

# Calendar of Letters, 1742-1831.

(Continued from Volume VI., page 379.)

125. 1815. Jan. 12.

From JAMES DORE (Walworth) to MR. W. BEDDOME.

A printed letter—of no importance.

126. 1815. April.

From J. FAWCETT to REV. MR. MANN (Shipley).

Fawcett has apparently been requested to give some of the facts of his early Xn. life, and does so, but states he cannot do so satisfactorily because he is reduced "to a state of weakness and insignificance beyond what you may imagine." The facts are:—

1761—gave his "thoughts on the Divine Word, but in a private way."

1762—spoke before the Church. Later, "called forth by my brethren occasionally to preach among them."

1763—on death of R. Smith he settled at Wainsgate at Christmas. Smith had been pastor there since 1750. Mr. James Hartley and Mr. Crabtree were previously members there. The ordination followed, "but I cannot point at the exact time."

[Fawcett died in 1817. A year later his son John issued a memoir, based on a diary. The Bradford Church agreed in 1763 to pass their approbation on him as a preacher; he visited Wainsgate first on 18 December. Next month both Liverpool and Wainsgate asked him to go. He moved to Wainsgate on 9 May, 1764, was called to the pastorate 22 July, was admitted a member 28 July, 1765, and was ordained pastor three days later.

The letter has another interest, for it shows how Mann was widening his acquaintance. He had just returned from Burslem to his native county, and at Shipley was near to the Academy of which he had been the first student. He was at once asked to become classical tutor, helping Steadman, though he soon made way for Jonathan Edwards Ryland. John Fawcett junior became secretary, and Mann was associated with him in 1822; he also gave the annual sermon in 1829. It is not surprising, therefore, that among these letters are some relating

to students there, such as Hunter, Kitching, Larom, Gilmore, Sample, Phillipps. Mann devoted himself to his church, and started a Sunday School. This letter betrays literary ambitions, and he presently came into touch with the Baptist Magazine, both as contributor and reviewer; these activities also are reflected in his correspondence.]

127. 1815. May 19.

From J. MARSHMAN to WM. BURLS (London).

"Capt. and Mrs. Kemp, with brother Yates and Mrs. Marshman's nephew" have arrived. Mrs. M. has been suffering from liver trouble and purposes a visit to England on Capt. K's boat. M. asks Burls to notify her son, John, at Mill Hill School, and her mother, Mrs. Tidd, at Ashwell, Rutlandshire. He has applied to the Govt. for "encouragement" by purchasing some copies of his literary works. They have responded with a gift of £1,000.

[William Burls, of Lothbury, was a fine supporter of the B.M.S., and one of its trustees; he presided next year at the important Birmingham meeting when the home management was re-organised after Fuller's death. On the new committee of 42 the other Londoners were, Joseph Gutteridge and Benjamin Shaw, M.P., with Cox of Hackney, Ivimey of Eagle Street, and Newman of Stepney. A sub-committee did most work; Burls was the London member, with eight country ministers. At Mill Hill School John would soon be joined by Carey William Rowe.]

128. 1815. June 12.

From J. LIND (Dewsbury) to MR. STEADMAN (Bradford).

He commends to Mrs. S., "whose case hath given me much concern," with considerable force and at great length, to dwell upon the *sufferings* of Xt., especially the Cross, and to commit to memory some hymns which he sends and specially prescribes for her. He asks S. to procure for him "An Essay on Scriptural Baptism," by John Gill, D.D. (he says, "I did not know that at present we have another Dr. Gill among the Baptists"). He states that "by comparing the number of Baptist Churches in Dr. Rippon's Register with that inserted in our Magazine, during the last 20 years the Baptist Churches have had an increase of more than 180."

[Lind was probably a member of Steadman's church; there was no Baptist church yet at Dewsbury. Perhaps he did not know that John Gill the younger, nephew of the Doctor, had died in 1809; no D.D. had been offered to him. Rippon had discontinued his Register in 1803. Smith, of Tiverton, began

his Baptist Magazine in 1809, and two years later revived Rippon's plan of a county list of churches and ministers.]

129. 1815. June 14.

From W. HAGUE (Scarborough) to MANN (ShIPLEY).

Asking for copies of Crabtree's "Life."

130. 1816. Oct. 11.

From J. JARMAN (Nottingham) to B. LEPARD (Hackney).

Mentions an enquiry from Mr. Jas. Hoby as to "the religious sentiments of the Baptists at Horncastle" and refers it to Lepard. All J. knows is that Lincolnshire Baptists are hyper-Calvinists.

[Another illustration how the Particular Baptists hardly recognised the existence of the General Baptists, even while the missionary interest was leading them to view askance the hyper-Calvinists. There were at least ten churches in Lincolnshire dating from the seventeenth century, one or two perhaps before 1620; and there were eight or nine due to the New Connexion since 1770. The Particular Baptists had in all nine churches, the earliest being 1766. The second, Horncastle, 1767, was so obscure that it was not in Smith's list of 1811. That list reveals that five of the Particular churches were in the towns where General Baptists existed, so very likely they were hyper-Calvinist. The case of Barron and Killingholme is noteworthy, for the pastor was Abraham Greenwood, one of Fawcett's pupils, and one of the founders of the B.M.S. The church there had split, and Greenwood's party used the ancient meeting-house in the mornings, the original seventeenth-century Generals used it in the afternoons; but Greenwood's party prevented its use for the burial of the aged Elder. Two lads from Killingholme had been taught at Bradford by Mann.]

131. 1817. Aug. 28.

From S. KILPIN to J. IVIMEY (London).

Commending a bookseller friend for work.

132. 1817. Oct. 14.

From JOHN RYLAND to ISAAC MANN (at Steadman's, Bradford).

R. questions whether it is expedient to reprint "Dr. Carey's pamphlet *now*," because of the increased light that has been thrown on Indian problems by books of history, travel and missionary experience. Thus it may not add to Dr. C.'s reputation. But he suggests that Mann and Steadman go

through the pamphlet again with that in view. Re "late occurrences in Bristol . . . what relates to a separation was occasioned by things over which I had no control. I now suppose that the resolution of my colleague to resign was formed in expectation of being brought in again triumphantly independently of me."

[These glimpses behind the scenes are not edifying. James Hinton's resignation was accepted; but whether the appointment of Dyer led to a good understanding with the heroes at Serampore may well be questioned.]

133. 1818. Jan. 28.

From J. RYLAND TO STEADMAN (Bradford).

The opening para. is re disbursement of Distress money, and mentions Mitchell of Warminster as being a deserving case. S. has submitted the "Idle case," but R. thinks "Jones of Sheffield" might claim the preference. "If we could raise £100 per week we have claimants in sufficient number to seize it all." His son, Jonathan's, address is, c/o Mr. Deakin, Glasgow. R. has just published a pamphlet on "Antinomianism." In a long para. on Missions he says: W. Pearce has reached the Ganges from L'pool: he thinks Hayti should be given up, and Wilberforce thinks "a diversity of sentiment would be puzzling to the Haytians." R. thinks it better to concentrate on Jamaica. Coultart lost his wife, and almost died himself. R. suggests a meeting on the 14th, especially re "Johns, who wants to go to India," although "Saffery and London friends are averse"—i.e., to J's going.

[William Garnett of Idle used to boast that he had never "rubbed his back against the walls of an Academy"; he resigned in 1820, and was afterwards excluded for not attending the means of grace. Over the hill, at Horton, young Charles Larom, a member of John Jones' church at Sheffield, was preparing himself in Steadman's Academy for a 44-year pastorate at his own church. Joseph Mitchell had settled at Warminster in 1816; this year he joined the Bristol Baptist Fund.

Hayti was the old Hispaniola, the first land discovered by Columbus; its natives were exterminated by the Spanish within fifty years, and from 1517 it was worked by blacks brought in slavery. Since 1810 it was under negro rulers, and Roman Catholicism was the usual religion; the idea of a Baptist mission was only momentary, though revived in 1845. Within living memory, such has been undertaken, apparently by the negroes of Jamaica.

The case of William Johns was tragic. He was a chemist and surgeon, who had in America collected £1,200 for the

Serampore Mission, and had gladdened Carey with seeds from Olney for his garden. It was his ill fate to arrive at Calcutta on an American vessel; and as the then administration of the East India Company hated missions, his action was interpreted as not straightforward; he was put aboard an English ship for England, at the expense of the mission. He believed that Marshman could have saved this, though Marshman had tried hard for his stay, and ever afterwards he poisoned minds at home, even of new recruits, leading to the sad rupture in April 1818. Thanks to Fuller, on the renewal of the Company's charter, such peremptory veto was now impossible, and Johns wanted to go out again. The committee did not send him, and he had no opportunity in India of healing the schism.]

134. 1818. Nov. 5.

From JOHN RYLAND TO KITCHIN (Kingston).

R. has not heard whether K. has arrived in Jamaica yet. "I have heard of Robinson's disgraceful conduct," and he hopes that Coultart will succeed in raising the money to get a place of worship that will be out of such hands. The Socy. have requested Dyer to be a whole time servant, and he resigns his pastorate at Xmas. R. commends a Mr. Stainsby "engaged by the Socy. for the Commission to Negro Slaves," and recommended both by a friend and by the B. & F.B.S., who is going to St. Thomas's East, Jamaica. R. will be writing to Mr. Tripp and Mr. Coultart.

135. 1818. Nov. 10.

From JOHN RYLAND TO KITCHIN (Kingston).

Glad K. has arrived. Commends a Mrs. Bowyer, of Taunton, who is coming out to Jamaica. Coultart is getting money for a new chapel, and "Jonathan sent word that they expect him at Bradford." "I went to Oxford on Tuesday to Jenkin Thomas's Ordination." R. has lost his brother, and also the same brother's son, and a student named Groves.

[Christopher Kitching had studied under Steadman and Mann, and seems to have been the first student from that Academy to volunteer for foreign service. With Jonathan Edwards Ryland succeeding Mann as tutor, Mann thus came into close relation with the B.M.S. Jenkin Thomas had joined the Bristol Baptist Fund in 1817, was at Cheltenham 1827, died 1850.]

136. 1818. Nov. 13.

From W. BUTTON (Paternoster Row) to MANN.

Sending account for £2 19s. 3d. for books.

137. 1819. Feb. 3.

From JOHN RYLAND to KITCHIN.

Commending Mr. and Mrs. Godden, who "are about to sail this week." Sutton has lost his wife, and he has been refused by the Govt. to go to Cuttack, but has now applied to go to Chittagong. Ward has visited him, and about 91 have been baptised there.

138. 1819. May 4.

From JOHN RYLAND TO KITCHING.

R. has heard from Tripp that K. has been successful in "obtaining a licence." "If you meet with reflections on account of any that are called by our name"—it is best to say that the Baptists in England have received unfavourable reports, and it is being remedied by sending only *trained* men. Meanwhile caution is needful. "Mr. Coultart is likely to get a very valuable wife, and is trying to get money for a better place of worship." "We expect Mr. Ward from Serampur this month." Refers to Mr. Sample's ordination at Newcastle.

[George Sample was baptized at Newcastle 1808, went to Bradford at his own expense, studied under Mann. He returned to Newcastle, and became pastor of the new Second Church, in New Court; in 1846 to the original church on Tuthill Stairs; died 1849.]

139. 1819. May 10.

From W. STEADMAN to CHRISTOPHER KITCHING (Kingston).

The procuring of a licence will save a rupture with the Govt. S. sympathises in the prejudice against Baptists, and says it is not surprising, and too high a standard must not be expected from those who have long been slaves. "You must do the best you can with them." "But there is a point at which you must take a stand and testify against the evil. I hope that you will have wisdom to find out that point, and firmness to take your stand." S. counsels K. in the difficult matter of disputes between black and white to be as *conciliatory* as possible. In the relations of the missionaries among themselves S. knows "what human nature is," and "have learned with extreme regret the sad effects of contention in both Ceylon and Bengal." He points out that in "the unhappy differences alluded to" one thing is apparent—i.e. *too great an intimacy at first*. This is quite natural under such circumstances, yet "I am inclined to think, that although your object is one, yet as your families are distinct, so your family

concerns should be distinct, as if you were in England." There are now 15 students at Bradford. "I am going on Sabbath Day to form a Church at Richmond. Hunter has baptised several." "Mr. Taylor has been disabled for 8 months . . . and I fear will never preach again." Ward is in England. Within the last 5 months great distress has overtaken Yorkshire, and "thousands at Leeds are out of employ."

[Christopher Hunter had been a fellow-student with Kitching; he broke new ground at Richmond, but died within two years. Taylor is obscure; he may have helped Steadman preach at Westgate. Kitching died in December 1819, and Mann issued a short memoir in 1823.]

140. 1819. Jun. 5.

From JOHN RYLAND to CHRISTOPHER KITCHING (Kingston).

Begs K. to keep a Journal of his doings. Has heard that a Packet has been wrecked and will send out more money. Hopes that next June the Committee will agree to send out Chas. Evans and Burton to Sumatra—"where Nathaniel Ward (Mr. Ward's nephew) is," who went by the desire of Sir Thos. Raffles.

[The Dutch East Indies were under the care of Britain till the Napoleon danger was over. This had opened the way in 1814 for a mission, which was reinforced this year by these two men. When Nathaniel Ward and Gottlob Brückner retired in 1850, B.M.S. work ended, leaving as a legacy the New Testament in Javanese, undertaken at the wish of Sir T. Stamford Raffles.]

141. 1819. Jun. 15.

From MOSES BAKER (Hamsted Estate, Jamaica) to KITCHIN (Kingston).

Has heard of K.'s arrival and "received a message from bro. Sam that you would like to have a line from me. He wrote to Dr. R. "two years back" for a minister, and three times subsequently, but had no answer. "I am of the Baptist persuasion . . . I am old, old man and much infirm and well strictin in years, and the first planter of the gospel in these parts niy 30 years." He heartily welcomes K. "Since bro. Raw died the gentleman has bilt up a Chappel which will hold about 4 or 5 hundred people."

[Details as to Moses Baker, and as to the beginnings by white missionaries, were given in 1842 by Dr. Cox in his jubilee History of the Baptist Mission. Another study is in our present issue.]

142. 1819. Jul. 28.

From J. RYLAND TO KITCHEN (Kingston).

Re a Mrs. Bonner who bore a letter from Kitchen. (N.B. the variations of the spelling of "Kitching" in these summaries corresponds with the differences in the originals.) She sought financial help, but by interview and investigation, R. says, "I cannot but fear she is an unprincipled woman. . . . I am glad that no one but myself saw so unfavourable a specimen of the Negro Baptists." "Much patience and prudence is necessary with these poor creatures . . . but downright impostors must be discarded, and I fear this poor woman is no better." Ward "preacher for us last Lord's Day evening." "We have a very nice young man just come to our house from Scotland, with a view to the Mission, his name is Andrew Leslie." R. expects Saffery's son at Bristol next week. Coultart is probably returning by the first ship.

Aug. 4. The day of the Annual Meeting of the Education Socy. Mr. Edmonds, of Cambridge, is to preach.

143. 1819. Jul. 29.

From TIMOTHY THOMAS (Islington) to JOSEPH GUTTERIDGE.

Enquiring for information about the Socy. for Aged and Infirm ministers, on behalf of "Mr. Williams."

*(To be continued.)*