

Letters to James Deakin.

KETTERING,

March, 26th, 1805.

MY DEAR BROTHER,

I thank you for your kind letter and am glad to find you go on so comfortably as you do. We have this summer occasion to enlarge our place of worship, and while that is doing, though our brethren will meet on Lord's Days in another place, I purpose, God willing, to take a journey into the north. I cannot go, however, before the 17th of June.

It gives me much pleasure to hear of your unity with Brother Barclay and his with you. A letter I lately received from Christian Anderson of Edinburgh speaks of him and you with much brotherly kindness, and of an intention to visit M'Viccars in the Highlands. It has often concerned me to observe the number of baptised individuals in Scotland, and yet their want either of a social principle or of such views of Christian forbearance as are necessary to any state of Society in this life. Surely there is a medium between a laxness of discipline or a careless disregard of Christian revealed will, and such a self-willed adherence to matters of doubtful disputation as must fritter the Church of God into a set of wranglers. Many of the English Baptists have certainly too much of the former, and of the Scotch Baptists too much of the latter. Your spirit and that of Brother Barclay's seems the same. I pray God you may continue you of one heart. The ordinance of Baptism is certainly of importance, but it will not of itself serve for a bond of union, neither must it be a leading object in our ministrations. Christ and Him crucified must be our theme, and the turning of sinners to him, rather than the proselyting of Christians to be of our denominations, must be our object. If so, the Lord will bless us. This is the object of our brethren at Serampore, and from all that I have heard is the object of Brother Barclay, and God hath blessed them. But if we are more concerned about an inferior matter than the spread of that kingdom for which our Redeemer died, then are we really Sectarians, and shall come to nothing.

It will give me pleasure, my dear brother, to join in Christian fellowship with you and the church under your care, if I should come to Glasgow. Respecting your kind invitation

to make your house my home, I am much obliged to you, and I am sure there is no place where I should enjoy more pleasure. If I have any hesitation it is merely on account of the general object on which I come. I was the first time at Mr. Dale's, and the last at Mr. Wardlaw's, who both treated me with great kindness. I am persuaded you would not wish me to give either of them any offence, or show any slight to them. If you in an amicable manner could say to Mr. Wardlaw to this effect: "I find Mr. F . . . thinks of coming to Glasgow. If you would excuse it, Mrs. D . . . and myself would like this time for him to be at our house." You would hear what he said, and perceive whether he took it well. If he did, so let it be. But if it appeared to hurt his mind, I should cease to urge. Whether I be at his house or yours I should visit the other.

I wonder that any who fear God should object to your examining the characters of those who propose to join with you, and call it unscriptural. If you did not, instead of answering to the character given to the primitive churches, "Saints and faithful in Christ Jesus," you would soon be in the worst sense of the words, "The filth of the world and the off-scouring of all things." You have no right to receive any without *a credible profession of Christianity*; but that profession which is not accompanied with a conversation which becometh the gospel is not credible, and ought not to be credited.

I seldom receive a letter from any of the Tabernacle friends, and never on the subject you mention, of those amongst them inclined to Baptist principles. Mr. E . . . has always been very kind to me; we never conversed on baptism that I recollect.

I have just received letters from India. They are all well, and walk in love, but their hands and hearts are full with the bad conduct of 5 or 6 of their native members. Some are excluded, others suspended—their discipline is, I think, a compound of tenderness and faithfulness. The poor negroes in Jamaica, 8 or 10,000 of whom have been baptised, have obtained again the liberty of public worship; not however from good will, but because their enemies cannot agree in what kind of yoke to put upon their necks. The Lord reigneth!

I think I must write soon to Mr. Ewing. Meanwhile it may be as well for you not to mention among his friends your having heard from me as to my coming. So great was their kindness, they may well expect I should first write to them on coming again.

My Christian love to Mrs. D . . . and to all the brethren.

I am, Your affectionate brother,

A. FULLER.

EDINBURGH,

4th July, 1805.

DEAR BROTHER,

Thank you for all your kind expressions of love. I hope to reach Glasgow about the 18th or 19th, inst. so as to spend the 21st there. I am obliged by the repetition of your brotherly invitation, and should enjoy a pleasure in being at your house as my home while in Glasgow . . . but I supposed at the first that that would be doubtful, being, as you know, on a public errand, an errand which Mr. G. Ewing very kindly patronises, and having had the same request from him, I conceive it would be improper to refuse it. The afternoon is the only time I can spend with you, in which I shall be happy to unite with you and the brethren as I did on Lord's Day with brother Young and his friends at Edinburgh.

I expect to set off from here on Tuesday next, the 9th, and to spend the following Lord's Day at Aberdeen. Expect Dr. Stuart will accompany me the whole journey through Scotland.

Mr. Hands, a member of the church at Cannon Street, Birm., is here. My love to Mrs. Deakin and all the brethren, and His Grace be with you and your

Affectionate brother,

A. FULLER.

June 20th, 1808.

My Very Dear Sir,

Would anything I could have written have been worth the Postage I would have written you long since. Mr. Edwards arrived here safe, and since his arrival has contented himself in a very becoming manner. I hope Mr. Hunt is right with God and warmly set upon his work. He has preached with considerable acceptance in different places around the neighbourhood and bids fair to acquire the English pronunciation, as well as to make a considerable progress in learning.

It is with great concern I hear of the divided state of the Baptist Church at Glasgow. Oh! When will the followers of Christ learn to obey the dying command of their Lord and love one another! When will they learn to practise mutual Forbearance where they cannot see exactly alike? How long will they tythe the mint, anise and cummin, and pass over Judgt and the Love of God? There is however one consolation left to the Friends of Zion, namely that her Lord & Head still lives and has the Government of the Church upon his Shoulder: that consideration assures us that his Cause shall live & finally triumph as well as opens a Prospect of a State & world where

all shall be Harmony and Love. Oh that the disordered State of Society here may make us long more earnestly for purer Society & Enjoyts of Heaven.

Things in this country in our connections are pleasing rather than otherwise. Our Association was last week at Sheffield. Considering its remote situation it was decently attended. 4 Churches had each more than 30 added by Bapm in all 140. Most of the others which sent letters (for some neglected to send any) had some Additions; and all are peaceable.

I hope our Brethren Barclay & Anderson go on prosperously & keep themselves & their Churches free from the Contentions & Divisions around them.

I hope, My Dr Br you will not pass thro Yorkshire again without making Bradford in your way & favouring us with your Company, and also favour us with a Sermon, for though you have resigned the *pastoral Office* you have not I hope given over preaching the unsearchable Riches of Christ.

Strange are the Revolutions at Edingh: I rejoice at the prevalence of Truth; but whether the peculiarities adopted by our Br H(aldane?) may not be such as may nearly counter-balance the Joy I will not say. However the Lord reigneth let the Earth rejoice.

Remember me at a Throne of Grace. I am in an important & difficult Post, and feel my Incapacity to fill it to my own Satisfaction; but I must do the best I can, till a better qualified Person turns up. But the prayers of my Friends will not be lost. God has hitherto been with me. This I ought to acknowledge with Gratitude & Wonder. With Xtian Respects to Mrs. Deakin tho' unknown, I remain, My Dr Sir, Yours very affectly,

W. Steadman.

My Dear Brother,

I have duly received yours enclosing a bill of £206 - 16 - 5, towards repairing the loss of the fire at Serampore, for which you will accept and present my thanks. I shall not print the names of this fire subscription in No. 23, but get that number out as soon as possible, and print the other soon after it by itself. Were I to include this in No. 23 it would retard the appearance of that number.

But I have at this moment more letters from India, which I must read before I write any more.

Well, Good brother Mardon of Goamalty who lately lost his wife and child, is dead also after only four hours illness! Felix Carey is driven for the present to take refuge in a British ship hovering off the coast of Burmah with his wife and family.

His life was in danger of being sacrificed to the Jealousy of the Burman Government, who of late had fallen out with the British, and Felix was accused of being a spy from the British Government. He escaped with his family into the Amboyna, where he waits in hope of peace and good understanding being restored in which case he would return.

I hear, though not from our friends, that Mr. Morrison of Canton is dead. He was an important character and his loss with that of Vanderkemp and Desgranges, must be severely felt by the London Missionary Society.

Mr. Brown, the Clergyman of Calcutta, or rather of Serampore, was in great danger of death when the letters came away. They are dated June 7th, 1812, and contain specimens of the Scriptures printed in the Eastern languages, viz, the Tamil, the Orissa, the Nagaree and the Sheik, with types made of the metal melted in the fire.

I must close, with affectionate regards to your wholeself and to the friends in Christ with you.

A. Fuller.

Kettering,
August 14th, 1812.

My dear Brother,

I have just received your kind favour enclosing a bill of £94 - 14 - 10d, which I will place as directed. I often wonder that amidst the difficulties of the times there seems to be more done for God than ever. May it yield fruit that shall turn to the account of the donors. Yes, I have been into Wales and some other places, about a 600 miles excursion, and kept up to my old price, a pound a mile. Next month I hope to go into Norfolk. There is a very considerable interest excited within the last year among our churches in behalf of the mission, and many societies formed in aid of it. I have just drawn up a brief statement of the mission on a single sheet, for the purpose of sending it in the form of a letter. It is now in the press to the amount of 5000. I wish I knew what names to put down as receivers at Glasgow, and I would insert them there. I think I will venture to put down your own and that of Mr. Grenvill Ewing. You shall see one soon after I receive them. No. 23 of the P.A. is in hand. We print now 5000. I think you will find No. 23 as interesting as anything that has gone before it, if not more so.

There is a difficulty or two in your letter that I must request another to explain. 1. In the remittance of Feb. 21st, Mrs. Ewing denominates it "The Glasgow Association for *Promoting the Oriental Translations of Sacred Scriptures.*" But in this you

say "I transmit you £87 - 7 - 10d, the amount of the last six months subscriptions and donations *in aid of the Eastern Mission.*" You might not mean the mission as distinguished from the translations, but as we have a fund for each, it is necessary for me to know the specific object. 2. You speak of a "Second donation from a Sabbath School in the Calton Glasgow." Do you not mean *Carlton Place* where Mr. Ewing dwells? I hope my health is rather mending. I preach twice on a Lords Day, and once or twice in the week without injury.

Kind remembrance to Mrs. D. and her colleague Mrs. E. . . . Also to Mr. Dunlop etc.

I am,

Affectionately Yours,

A. Fuller.

Kettering,

October 25th, 1812.

My Dear Friend,

The suddenness of the affair, and the prompt manner in which it was taken up through the kingdom, superseded all application on our part. We could only give circulation to the tale as told by Brother Marshman, and leave it to operate. You have doubtless seen his letter of March 12th. I can now add a letter has just been received from Carey Marshman and Ward, dated March 21st, from which it appears that some things were better and some worse than they had at first apprehended. I will transcribe it.

"On March 11th, about 6 pm a fire originating in accident broke out in the printing office, and baffling every effort to repress it, consumed the whole building, with the paper, types etc therein; there were 1400 reams of English paper; 4460lb. of English type; founts of types in the Persian, Arabic, Nagree, Bengalee, Orissa, Telinga, Tamil, Mahratta, Sheik or Punjabee, Cashmera, Burman and Chinese characters; books to the amount of 5000 rupees (£625) and mounts which cost us above 7000 rupees (£875). The loss when everything saved is deducted, is between 9 and 10,000 £ sterling. This has put a temporary stop to nine editions of the New Testament, which were in the press, (three on account of the Calcutta Bible Society) and five editions of the Old Testament, as well as various works in English, among which are a second edition of the Sanskrit Grammar, Grammars in the Telinga and Punjabee languages, a Bengalee Dictionary a Synopsis of the Elements of Grammar in Nine Languages derived from the Sanskrit, an enlarged edition of the Chinese Dissertations, Nugent's Greek primitives, and some others.

“ Amidst the whole, however, divine mercy evidently shines. No lives were lost; none of the buildings contiguous took fire; the presses being in a side room were saved; and what is more than all that the *steel punches* of the various Indian languages, to have replaced which would have occasioned a delay of six years, besides the expense, were all found among the rubbish uninjured by the flames! In a more spacious building adjoining ours therefore, which was relinquished by the tenant four days before the fire happened, we have set up the presses again, and with the punches and the melted metal, we shall be able to go forward with the S.S. without a month's delay. And we entreat you to use every means to forward these articles by the June or July fleet, (that is, which gets there in those months), as their early arrival is of so much importance to us. Though cast down, dear brethren we are not destroyed; though perplexed we are by no means in despair. We know the Lord can raise us up; and we believe that after we have suffered his chastening, he will establish and strengthen and make us a blessing. Mr. Brown and our other friends here have behaved with the tenderest sympathy. Further particulars we will send by the fleet.”

English type to the value of £500 was sent them last Feb. or March, which therefore we hope has arrived ere now. The articles saved out of the ruins seem to have considerably diminished the loss, and the quantity of English paper consumed seems to be less by 600 reams than was at first supposed. The loss of the founts seems to be the worst.

As to the progress in repairing the loss it has been very great. The B. & F. Bible Society voted 2000 reams of English paper to cover the loss in that article, *be it whose it might*. The London Missionary Society 100 guineas, and the Editors of the Ev. Magazine, £50. The subscriptions in London may amount to £700 or £800 besides the above. *Norwich and Norfolk* about £600. Bristol near £400. Northampton £170. Kettering £155. Leicester £200 or £300. Leeds and Bradford £400. The Society in Scotland for Propagating Christian Knowledge £200. Other subscriptions in Edinburgh about £800. Birmingham, Liverpool, Manchester and Hull are doing something, but I have not heard the amount. I trust the whole loss will be repaired before the end of November, and that I may be able to print a list of the Subscriptions at the end of No. 23, which is now nearly finished. The Ordinary Cash Account of the year is now preparing, and I shall be happy to receive the accounts of Subscriptions towards the loss at as early a day as possible, as that will hasten the appearance of the P. A. It would be a pleasing circumstance to be able to

publish in the same number the account of the loss, and of its being repaired, and that like the wall of Jerusalem, it was finished in *two and fifty days*, to the dismay of all who might wish ill to the object. (Neh. vi. 15-16.) From a rough estimate I should think £3000 more would cover the whole loss, and for this we have to look principally to Liverpool, Manchester and Hull, Birmingham and Glasgow. I hope we shall be enabled by Christmas ships, to remit not only all they have requested as to articles, but money enough to cover the loss.

I know of no motives to address to the friends of religion in Glasgow with which they are not yet acquainted, unless it be that in sending a sketch of the subscriptions which have been received for publication in the Baptist Magazine, just now coming out. I have told of the £1000 from Edinburgh and have added, "From Glasgow and Paisley we have not heard, but they are not wont to be behind in such cases." I confess I should feel (not to say *you*) a little ashamed if this same confident boasting should be in vain. My kind respects to Mr. Ewing, Mrs. Ewing, Mr. Mitchell, Mrs. Deakin, etc.

Affectionately yours,
A. Fuller.

P.S.—My health has been pretty good for the last three months.

P.S.2.—Mr. Ewing could frame an address to the *friends of religion and Eastern literature in Glasgow and Paisley* out of the stuff contained in this letter, and you could get 500 of them printed and wisely distributed in post letters, all in three days. I did so and got £155 in Kettering, a place of but little wealth and of only 3000 inhabitants. I should have said, the little Church at Moulton, a village near Northampton, of which Carey was formerly Pastor, (from 1787 to 1790) sent me £50 - 5 - 0. Never mind about Congregational Collections. If an address be sent to select individuals, you will get as much as you wish.

Kettering,
2nd February, 1813.

My Dear Brother,

I duly received yours enclosing a bill of £23 - 15 - 9d. Am sorry to have given you the trouble of copying over your account a second time. My health through mercy has been better this winter than usual. I have had of late a dressed hare's-skin sent me by a friend at Liverpool to wear with the hair inwards next my stomach, and I fancy it is of real benefit. My voice however is clear and my sleep good.

I have been in expectation of being required to go to London

about this Charter of the E. I. Co. That is, to apply for a clause in *favour* of missions, shall I say, rather than that they may be *let alone*? That is all we want. But they are so fiercely engaged in their contests about other subjects that I suppose there would be no room for Jesus Christ. Well, he will not only find place amongst them, but the *first* place, and all their counsels shall become subservient to his kingdom. Worldly men are always studying to make religion subservient to their purposes, or as it is sometimes called a tool of state; but Christ meanwhile actually makes their counsels subservient to his designs. All the politicians in the world are but so many tools of state to him. It is thus that he taketh the wise in their own craftiness.

I am concerned to hear of the indisposition of dear Mr. G. Ewing. Do present my sympathising regards to him and to Mrs. Ewing, when you see them. I hope to pay one visit more to the North, and that in the course of the ensuing summer. Mr. Carey's youngest son, *Jonathan*, born in India, promises to be the first of the family as a missionary. He has a charming way of describing things and his heart burns with sacred ardour. He joined the church about a year ago. There is also a *Mr. J. T. Thompson*, who is what they call *country born* (i.e. half European and half Hindoo) who was in a thriving situation as a military clerk, but who has given up all for Christ, and with eight or ten of the native brethren and sisters of Calcutta church is gone to plant a church, and work round them in Patna, a city of perhaps three or four hundred thousand inhabitants, and 500 miles up the Ganges. God is making room for them. But I fear while I watch the Eastern vineyard lest I should neglect my own. Yes, my own charge at Kettering, and my own soul! There certainly is such a thing as to have our zeal kindled by some one specific object, while others are passed over as things of inferior moment. O! The many ways in which we may get wrong!

Mr. Brown, late of Calcutta (the Clergyman) is no more. On June 17th, 1812, two missionaries arrived at Calcutta from America, sent by the American Congregationalists (Dwight, Morse, Spring, etc.) not to settle in the British Territories, but to visit Serampore and consult with our brethren where to settle. They brought word that Johns and Lawson (two of our brethren) were at hand, and five more from the London Missionary Society. What reception they will meet with from the Government is doubtful. They lately ordered one of the London Missionaries home. The poor young man died or he must have come home. It was not for any misconduct in him, or any persecuting orders sent out by the Directors, but merely from orders to prevent

Colonization—that is that none who go out without permission from the Directors shall be allowed to stop in the country. This resolution though not aimed at missions, will greatly affect them, if it cannot be got over.

I am, Dear Friends,

Yours very affectionately,

A. Fuller.

P.S.—I hope you have received No. 23, but they are often long on the road.

P.S. 2nd.—I sent a few No. 23 to Dr. S . . . and Brother Anderson. Methinks they should send one to you and one to Mr. Ewing.

Kettering,

Feb. 16th, 1815.

Dear Brother Deakin,

I am glad to hear from “Thee and thy better half,” as the Quakers say, even though there had been no money, and though from the number of my letters, and my afflictions I often dread to see the postman. My afflictions however are not intolerable; but at this season of the year, I am subject more than ordinarily to costiveness, sleepless nights and fever. I have not however till last night, called in my apothecary for more than four months.

During the cold season my heart has been warmed not only by communications from the East, where the work of God goes on gloriously, but by a journal from Rowe of Jamaica, whose modesty, gentleness, prudence, godliness, and disinterested zeal for the salvation of men, greatly endears him to me. On his landing at Montague Bay about a year ago, he found the Island wicked in the extreme—and entertaining a strong prejudice against his denomination above all others. He found the baptists, (i.e. the Negroes who are instructed by Moses Baker, an aged man of colour, on the estates of a Mr. V. at Flamstead) in a poor disordered state: but he preached to them sometimes, and sometimes heard Mr. Baker, and thinks many among them are godly people. I will give you a short extract from his journal in April 1814.

“I had some agreeable conversation with several of Mr. Baker’s elders who appeared to be pious and sensible men, though excepting one, unable to read. I enquired of them about Africa, whence they came, and whether they would wish to return or not. They expressed their thankfulness and joy in reflecting

on their deliverance, though by improper means, from their once savage state, where they were destitute of many of the comforts of life which they now enjoy; and above all their gratitude to God for his unspeakable, undeserved and unsought mercy in bringing them under the sound of the Gospel; while their gesture and words combined to manifest their utter aversion to going back again to their native country."

How far these good men, owned by a planter who though perhaps not religious himself, yet gives Moses Baker a salary to instruct them, and who therefore is probably a humane master, afford a sample of West India slaves in general, I know not: but if they were a fair specimen, things are not so bad with them as we have been informed. We have been told that they are eager to go back to Africa, and even kill themselves under an idea of going thither when they die. This may be true of individual heathens, at least of some of them.

Extract or rather abstract of a letter from Mr. Leonard of Calcutta to Mr. Ward April 13, 1814.

"Sebuk-ram preaches in 20 private houses in the city, every week. He crosses and re-crosses the river every day. Bhagvat preaches at 11; Nectoo in 10; Manik, an old man, in 6: in all there are 47 places preached in every week, besides the labours of Johans, Caithano, and Petruse, who speak occasionally in other parts of the city. If they could do more, they might as there are many invitations which cannot be complied with.

"Captain who had been one of the most notorious drunkards, finding his death approaching, sent for one of the missionaries, As you were all at Serampore, I was sent for, a few days since. I found him in the agonies of despair; he declared to me that he had already felt the torments of the damned, and was evidently given up to the tormentors. He appeared to be perfectly sound in mind. Notwithstanding his great terrors, I pointed out to him the enormity of his wickedness in the life he had lived, in the sight of a just and holy God. This he candidly acknowledged, and with heavy groanings of spirit. I then read and explained the 51st Psalm and prayed with him. A gleam of hope seemed to glisten in his eyes ere I left him, especially when the Saviour's name was mentioned. After this I visited him again, but a few hours before his death. I found him quite resigned; wholly depending upon the mercy of God through the blood of Christ. I explained 1 Cor. vi., 9-11, which seemed to be blessed to his soul. With deep sighs he acknowledged his being guilty of every crime in that black catalogue; but when the last clause of v. 11 was explained, his joy and gratitude rose above his terror. In seeing this man's state my own in time past was brought home in full force.† †

“To look back on Calcutta only for two years, who can but wonder at the great progress which the Gospel has made among all ranks, from the highest to the lowest orders. It is no novelty now to see a bible on the table of an European; or for a Hindoo or Musulman to read and admire that blessed Book; or for the praises of God to be sung and the voice of prayer to be heard in the families of the great.”

Mr. & Mrs. Eustace Carey arrived safe and well at Calcutta in July 1814. Mr. & Mrs. Jabez Carey called and stopped a week at Java on their way to Amboyna, with Mr. Robinson. They were both well and happy on March 3, 1814. The expenses of the out-stations (20 in number) are heavy.

With Christian love to your wholeself etc, etc,

I am, Affectionately yours,

A. Fuller.

† † Leonard was a horrible drunkard, discharged a pistol at his own head of which his mouth bears the marks to this day. He now drinks water only.

P.S.—Your bill of £20 - 9 - 0, is duly received and will appear in the next cash account.

Madeira,

June 19th, 1821.

My Dear Mrs. Deakin,

Mrs. Marshman and myself spent the last evening upon the hill at Mr. Blackburn's, with whom our dear young friend Laird resides. The Captain yesterday introduced Mack and Bampton and myself who went on there to seek for lodgings for us while we stayed here at Mr. Blackburn's. Mr. Blackburn was at his country house, but a young man was in the Counting House, and he showed us up stairs, while the Captain and he stayed below about business. The house stands delightfully opposite the sea. We looked at the books on the table and were much pleased to find the Evangelical Magazine, the Christian Observer etc and a Greenock newspaper. All this looked well. Bye and bye the young man came up, and I consulted him about private lodgings. He talked for a little while and we stated that we were missionaries for India. He said:—"Do you know whether Mr. Ward is returned or not to India?" I told him then my name, and he gave me his hand with so much affection and with such evident joy that filled me with consolation. To find here, friendship and one to care for us, was so Providential, while every form and every face and every appearance of nature

reminded us that we were on a foreign shore and amongst the deadly foes of Christ. This latter we saw at every corner of the street, in the crosses and churches. Laird told me that just before he left you had been talking that I was expected in Scotland. I could not help writing these things to you my dear sister, though trifles. Respecting your comforts on board, I have written to Brother Ardena, and requested him to forward the letters to Brother Deakin.

[Unsigned, but by William Ward: see *Life & Times of Carey, &c.*, II, 245. Postmarked. 3/2. Via Madrid y Madrid. Par Bayonne. A27,821. FPO, AU 27, 1821. Glasgow 30 AUG 1821, 405 G.]

James Deakin, Esq. Sauchie Hall, Glasgow. via Gibraltar.

BAPTISTS IN A BISHOP'S MIRROR.—Two energetic bishops of Lincoln called for reports from all their parishes between 1705 and 1723; the *Speculum Diœceseos* thus compiled was annotated for seventy years longer. A few notes may show what they learned about Baptists up the Witham and across by Trent.

At the Hykehams there was no rectory nor glebe nor church, but an income of £175 for which clergymen came about twelve Sundays a year to preach in their chapel. Baptists had taken a licence to preach here in 1672, had built a meeting-house by 1705, and by 1788 numbered 25 out of 61 families. At Aubourn they increased from one family to fifteen in the same time. At Bassingham the energy of 1672 had been consolidated with Carlton-le-Moorland, where a meeting-house was registered, and out of 48 families Baptists rose from two to four and then to thirty. At North Scarle, another Baptist centre in 1672, there were two such families out of forty in 1708; but eighty years later they were replaced by 75 Methodists.