget tanta privata societas luce ;

Et queritur *rebus tempora iniqua suis*.

Hunc lugent cives, quis enim prudentior alter ?

In quo spectatæ plus pietatis erat ?

Quis magis utilium suasor ? quis amantior æqui ?

Quisve magis cunctis promptus adesse bonis ?

Cui magis ingenuum pectus ? quis suavior ore ?

In quo plus fidei, plus pietatis erat !

Pax ergo illi, ultimo e clara* triade illa,

Cui semperterna hinc memoria erit

At, calidæ nostrum lachrymæ testantur amorem,

Et desiderio vix modus esse potest.

Spargite, collegæ, flores, et spargite cives !

Discipuli, grata nectite sarta manu.

† Severn.

‡ Carey, Ward, Marshman.

TRANSLATION OF THE PRECEDING
VERSES ON THE DEATH
OF THE

MOST CELEBRATED, VENERABLE, AND DEEPLY REGRETTED

J. MARSHMAN, D. D.,

SENIOR MEMBER OF THE COLLEGE AT SERAMPORE.

Born, April 20th, 1768.

Died, Dec. 5th, 1837.

Lately, India saw a lofty ornament removed from her ; now, alas ! she grieves, bereft of an equal honour. Truly an envious stroke has extinguished a bright luminary, and India disconsolate, weeps for her beloved Marshman.

India did I say ? Why India alone ? This grief shall spread through the wide globe, and traverse far distant lands. Severn and Thames shall complain with Ganges and Indus, and regions situated beyond the Atlantic shall mourn.

Oh ! how great was his genius ! How vast was his store of learning ! How ingenious and profound were his research and incessant his toil ! Pleased as he was, in his course, to visit various fields, and everywhere, to gather fruits with untiring hand. Whether, sagacious, he wished to unfold the divine oracles and teach the fair paths of virtue ; or he desired to transfer the sacred volume to the Gentiles, that his labours might gladden all heathen tribes ; or he preferred to benefit mankind by instructing the youthful race—ever active in order to effect something good.

The just and faithful, mindful of him, hereafter shall tell of these things, and late posterity shall desire to learn the grateful theme. Society deprived of so refulgent a light laments him, and deplores the times unpropitious to his pursuits. The citizens bewail him—for what other was more prudent than he ? In whom was piety more conspicuous ?

Who was more persuasive in recommending useful designs ?
Who was more attached to rectitude ? Or, who was more
ready to engage in all benevolent enterprizes ? Who pos-
sessed a more ingenuous breast ? Who was sweeter in
tongue ? In whom did there exist more fidelity and piety ?

Peace to him, last of the illustrious triad, whose memory
henceforth shall be eternal ! But the warm tears testify our
affection, and scarce can there be a limit to our regret for
the loss of him ! Strew flowers, ye colleagues, and ye citi-
zens, strew flowers ! Ye scholars wreath garlands with
grateful hand !

BIOGRAPHICAL SKETCH

OF

Joshua Marshman, D. D.

[FROM THE "NEWCASTLE CHRONICLE."]

DIED, on the 5th December, 1837, at Serampore, in the 71st year of his age, **JOSHUA MARSHMAN, D. D.**, the last survivor of the three distinguished individuals who founded the Missionary Institution in that settlement, which has been fraught with such important results to India and the farthest East. **Dr. MARSHMAN** was born in the neighbourhood of Westbury Leigh, where he followed the humble occupation of a weaver, and while engaged at the loom he laid the foundation of that learning which ultimately raised him to the highest rank of scholars. He plied the shuttle, with his Greek Testament, Grammars, and Lexicons before him. In June, 1794, he was baptised on a profession of faith, and was shortly afterwards chosen Master of the Charity School attached to the Baptist Chapel in Broadmead, Bristol. After **Mr. MARSHMAN's** settle-

ment at Bristol, he felt a strong inclination to devote himself to the Ministry, and availing himself of his contiguity to the Baptist Academy, he spent his time not occupied in the labours of his school, in the pursuit of biblical learning, and speedily formed a considerable acquaintance with the Latin, Greek, and Hebrew languages.

When Mr. WILLIAM GRANT expressed his desire to become a missionary, Mr. MARSHMAN felt his heart inclined to accompany him, and after serious thought on the subject, he entered on the undertaking with all his mind. He translated from the Latin, transcribed the substance of Arabic grammars, and gave proof of his disinterestedness, by the cheerfulness with which he relinquished all his temporal prospects. He was at this time little more than thirty years of age, but of a constitution which seemed to be well adapted to the warmer climates.

Mr. and Mrs. MARSHMAN, in company with Mr. and Mrs. GRANT, Mr. and Mrs. BRUNSDON, Mr. WILLIAM WARD, and Miss TIDD, embarked on board the Criterion, Capt. WICKS, on the 25th of May, 1799, and after an agreeable voyage, reached Serampore on the 13th of October, in the same year.

Shortly after Mr. MARSHMAN's arrival in India, he and Mrs. MARSHMAN opened a school, at which the children of most of the principal Europeans have been educated. This school obtained the highest character, and such has been the encouragement which it received, that Dr. MARSHMAN and his wife were en-

abled to devote more than £20,000. to the objects of the Baptist mission.

By October, 1800, Mr. MARSHMAN had made such progress in the acquisition of the Bengalee language, that he began to preach to the natives. But the great object which he and his able coadjutors, CAREY and WARD, had in view was the translating and printing of the Holy Scriptures in all the languages of India; and so successful had they been in this important work, that Lord MINTO, the Governor-General of India, at a public disputation of the students of the college of Fort William, held before him, as visitor of the college in September, 1813, expressed himself of Mr. MARSHMAN and his associates in the following elegant and handsome manner :—“ I profess a very sincere pleasure in bringing the literary merits of Mr. MARSHMAN and the other reverend members of the Serampore mission to the notice of the public, and in bearing my testimony to the great and extraordinary labours which constancy and energy in their numerous and various occupations have enabled this modest and respectable community to accomplish. I am not less gratified by the opportunity which their literary achievements afford of expressing my regard for the exemplary worth of their lives, and the beneficent principle which distinguishes and presides in the various useful establishments which they have formed, and which are conducted by themselves.”

Sometime about the year 1815, Mr. MARSHMAN re-

ceived the degree of D. D. In 1826, Dr. MARSHMAN visited England, and many persons in this town remember with pleasure the simplicity of his manners—the variety and extent of his information—and the piety of his character. In 1827 he, in company with the Rev. CHR. ANDERSON, of Edinburgh, visited Copenhagen, and after some pleasing interviews with the KING OF DENMARK, they obtained from that monarch a charter of incorporation of the college which Dr. MARSHMAN and his brethren had founded at Serampore.

On Dr. MARSHMAN's return to India, he resumed his accustomed labours, and, before he breathed his last, he had the satisfaction of seeing the Scriptures translated, in whole or in part, into forty languages or dialects of India, and printed and circulated to a very considerable extent. In speaking of those translations, we cannot forbear to quote the remarkable language of DR. MARSH, the present Bishop of Peterborough, in his history of the translation of the Scriptures—after giving a detail of what was effected by the Serampore Missionaries during the first eleven years of their labours, the Bishop proceeds:—"Such are the exertions of these extraordinary men, the Missionaries of Serampore, who, in the course of eleven years, from the commencement of 1800, to the latest accounts, have contributed so much to the translation and dispersion of the Scriptures in the oriental languages, that the united efforts of no society whatever can be

compared with them. These are the men who, before the Bible Society existed, formed the grand design of translating the Scriptures into all the languages of the East; these are the men who have been the grand instruments in the execution of this stupendous work; these are the men who are best qualified to complete the design so nobly begun, and hitherto so successfully performed; who, in the knowledge of languages which they themselves have acquired; who, in the seminary of Serampore, designed for the education of future translators; who, in their extensive connexions with men of learning throughout the East; who, in the Missionary printing office, so well supplied with types of almost every description; and who, in the extensive supplies afforded by the Baptist Society, augmented by their own noble contributions, are in possession of the means which are required for that important purpose. These are the men who are entitled to the thanks of the British public."

But great as were the attainments, and important as were the labours, of Dr. Marshman, in oriental literature in general, his fame will principally rest on his knowledge of the written language of China. An acquaintance with the Chinese language for the purposes of oral communication, is neither difficult nor rare amongst Europeans connected with that country; but an extensive and correct knowledge of the written language of China was deemed scarcely within the reach of European faculties or industry. Dr. Marsh-

man, however, crossed that *oceanum dissociabilem*, which, for so many ages, had insulated that vast empire from the rest of mankind, and he had the honour of being the first who gave to the largest associated population on the surface of the globe an edition of the Holy Scriptures in their own tongue wherein they were born. This translation appeared about twelve months before that of our late illustrious townsman, Dr. MORRISON. On a review of the labours which had been accomplished by the Serampore brethren for China, well might Lord MINTO exclaim, "Let us entertain, at least, the hope that a perseverance in this or similar attempts may let in at length upon these multitudes the contraband and long-forbidden blessings of human intercourse and social improvement!"

Dr. MARSHMAN was the writer of several able papers published in "*The Friend of India.*" He was also the author of a valuable Chinese Grammar, with a most learned introduction, which Dr. ADAM CLARKE characterized as a production "which contained more of the philosophy of language than any book he had ever read."

Dr. Marshman's health which had been remarkably strong, began to decline during the last twelve months. Towards the close of the year he took a voyage on the Ganges, which he thought relieved him; but feeling that the relief was only temporary, he requested to be conveyed to Serampore, that he might end his days on the spot where so many years he had laboured. He re-

tained his faculties and his cheerfulness to the last, and he finished his course in the full enjoyment of the blessings of that religion which it had been the business of his life to communicate to others. His remains were deposited, the day after his death, near to those of his beloved fellow-labourers, CAREY and WARD,—but his name survives with that of XIMENES, of WALTON, and of MONTANUS, and his memory retains a sanctity worthy of Apostolic times.

Newcastle upon Tyne, March 24, 1838.

THE END.

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