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## Calendar of Letters, 1742-1831.

Collected by Isaac Mann, A.M. Deposited in the National Library of Wales. Calendared by F. G. Hastings, B.A., Aberystwyth. [Annotated by W. T. Whitley.]

(Continued.)

22. 1778. Dec. 28.

From HUGH EVANS (Bristol) to J. SUTCLIFF (Olney).

Tells of family sickness. Mentions: (a) "Mr. Langdon, of Mr. Alsop's Church." (b) "My son C[aleb] able to attend his business in the Church and Academy." (c) Mr. Tommas. Speaks morbidly of the state of church and public affairs.

23. 1779. Jan. 16.

From C. EVANS (Bristol) to Mr. SUTCLIFF (Olney).

A covering letter with books and a sermon by C. E. Speaks of gloomy public affairs in Bristol. Refers to Mr. Hartley's letters to the people of Hull. Asks if Carleton Church is supplied yet—and says, "We have many students and most of them promising."

24. 1781. Jan. 28.

From A. FULLER to Mr. SUTCLIFF (Olney).

Discusses "Mosheim's 2nd. Vol.", and is at first dismayed at its lurid portrayal of 1st century persecutions, broils, &c.—whereas it is more general for modern historians only to tell facts concerning notabilities, preferments, archbishoprics, &c. But on thinking, Fuller changes his views. "Undeified religion has been upheld by an obscure people. So, thought I, doubtless Pure religion in every period has been carried on, though perhaps by a people so obscure as seemed unworthy the notice of Ancient Historians, from whom we know the moderns must derive all their materials." Gives a long discussion on Habit and the Activity of Grace—apparently arising from S's difficulty with some people at Olney, of whom F. says "They still have the seed of God abiding in them . . . a gracious habit at bottom, but its strength and activity are faint and declining as any pulses of a dying man." Mentions: Martin Andrews (Olney). A P.S. says, "I have now, I fear, 'an unconverted father lying near at the point of death.'"

25. 1781. Mar. 18.

From ANDREW FULLER (Soham) to J. SUTCLIFF (Olney).

F's father died Jan. 28. "There are undoubtedly many *Bodies* of Divinity extant, but none *perfect*." Scripture "still remains an unexplored deep"; "a freedom in communicating New Thoughts tends directly to cultivate Xn. knowledge." Wants S. to preach at the Asscn. on "Jealousy" (1781), and mentions 1782 Asscn. falls at Olney. F's Church not manifestly progressing, and states that the Church declined to buy a dwelling house at less than £100 which could have been fitted up for a place of worship. States he is keen on Village preaching, but lacks opportunity.

26. 1781. Aug. 15.

From ANDREW FULLER (Soham) to SUTCLIFF (Olney).

F. very tired of his Church which he calls a "*Bochim*." Interesting account of trying to settle by arbitration whether he should leave or not. Both he and the Church are to "write their tale" to three disinterested ministers, each to read the other's letter prior to sending. When the Church heard F's letter, "which they owned to be very candid, they despaired of writing to it, and so the design of settling things by arbitration was dropped." Yet he feels that he must move by Michaelmas, though his fearfulness at taking the wrong course "unmans" him. Asks S. to write him on the question, "In what manner may we now warrantably expect Divine direction?"

27. 1781. Oct. 16.

From A. FULLER (Soham) to SUTCLIFF (Olney).

The Church accepts the principle of arbitration, which previously (letter 26) they rejected. Of the three arbitrators (2 ministers and a layman)—one was for removal, one for staying, and one "could not tell what was his duty in this case." Next it was decided to put all the letters on the subject before Mr. Robinson, of Chesterton, who, after 3 or 4 hours' consideration, said F's duty was "to continue at Soham for one year at least, to try whether I could subsist with their purposed advance, and if I could, then longer." He has now peace of conscience, and hopes that S. and others will not think their judgment slighted.

28. 1782. Sept. 27.

From FULLER (Soham) to SUTCLIFF (Olney).

Still unhappy re removal. "Notwithstanding some of the faults of the Church where I am there seems such a union as

cannot be dissolved." He wonders why so many ministers think his removal proper, and adds, "Removals are certainly solemn things, and what ought not to be trifled with on any account . . . I am inclined to think that there are many removals that are verily criminal." He can see nothing in his own case for *certainty*. Asks for his paper on the "Mod: Question" to be returned as John Ryland expects it.

29. 1783. Feb. 13.

Transcript from the "Church Book" showing "the nature of the office of Poor's deacon, and the conditions on which William Whitby was entrusted with it." Signed by Robert Robinson.

[The Church was Cambridge. William Whitby was a grocer, of Eversden, a trustee of the new meeting-house.]

30. 1784.

JOHN RYLAND, D.D.

Notes of sermons on Ezekiel viii. 15, and Hebs. xii. 1—also some notes in Hebrew.

31. 1785. Jul. 26.

From ABRAHAM BOOTH (London) to Mr. ORLANDO BUCKLEY.

Re unbaptised persons and communion. Holds follg. views :

(1) *Baptised* persons have right to communion by "Divine appointments and apostolic practice."

(2) Unbaptised have *no* immediate right to communion in *any* Church.

He would not think it unlawful for a baptised person *occasionally* to commune with a paedobaptist Church, but he would inform the presiding minister that *neither he nor his people regard it as looking upon infant sprinkling as Xn. baptism*. But he recommends it as worth while to travel even 20 miles a few times in a year to hold communion with the baptised. Gives a certificate that Mr. Buckley is in "full communion" at his (Booth's) church, viz : Little Prescot St.

32. 1786. Mar. 10.

From ROBERT HALL (Arnsby) to SUTCLIFF (Olney).

Reference to C. Evans (Bristol). States that Evans is "engaged more than ordinary in General Dissenting School for children (100) in Bristol; a country school for clothing and educating 30 children; a Sunday School for 100 children." There

is a reference of considerable length to the controversy on "Faith" between Fuller and Button, and mentions Dan Taylor's work against F.

33. 1786. Jul. 6.

From JOHN BUTTERWORTH ("Cov.") to —.

A covering letter with an order for 14 vols. A later note at the top of the letter says "Author of an 8 vol. Concordance, and father of J. Butterworth, Esq., M.P."

[John Butterworth, of Coventry, had come from the church at Goodshaw in Lancashire. His concordance was long standard. As copies seem rare, the Society will welcome news of any.]

34. 1786. Oct. 13.

From BENJAMIN FRANCIS (Horsley) to Rev. L. BUTTERWORTH (Evesham).

Refers to some of his own published works, especially *Sal. Zealot*, in 2nd edn. Mentions: Mr. Thomas (Persnore) and Mr. Spencer.

["The Salopian Zealot" was a rhymed skit on Richard De Courcy, vicar of St. Alkmond's, Shrewsbury, who in 1776 had published a letter to Samuel Medley of Liverpool, on his baptising some converts at Shrewsbury. There had been a vigorous pamphlet war, and in 1778 this appeared anonymously. This letter is conclusive that the skit was not by John Sandys, as thought by a relative of his, who was followed in "A Baptist Bibliography," but by Benjamin Francis, as asserted by J. A. Jones in a fourth edition, 1837. Francis, in 1778, was 42 years old, and had been pastor at Horsley, or Shortwood, for 20 years. Thomas Thomas of Persnore left next year for London (Mill Yard First-day church) where he became joint secretary of the Baptist Union in 1813. Benjamin Spencer, from the Grafton Street church (letter 19) and Bristol Academy, was pastor at Alcester, preaching occasionally at Astwood Bank.]

35. 1786. Dec. 12.

From JOHN REYNOLDS (London) to Rev. B. BEDDOME (Bourton).

Conveys the views of Dr. Stennett on the distribution of money left for the poor by Mrs. Seward. A side note shows the letter to have been passed on to Mr. Reynolds' Church.

[John Reynolds, now aged 56, had followed Brine at Cripplegate, see letter 9. He had been baptized at Bourton by

Beddome, and in 1770 had received an honorary A.M. from Rhode Island. Mrs. Seward was a great Baptist benefactor near Evesham, a friend of George Whitefield.]

36. 1788. May 13 & 14.

From the Cirencester Church to the Association at Pershore.

Regretting inability to attend and sending greetings. Mentions there have been only two additions to Cir. Church during the past year. Signed: WM. DORE (Pastor), "John Gilman Deacon," Sam. Baskerville, Solomon Ivin, Joseph Ursell, Nathl. Auldham, Fran. Hoare.

[Cirencester in 1653 grouped with other churches in Gloucester and Hereford; in 1691 with Berkshire churches. William Dore, called to the ministry by Lymington, trained at Bristol, settled here in 1775, and next year he was one of the preachers for the Midland Association. Three years later the church entertained the Midland Association. In 1783 and 1789 Dore preached again; he died 1791.]

37. 1788. May 13.

From Bromsgrove Church to the Association at Pershore.

Greetings. Church standing well. Gives brief confession of faith. One addition during the year. Signed: Jas. Butterworth, Joshua Peart, John Edwards, Chas. Gardner, Wm. Fitter.

[James Butterworth, a third son of the Goodshaw blacksmith, went to Bromsgrove 1755, and in 1770 had seen a new meeting-house near Howe Lane. Joshua Peart was grandson of the second pastor, William Peart, 1708-1717; Joshua was baptized 1759, and was deacon for fifty years.]

38. 1788. Sep. 26.

From JOSHUA THOMAS (Leominster) to SUTCLIFF (Olney).

Gives his impressions of S.'s "Catechism for Children." Refers to Mr. Taylor's trouble with his church in B'ham and states that T. has "gone to Mr. Wesley's connection, where he was before." States that he has been to the Salop Church on an "accomodation" with Mr. Medley and Mr. Barrett (of Kidderminster—not a Baptist), but it was unavailing for "tempers were disagreeable." In the forty years of his knowledge of them "they were never long comfortable." Then follows a long discussion of Baptist life in America, particularly disclosing the contents of a letter from Dr. Sam. Jones. The chief points are:—Dr. Gill's N.T. is to be printed and sold

there; the Churches of America are growing rapidly (gives details); a new college is being set up in Kentucky, with Mr. Skilman, of Boston, as probable first President. Names mentioned in the letter are:—Manning (New England), Wood (Kentucky), Isaac Backus (Middlesboro, U.S.A., author of "The His. of the Baptists in New England"), Jans (Bap. Pastor, New York), Wm. Rogers (Philadelphia), Benjamin Haften (?) (Leicester, Mass.). A footnote mentions Mr. Deacon (Leicester, Eng.) who is collecting a "His. of the General Baptists." Mr. Thomas wants "more account than I have in Crosby of Mr. Henry Hagger, and active Baptists in the time of the common"—and states what he himself knows of him. "Also of Mr. Jeremiah Ives." States Mr. Dawson, late of Salop, has settled at Broseley.

[Henry Taylor succeeded James Turner at Birmingham in 1782. The church rapidly increased, and three years later a second church was formed by dismission; but Taylor resigned in May, 1788, having paved the way for Samuel Pearce.

The Shrewsbury church had been known by Joshua Thomas for forty years, in which time the pastors were John Oulton junior 1745-8, William Morgan 1748-53, Rees Evans 1754-7, John Pyne 1762-73, John Sandys 1777-81, William Smith 1783-8. Smith had just gone to Eagle Street, leaving this church in a sad way. John Barrett, the evangelical pastor of the Old Meeting at Kidderminster, aged 36, was on the deputation.

Samuel Jones, born in Glamorgan 1735, had grown up in America. From 1763 till his death in 1814 he was pastor of the Lower Dublin church, Pennsylvania, and was probably the most influential Baptist in the United States. Kentucky had been experiencing a revival for three years, and the churches were being associated by John Gano from New York. The plan for bringing Isaac Skilman from Boston to be head of a college does not seem to have matured.

John Deacon, of Leicester, aged 34, seems to have published his materials piecemeal in the General Baptist Repository, whence they were worked up by Adam Taylor in 1818. Not enough is known even yet of Henry Hagger. Jeremiah Ives was a most versatile and ubiquitous disputant between 1646 and 1674; at Coventry, Radnor, London, Lewes, Reading, Croydon; a Leveller, officer in the London militia; Baptist, strong Arminian (probably author of the MS. printed in our Transactions, volume I, there attributed to Vavasour Powell), ready to take the oath of allegiance, against Saturday-Sabbath, Naylor and the Quakers generally, Everard and Rome, professional ordained clergy.

Henry Dawson, of Hawkshead, first pastor at White's Row in Portsmouth, was never pastor at Shrewsbury, and though he

did supply at Broseley for 1788-9, was never ordained there, but did settle at Westmancote 1789; he afterwards went to Bromsgrove, Prince's Risborough, Haddenham.]

39. 1788. Nov. 11.

From JOHN PARKER (of "Lees") to Mr. WM. CHAMBERS (Halifax).

Headed "Dear Betty"—and sending consolation and encouragement in some unmentioned transgression. Closes with poetry, e.g.

" Could we with ink the ocean fill,  
Was earth of parchment made,  
Was every single stick a quill,  
Each man a scribe by trade—  
To write the love, the boundless love,  
Of Xt. our Lord on high,  
Would drain the sea, the parchment fill,  
Though stretched from sky to sky."

[John Parker, aged 63, was chiefly of Barnoldswick, but had helped at Bolland, and was now at Wainsgate.]

40. 1789. May 28.

A printed appeal from Evesham Church for donations towards a new church, already procured, costing £500. States that they have had two previous meeting places but the prosperity of the work demands new accommodation. Signed by Lawrence Butterworth (Pastor), and eleven others, with ten other names commending it.

[The Bengeworth church met first in a barn, 1704. In 1722 a brick building was erected; being burned in 1759, it was rebuilt next year, and put in trust 1768. Apparently Butterworth was felt to be too conservative, and a second church was embodied 1779, which built in Evesham itself. This stimulated the original church to begin work in Evesham during 1783, and in 1788 to build off Cowl Street. The appeal is for this place, and as it had ten outside supporters, it is evident the Association backed it; but the 1779 church won more local support. Letter 59 shows another appeal, fruitless. The two churches united in 1858, sold the original Bengeworth property, and opened other stations.]

41. 1789. May 31.

From the Bourton-on-the-Water Church to the Association at Evesham.



Greetings. States that the Bourton Church "enjoys a measure of peace . . . though Oneness of Heart is too much wanting." Complains that "the Spirit of Error is creeping into some of the churches, and that where the great doctrines of the Gospel are not totally rejected their importance is not properly attended to"—and asks the Asscn. to face this in their Circular Letter. Signed by Benj. Beddome (who was ill), Jas. Ashwin, Edward Reynolds, Thos. Cressor, Wm. Palmer, Rich. Dalby, Joshua Parry, Wm. Collett, Sam. Fox.

42. 1789. Oct. 3.

"The case of JOHN BAIN, of Portsmouth Common, assistant to PETER EDWARDS—being a Petition for Books—in which he makes a Confession of Faith. Commended and signed by Peter Edwards and Josh. Horsey.

[When Joshua Horsey was called to the pastorate of the church on Portsmouth Common in Meeting-House Alley, several members were dismissed to form a second church, housed on 30 October, 1782, in a new meeting-house on White's Row. John Collett Ryland came for the purpose, and the first pastor was ordained at the same time, Henry Dawson (letter 38) recommended by him. But as Dawson insisted that hands must be laid on each member, they dismissed him, and Peter Edwards was ordained in April 1785. He was very successful, as his needing an assistant indicates; and the concurrence of Horsey with him in this application to the Particular Baptist Fund shows that the two churches were on good terms. When Edwards reverted to the Pedobaptists in 1795, and published against Baptists, the sensation was great, locally and widely.]

43. 1789.

Fac-simile of Notes of a sermon by JOHN RYLAND, D.D., on Prov. vi. 22.

44. 1790. Oct. 12.

From ROBT. BURNSIDE (Southwark) to Partic. Bap. Fund.

Application for continued assistance.

[Robert Burnside, aged 31, once of Merchant Taylors and of Aberdeen University, had supplied from 1780 the Calvinistic Seventh-Day church founded by Bampfield, which hired on Friday and Saturday the Cripplegate premises leased by Brine's church. He had become pastor 1785. His main occupation was teaching.]

45. 1791. Dec. 28.

From Claxton Church (Norfolk) to Bap. Fund.

Application for help to pay new pastor, Mr. John Smith (late member of the Partic. Bap. Church at Norwich) who succeeds Mr. Utting, now too sick to work. Includes a Confession of Faith and there is a covering letter by Joseph Kinghorn (Norwich).

[Claxton church was due to Henry Utting in 1750; he paid most of the expense of the building. John Smith left before 1798; he is conceivably the man who was at Pershore, Westmancote, Burford, before the century closed; in this case the letter links with the Butterworth group.]

46. 1792. May 9.

From S. PEARCE (B'ham) to Rev. WM. STEADMAN (c/o Miss Steele, Broughton, near Stockbridge).

The B'ham Church going well—membership now 295. More help wanted in B'ham. One member started preaching 7 or 8 years ago, and is now a regular pastor with 150 members. "Were an acceptable preacher to come here I think with little trouble he might establish another Baptist interest of no small dimensions." "I want more heart religion." Pearce laments his barrenness in his private devotions—but yet has great freedom and success in the pulpit. This stabs him with being hypocritical, but he is comforted by a friend—"If you did not plough in your closet you would not reap in the pulpit." Footnote says that 5 days previously Mrs. Pearce had a daughter.

[Anne Steele, the writer of hymns, was daughter of the former pastor at Broughton, where her library is treasured.]

47. 1792. May 27.

From Cannon St. Church, B'ham, to the Asscn. at Upton-on-Severn.

Greetings. 42 additions to the Church during the year, with net increase of 31. Membership 295, and in "mutual affection." The Church has "adopted some new regulations for internal government." Notes "the wonderful events of the age," and as "interested in Zion's welfare" we rejoice "that these things are bringing about universal liberty, universal righteousness and universal peace." Mentions death of an officer—John Hanwood. Signed by Saml. Pearce (Pastor), Wm. Mervis, — Mosely, Wm. Therne (?), Thos. Carnfield, Henry Pope, Thos. Potts, Peter Round, Amos Edmonds, Thos. King.

[Samuel Pearce succeeded Taylor (letter 38) at Birmingham

in 1789, and was ordained next year. Thomas Potts, once a trader on the Mississippi, had urged Carey to write a pamphlet to promote a foreign mission, and had given him £10 to print it. Three days later it was on sale at Nottingham where Carey preached. Thomas King, about 1806, built a meeting-house at Wythall Heath.]

48. 1792. Sep. 4.

From B. FRANCIS (Horsley) to Rev. WM. STEADMAN (Broughton).

Mostly personal matters. Speaks of death of "Josiah" (apparently of Fairford). Has visited Ireland, where Mr. Pendered of Dublin is unhappy. Says Mr. Birt of Plymouth has also been there. Refers to death of Mr. Witt. Says state of religion is low generally, but flourishes in Wales, which has a "net increase last year of 353."

[Dublin was generally unhappy. So was Pendered, supplying at Alcester and not called, then at Hull, not called. He founded there a second church in George Street, and on 20 October, 1796, baptized William Ward, editor of the *Hull Advertiser*, who met Carey six months after this letter. After Ward studied under Fawcett, he offered to join Carey, and settled at Serampore, 13 October, 1799.]

49. 1793. Jan. 14.

From JAS. DORE (Walworth) to Rev. L. BUTTERWORTH (Evesham).

Acknowledging gift of a copy of B.'s "Thoughts on Moral Govt. &c."

[James Dore was brother of William (letter 36), and since 1784 had been pastor at Maze Pond. As Mann became pastor here, he may have inherited all the Butterworth letters in this way.]

50. 1793. Apr. 24.

From JOHN THOMAS (at 12, Catherine St., Strand, London) to A. FULLER (Kettering).

Thomas left Isle of Wight "on Friday last," and is in London "to settle the remnants," and daily sees the Purser, who awaits his "final despatches." Mentions their (Carey's and his) arrival at Portsmouth, and "will be glad to weigh anchor again," and "he leaves town in three days." Mentions Mr. Savage will direct letters.

[When Carey was put ashore at Portsmouth in May, it

led to winning more southern leaders, as this shows. Steadman, however, had read Carey's "Enquiry," written for Potts, and had at once sent half-a-guinea, before the B.M.S. was founded. This delay contributed to inducing Saffery and Steadman to found the Home Missionary Society in 1797, see letter 68.]

51. 1793. May 28.

From J. SAFFERY (Sarum—Salisbury) to AND. FULLER (Kettering).

Covering letter to £16/16/0 for "Society for Propagating the Gospel, &c.," having been raised as follows:—£15/4/6 $\frac{3}{4}$  at Devizes (where S. exchanged with "Bro. Dyer"), and £1/1/0 from Horsey of Portsmouth, which he received from Mr. Carrey. Contemplate forming a "Corresponding Society" at Romsey. Steadman and S. wish to know what happened at the ministers' meeting at Arnsby.

52. 1793. Jun. 19.

From SAM. PEARCE to W. STEADMAN (Broughton).

Referring to the formation of a "Mission Society" at Hants., and stating that he is sending "40 accounts of the Socy. and 50 Printed hymns for distribution" for "the Socy. to join with our fellow Xns. on the banks of the Ganges in offering up praise to our common Lord." Should an "Assistant Socy." be formed in Hants. it will be the 2nd. Yorkshire has one already. He then goes on to give a copy of the minutes of the formation of the B'ham Socy, Oct. 13 and 15, 1792, and of the Yorks. Socy. at Halifax, Feb. 15, 1793. The respective Secs. are Sam. Pearce and J. Fawcett. Fawcett has transmitted £200 to the Society. Criticises the earliest Halifax accounts of the formation of the Socy. because "the worthy Sec. discovered more zeal than knowledge then, and depended on the earliest accounts of Mr. Thomas which had reached him in a very imperfect state." States Carey and Thomas's failure to sail for India. Pearce himself has tried for a fortnight to get an English boat. But he then states that a Danish boat had been found, and gives verbatim a letter from Thomas when actually under sail. Closes with a reference to Mrs. Steadman "the unknown," and speaks of the "new relation." Apparently Steadman had just married.

53. 1793. Jul. 14.

From Grafton St. Church, Soho, London, to Bridlington Church (Rev. J. Gawkrodger).

Transfer of John Nicholson. Signed by John Martin (pastor), John Beale, Wm. Saunders, Geo. Phillips.

[Joseph Gawkrodger was son of an Irish clergyman, baptized at Rawdon and sent out to preach. In 1758 he founded Shipley and became pastor; 1767-1794 Bridlington, founding Driffield in 1786. Nicholson may conceivably have become minister at Kingsbridge.]

54. 1793. Aug. 21.

From W. RICHARDS, LL.D. (Lynn) to Mr. HUGHES.

Regrets inability to attend the Annual Meeting of the Academy in Bristol. Will pay £2/2/0 *arrears* of sub. to Mr. Timothy Thomas. He is disinclined to continue subscribing because "he wants to know more than he does concerning the present state of the Academy, the character of the managers, ability of the Tutors, &c." "He cannot say that his obligations to it are very great—12 months was the utmost he resided in the house; and the treatment that he met with in the meantime, or the advantages reaped, do not admit of the most pleasant recollection." Mentions: Mr. Richard Marshall (conveyed a letter to him from Bristol), and Dr. Evans (Bristol).

[William Richards is a fair specimen of what Bristol had become under Hugh Evans, when Welshmen flocked in, and the miasma of Socinianism tainted not the Established Church alone. Richards was a member of Salem in Carmarthenshire, one of the first students in the Academy. In 1775, when 26 years old, he helped at Pershore and Westmancote, but was not called. Now about 1744, the hyper-Calvinists seceded from the Independent church at Lynn; their third pastor, Chesterton, died in 1773 and left £100, with which they built a small meeting-house. Isaac Jones, a Baptist from Pentre, came on trial, but had to return because of failing health. Richards went, and was called. The church seems to have reorganised as Baptist in 1777, and he remained its pastor till he resigned in 1798. He continued to live at Lynn till his death in 1818, winning fame as antiquarian, writing a history of the town. He was much moved by the appeal of Morgan Edwards for the Rhode Island College; received thence A.M., LL.D., and bequeathed his fine library thither. But once freed from the pastorate, he showed plainly Socinian views, and applied to the General Baptist Assembly for help to spread them in Wales. This explains the present letter, for Caleb Evans had just been succeeded by John Ryland junior, with Joseph Hughes as colleague. The Academy was becoming English and evangelical.]

55. 1793. Oct. 3.

From SAM. STENNETT (Muswell Hill) to Mr. STEADMAN (Stockbridge).

Wishes Steadman well in his commencement at Stockbridge. Rejoices that his meeting place is not pretentious. "It is more fitting to start thus than with 'meeting-houses,' or as the modern name is, *Chapels*, which are built at the expense of others, to gratify pride, and for the purposes of temporal emolument." Promises £10/10/0 to the cause. States that a Committee has been formed to advise and help those building new churches, but he thinks Stockbridge will be able to get their necessary £60 locally. Refers to Miss Steele (Stockbridge).

56. 1793. Oct. 17.

From WILLIAM CAREY (Bengal) to the (Particular Baptist) Society for the Propagation of the Gospel among the Heathen (through Fuller).

Writing in the Bay of Bengal. Describes starting off from Dover in "Kron Princesse Marie" commanded by Capt. J. Christmas, owner of the ship, who is "a polite and accomplished gentleman" and "of very extensive reading." He is a "half-brother of Lady Langham of Cottesbrooke." The mission party have spacious accommodation and are treated well. There are four more passengers—two English and two French, one Frenchman being a "hardened Deist." The crew are "Danes and Norway men." Gives a detailed description of the voyage (stating dates and places), and vividly describes a terrible storm near Cape des Aquilas. Family worship and Sunday services have been held—with six others in the congregation besides the mission "family." Carey has a "growing satisfaction in having undertaken this work" . . . "though I feel so much barrenness and so little of that lively continual sense of divine things upon my mind that I almost despair of being any use." Reflects pleasure in thinking of public worship at home. Hopes the Socy. will progress, and names other possible fields—Madagascar, Africa, S. America and islands of the Indian and Chinese seas. Asks for Polyglot Bible, and gospels in *Malay*, and Botanical publications. Speaks of Ram Boshoo, "a good Persian scholar."

Nov. 14: Begun labours on the 10th inst. Describes landing. They preached immediately and were well received and taken to dinner. Meals strange to them. Ram Boshoo has turned to idols, but "still loves Xty."

Nov. 25: Boshoo, now Carey's "moonshine," and Parbottee now standing well. Making an application for uncultivated

lands, which will do for an asylum for ostracised converts. Speaks well of Thomas—"we live in the greatest love"—though T.'s "faithfulness often degenerates into personality"—"which may account for the difference between Mr. Grant and him."

Dec. 16: Have been nearly a month at Benda, a Portuguese settlement. Has given up the idea of applying for waste lands because of "tygers" and expense. They purpose going up to *Nuddea*, Cutwa, Gowr or Maloa, but uncertain which. Plenty of preaching and Hindoos attentive. Audience of 200 at Saagunge (?). "We are of one mind and one soul."

(A note by Fuller:—"Mr. Carey's 1st letter—dated Oct. and Nov. 93. Arrived beginning of Aug. 94.")

[Other extracts from this letter were printed in the Periodical Accounts, pages 61-70; neither here nor there is the whole given.]

57. 1793. Oct. 28.

From JOSIAH LEWIS to A. FULLER (Kettering).

The Quarterly Meeting of the Editors of the "E.M." appointed the Rev. Jefferson, of Basingstoke ("Iota")—"to engage in the business of an editor." Asks Fuller for his portrait and for articles for insertion.

[The Evangelical Magazine was just about to appeal that the example of the B.M.S. be followed, and a Missionary Society be established by all Evangelicals: see the numbers for October 1794 and January 1795. The L.M.S. is not purely Congregational.]

58. 1794. Feb. 15.

From WM. CAREY (Deharta) to FULLER (Kettering).

Thomas is now settled in his profession at Calcutta, and pursues his mission work along with it. Carey "has taken a few acres of land at Hashnabad—forty miles E. of Calcutta, on R. Jubana." He is at the house of Mr. Short, a stranger and "a servant of the company," until he makes a house of his own, which he is now doing. "About four or five hundred families intend to come and reside in our neighbourhood "because 'moonshine' has told them that Carey will be a father to them." "They think Englishmen worse than tigers." Describes how he gets his food. Looking forward to mission work, and describes his early impressions of the native language. Bids the Socy. extend its work to other parts of the world. Carey has been mentioned to the Govt. by an unknown friend for work of discovery in Tibet. His wife and two children have been very ill. Desires remembrance to: Mr. Wallis, Messrs. Gotch, Timms, Hobson and Hogg.

[Other extracts are in the Periodical Accounts, pages 73-75.]