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Him—what more can He do for them? And what else can be left to them, but the outer darkness, where shall be wailing and gnashing of teeth? The mystery of the blank Bibles," concluded the aged saint, with tears in his eyes, "is plain. It is the withdrawal by God of His unwanted gift."

As the voice of the old minister ceased, God received his spirit into the eternal light. But a chill as of death descended upon the congregation. They went out. And behold, it was night.

F. C. BRYAN.

Calendar of Letters, 1742-1831.

(Continued from page 226.)

80. 1801. Jul. 29.

From D. BRUNSDON to SUTCLIFF (Olney).

Mentions Miss Johnstone and Mrs. Elstone—presumably of Olney. Says Deism and Atheism are strong and quotes a letter from a Mr. I. (?) to Carey in which he says he never knew a person examine Xty. without receiving it, and it was analogous to drinking brandy—it produced intoxication. Therefore he never argued it. B. further states that Thomas has been deranged and sent to Calcutta Hospital, but is better and has gone up country with "bro. Powell, Mrs. Thomas and Betty." Regrets so much has been said about Fountain. "Had he been alive I can't tell you how much trouble it might have cost us" . . . "I think if it had been addressed to me it certainly would have killed me. I hope nothing about T's derangement or those resolutions will be made public." Mentions several names of people in India; Brown, Buchanan, and Cunninghame.

81. 1801. Aug. 19.

From THOMAS TAYLOR (Witney) to BENJ. TOMKINS (Southwark).

Petition for "an interest in the distribution of your donations for the assistance of ministers of low salaries." Supported by James Hinton (Oxford), Jos. Stennett (Bampton).

[Tomkins was of an Abingdon family, which had long provided trustees for the Bristol Baptist Fund. It is not clear whether Taylor expected help from this, or from the London Particular Baptist Fund; letters 83 and 84 suggest that now Tomkins had settled in London, he was concerned with the latter.]

82. 1801. Dec. 18.

From CAREY, MARSHMAN and WARD (Serampore) to ANDREW FULLER ("Very dear brethren").

"After seven years in which no one was effectually converted"—gives an account of the conversion and baptism of Krishno Pal, his wife, her sister, a woman named Unna, Gokool and his wife, and also Fernandez, and Carey's son—all "in the space of a year." Describes their method of evangelisation, especially in the open air, and its effects on Hindoos, Brahmans and Catholics. States the death of Grant, Fountain, Brunsdon and Thomas. Gives an account of their financial position, which is stringent, but hopes are set on Carey's having been appointed Professor of Sanskrit and Bengali at the College of Fort William, although the salary has not yet been settled. Mrs. Marshman has opened a ladies' school, and the house "adjoining to ours" has been purchased at 10,000 rupees. Carey has published a Bengali grammar, a "Book of Colloquies," and "is obliged to write" a Sanskrit grammar and dictionary. Serampore is now in the hands of the English. "We are perhaps as happy a family as any in the world."

[This overland dispatch is printed fully in the Periodical Accounts, II, 226-228.]

83. 1801. Dec. 31.

From T. THOMAS (Gown Row) to Partic. Bap. Fund.

Thanks for two years' assistance and asking assistance.

84. 1802. Sept. 27.

From GEORGE PHILLIPS (Rotherhithe) to BENJAMIN TOMKINS.

Petition for assistance. Seven children, afflicted wife, and "but £40 a year." He has a school, but "most people are prejudiced against Baptist teachers."

[George Phillips went to Birmingham in 1804, to Westbury Leigh in 1809, and joined the Bristol Baptist Fund in 1817; he died in 1833. This Rotherhithe cause never flourished, and dissolved when the lease expired in 1857.]

85. 1803. Jan. 3.

From ARCHIBALD MACLEAN (Edinburgh) to Mr. JOHN KIRKPATRICK (Coleraine, Ireland).

Answers an enquiry about a case of a man who has "denied the doctrine of the Divine Three" and used some "blasphemous

expression." Maclean would regard it as a "degree of derangement" due to natural causes, and not to demoniac possession as in the New Testament. Yet he admits that Christ may permit Satan to punish him in this way to bring him to repentance. "From all this I do not mean to deny absolutely that there are any demoniacs in our day who are bodily possessed of the devil. All I mean is . . . there are many strange appearances both in diseases of body and disorders of mind which we are not warranted to construe into an actual possession of the devil." He commends prayer, and "also draw from him a discount of his case, how his thoughts are occupied, and what it is that chiefly distresses his mind. This might enable you to form a proper judgment of his condition." If then he is not rational, seek medical advice. Speaks of "your countryman, Dr. Watt, of Glasgow." "All our preachers, beside myself, are closely confined by their secular employment, and therefore cannot itinerate to any great distance."

[James Watt, an Irishman, had been licensed as a preacher by the Anti-burgher church. When he became Baptist, that licence was withdrawn, and he evangelized widely from 1797 both round Edinburgh and in Aberdeenshire, so that many new churches were founded. The Scotch Baptists believed that each church ought to have several pastors, all unpaid: Watt therefore took a medical course at Glasgow and became M.D.; in 1802 he was chosen one of the pastors there.]

86. 1803. Oct. 24.

From WM. WARD (Dinajpore) to REV. MORRIS (Clipstone, forwarded to Dunstable).

Ward has received accounts of Mr. Ashworth, whose "melancholy circumstance" . . . "those Calvinistic Serpents at Fairley in some measure were accessories to," because he did not "confine his addresses to themselves, the elect." Ward is writing "An Account of the Religion and Customs of the Hindoos in Bengal" (of which he gives in the letter an outline of 12 chaps.) to which is annexed "A Brief Contrast between the Hindoo and Xn. Religions" and "An Illustration of Scripture History from Hindoo Manners and Customs." He mentions a Brahmin named Homol who is helping him in this. "I am now at Dinajpore, in the house where Fountain, Thomas and Powell have died." "Young Fernandez, Crushnos Presad and Ram Rotten are with me"—with all of whom he is "much pleased." Ward now has a daughter, Hannah, born at Serampore.

A long letter full of small but interesting matters, e.g., prisoners in Dinajpore, K. Presad talking to 4 people about the

gospel, executions for thieving, a snake bite, etc. Asks that there may be a regular monthly correspondence between them.

[James Ashworth was baptised on 25 September, 1732, at Cloughfold by Alverey Jackson of Barnoldswick, and joined the church at Bacup under David Crosley. In 1746, when the church divided, he joined the section which built a meeting-house for Joseph Piccop. In 1764 he was one of the founders of the church at Lumb. He was called by the church at Gildersome to succeed his kinsman Thomas Ashworth as pastor. Then in 1797 to Farsley as its third pastor; as "some diversity of sentiment" developed, the members living at Horsforth founded a new church in 1801, and he became its first pastor, but died in 1802.]

87. 1804. Aug. 2.

From (name illegible) of Cambridge to Messrs. Vernon and Hood (London).

Re printing of Robinson's Village Sermons. The writer moves "to Harlow next week." Mentions Mr. Crosby.

[Benjamin Flower was editor of the "Cambridge Intelligencer," a member of Robert Robinson's church. He had recently been in prison for libelling the bishop of Llandaff, and was an eager politician. This letter fixes the exact date of his removal to Harlow, where a second chapter of his life opened.]

88. 1805. Jan. 7.

From THOS. LANGDON (Leeds) to MR. STEADMAN (Plymouth Dock.)

Privately informs S. of the meeting of the Northern Education Socy. at Halifax "on Wed. last," and that they resolved that another application be made to Mr. S. through the medium of Mr. Birt. Pleads that "you will not hastily refuse to comply with our request." Confesses that the emolument is small, but "you can scarcely imagine how urgent the necessity is of such an institution as that we have in view." "Should you not like *Bradford* there is a congregation at 'Rawden' . . . by far the oldest Baptist interest in this part of the kingdom . . . that would rejoice to have such a minister." Mr. Oulton was there more than fifty years as pastor. "They are plain but serious people. The situation is enchanting . . . and there is an endowment of about £30 a year." The question of salary had not yet been discussed, "but it was the intention of my friends to have proposed that the Tutor be allowed a salary of £100 per annum, and paid decently (not less than £30 p.a.) for the board of the students." All this must be "inter nos," although "I am nearly unknown to you."

[The present generation hardly knew that the Northern Education Society had contemplated from the first that its Academy might be at Rawden. Oulton left his books for succeeding pastors; the modern manse has an excellent room on the express trust that it is for the pastor's study. Though Steadman settled at the daughter church of Bradford, he helped Rawden well.]

89. 1805. May 24.

From THOMAS LITTLEWOOD (Rochdale) to W. STEADMAN (Plymouth Dock).

Littlewood does not know whether Mr. Bury has visited Mr. Steadman or not. Having been directed by the Committee "to address you at the end of the term specified in your last letter, if nothing intervened to make that unnecessary—I have not heard of any person likely to fill the situation to which you seem providentially called, and the time fixed is, I believe, not completely expired; on which account, in the name of the brethren, I renew the application." He is very desirous of a *favourable* reply.

90. 1805. Aug. 13.

From AUGUSTUS DES GRANGES and G. EVAN (Vizagpatam) to WM. CAREY (Calcutta).

Admiration for Carey's work—evangelisation and translation work. Two new missionaries, Rev. Dr. Taylor and Rev. W. Loveless, "have been sent to India by our Society." News from Madras states that the "Court of Directors have sent out orders that missionaries may be encouraged as much as possible." "We arrived on the 18th of last month," and have settled to learning the language, besides preaching in the Court House every Sunday, chiefly to Europeans of the garrison. Speaks of the happy relation between them (i.e. Granges and Evan) "before we went to the Seminary, during our stay there, and since."

[Of these early L.M.S. men, Dr. John Taylor did well with a Gujarati Testament; he became a government official.]

91. 1805. Nov. 27.

From JOHN CHAMBERLAIN (Rehoboth) to J. SUTCLIFF (Olney).

Although twelve months have elapsed since the death of his wife he is still very depressed. He is at Cutwa—"a place of great renown among the Hindoos." He describes his morning disputations on the banks of the Ganges. As yet "no one has appeared awakened"—but "yesterday and to-day" several enquirers have called on him. He has a school of forty children.

92. 1806. Jan. 2.

Letter of SEVERAL HINDOOS from RAM KREESHNO-PORE addressed to FULLER—with translation by J. L. FERNANDES.

"To all who are on God's side." The writers are residents of Bengal, have sought light for a long time, and have found it at last in Xt. "We are about 71 members, both brethren and sisters, who, having been baptised, rejoice in the Lord." Gives an account of their conversion. Ward and Krishno Pawl distributed tracts in Kreeshnopore. They received these in 1801, and thought over them till 1805. "At last 4 brethren and 3 sisters came forward and were baptised; the names of who are Jaggernaut Dass and Goober ahon (?) Daas, and Seebokram Dass and Kreeshno Dass; and Jaggernaut's wife named Gowree, and Goubordhon's wife, Awdoree, and Kreeshno Dass's wife, Rookence; also Kreeshna Dass's 2 sons, named Bongsee and Gowr Mohun, as well as his wife, have sold themselves at the foot of the Lord."

"Kreeshno Pawl's address to the brethren, Inhabitants of Zion. Through the grace of God and your prayer my two daughters and their husbands have believed in the death of Jesus and are baptised." "These things, brethren, we have made known to you"—(there is no signature).

A footnote by Fernandes reads: "The three Kreeshnos should now be always distinguished:—

1. Kreeshno (Pawl) the first convert baptised.
2. Kreeshno Presad, son-in-law to the former.
3. Kreeshno Dass."

93. 1806. Jan. 5.

From IGNATIUS FERNANDES (Sanguis Island) to—not stated, but probably Fuller.

"I am often grieved for members of that Communion in which I was born . . . the wood of whose Cross they reverence, while they trample under foot the blood he shed upon it." "Brother Biss and several of the native brethren are about to go up with me to Dinajpore . . . the place before whose gates the bones of two missionaries have been laid"—where he purposed forming a Church. He has brought down two new members from Soddamah to Serampur for baptism—Herdoe and Nundkishore, "they are both Byraghics." He has a school of twenty boys, F's son, John, the old child left of four, is coming to England. "I know he will meet with tender parents in you and Dr. Ryland." "I hope he will be enabled to open his whole heart to you, to Dr. R. and to Mr. Sutcliff."

[Of Ignatius Fernandez, S. Pearce Carey tells that he was born in Portuguese Macao, opposite Hong-Kong, was trained for the priesthood and taken to Bengal, where he was shocked at R.C. image-worship in an idolatrous country, and settled down to deal in cloth and make wax candles. He got a Portuguese New Testament, due evidently to the Danish missionaries at Tranquebar; and by the Serampore group was led into fuller truth. For them he built a fine hall on his premises, and gave them £40, spent in good modern books. To him is due the work at Dinajpur. Some details are given in the *Periodical Accounts*, II, 246, where the following letter is printed in full.]

94. 1806. Jun. 24.

QUARTERLY LETTER from Serampur signed by WM. CAREY, J. MARSHMAN, W. WARD, J. BISS, W. MOORE, J. ROWE, F. CAREY.

They have not received a Quarterly letter from England for over a year. Biss has been ill. On the 15th June Mrs. Marshman had a son. They have had to exclude "John, Golamme and Anunda for conduct unbecoming the gospel." "Bro. Seeboo, of Jessore, died in April last," and mentions "Bro. Byhunta" as being with him then. Also mentions "dear departed Petumba Sing." Ram Krishnoopore Church is "in destitute circumstances," but standing bravely. "We have restored Roop, Mohun, and Goluk, Mohun's wife" to Church fellowship. Others who have joined are Mrs. Ephraim Burford (her father is a member of Booth's Church); Ram Nal, from Mirzapore; Dasee (Rogunath's wife); Mohun (Serampur) and Manuk (Jessore). Mentions four enquirers—Bhyrut, Panchanun, Ram Jeebrin, and Santeran. Fernandez is doing well at Dinajpore, especially impressing a Musselman, Turrickulla. K. Pawl has gone there for itineration work. Chamberlain is doing good work while itinerating. "Krishnoo" has been to Jessore, where "things are very low," and a school has been given up. At Calcutta "ground is purchased in a populous part of the city, for a new chapel." Juggernath and Dass are working there. Mentions newspaper proposals for translating the Scriptures into fifteen Eastern languages.

(To be continued.)