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Calendar of Letters, 1742-1831.

(Continued from page 283.)

95. 1806. Aug. 14.

From WM. WARD to FULLER.

Gives part of outline of funeral sermon of Krishnu Presad, who died 24th July, 1806, near Berhampore, where, thinking that the river air might improve his health, he was on a journey with Moore and Dr. Taylor. The text is 2 Thess. i. 10, "He shall come to be glorified in his saints, &c." After a long introduction re the Second Coming Ward goes on to give his reasons why he knows that K. Presad is "now standing before the Lamb."

i. "*His decided trust in Xt. and uniform Xn. walk*" as cf. the "works" of the Hindoo gods which "could not save his soul." Speaks of his truthfulness, tenderness and integrity. (Incidentally W. states that the Governor in Council has recently granted a regular allowance to the priests of Juggernaut in Orissa).

ii. "*His decided rejection of all that is connected with idolatry and strict adherence to Xty. as a system of faith and practice.*"

"K.P. was never known to lean to idolatry. He did not give up the domestic manners and innocent customs of the Hindoos. He was no advocate for making the converts Englishmen."

(Here the Manuscript passes from page 4 to page 13.)

"No doubt Pearce, Booth, Stennett and Francis have hailed their (i.e. K.P. and Petumber Singh) arrival in heaven." The sermon ends triumphantly with a picture of K.P.'s entrance into heaven—the multitude asking "Who is that?" Then one answers, "This is K.P. from Serampur, once a Brahmin, etc."

A note at the outside of the letter by Ward, and dated Oct. 21st, 1806, asks that the lengthy epistle be "moulded into a narrative" and titled "An Account of K.P., a converted Brahmin, lately a member of the Church at Serampur, Bengal."

[The narrative will be found in *Periodical Accounts*, III, 363-373. The copy owned by the secretary has two silhouettes pasted in, of "Petumber Singee," and "Krishno Presaud."]

96. 1806. Sep. 2.

From A. FULLER (Kettering) to Mr. I. MANN and Mr. ROBERT AKED (Bradford).

Rebukes the addressee for sending a letter that is *anonymous*. Answers a problem of the interpretation of the Bible. Different passages often conflict. F. strongly suggests that reconciliation of such passages may well be beyond the human mind, e.g. how could God find fault with the Jews if what they did in crucifying Xt. was *determined* by God? F. says that the very statement "ought to satisfy us, although we may be unable to comprehend *how* these things can be"—and quotes Paul in his defence: "Who art thou, O man, that repliest against God?"

But F. goes on to question whether the addressee's views (apparently his problem concerns Particular Redemption) are "those which are given in the N.T.", and goes on to advocate—"Read the Bible, not with a system before your eyes, but as a little child, with humility and prayer."

[Isaac Mann was a lad of 21, from the ancient church at Bridlington, the first student of the Northern Education Society. He was at this time studying under Steadman at Bradford. The Akeds have been consistent supporters of that Society from the first, as this letter shows. Mann lived to be a leader, in Yorkshire, Staffordshire and London; and this collection of letters made by him evinces the breadth of his sympathies. His courage is shown in sending to the great Andrew Fuller a statement of his difficulties.]

97. 1806. Dec. 29.

From A. FULLER to SUTCLIFF (Olney).

Mr. Young, who has been down on probation, "comes not to Olney but returns to Scotland." Although he appreciates the kindly treatment he has received, he said "he had heard several of our ministers and he could not say that he thought that they preached the Gospel. . . . He did not accuse them of preaching false doctrine . . . but salvation through the Cross of Christ was neither their theme nor apparently their aim." Moreover, "many disorders existed in our Churches"—and particularly "he owned he could have been glad to have seen more spirituality amongst us (i.e. Kettering) and less conformity to the world." And again—"He said he considered Dr. Ryland as a godly man, but from all he could learn there was but little religion among the students, and some of them had become Socinians."

["John Young was a member of the first class of Haldane students, and became pastor of the first Congregational Church in Paisley in 1801; but, adopting Baptist views, he published *Thoughts on Baptism* . . . Andrew Fuller, preaching to a small

Baptist Church in Cordiner's Hall, Edinburgh, on 30th June, 1805, found there a Mr. Young who had joined them, and who was one of the Tabernacle ministers till lately. It is suggested that this was the Mr. Young who baptised James Haldane." *Baptists in Scotland*, page 58. To a "Scotch Baptist," Bristol and England generally would seem disorderly.]

98. 1807. May 17.

From W. WARD (Serampur) to CHAMBERLAIN.

A letter of strong but kindly reproof to C. for his egotism and bad temper ("that you were more entirely given up to God in your temper"). "You want to be more dead to yourself in your work. We are sorry to hear that you read your poetry with so much egotism to almost every one who calls upon you."

"We think that most of your unhappiness and dissatisfaction is not the want of anything earthly, but the want of more real and vital religion overcoming the corruption of your nature." W. goes on to mention the incident of Ch.'s having struck a young Brahmin when Ch. was preaching. He compares such temper with that of Xt. who "reviled not again." He mentions that "Fountain and Brunsdon once quarrelled and fought" but that was "not a thousandth part so dangerous to the cause." It will almost surely come before the Government and the Cutua station will be crushed. Therefore, instead of Ch.'s prosecuting as he asks, rather should he go to the Brahmin and "offer him something to make it up." "We do not wonder at people not coming to enquire much of late. It will rather be a wonder if they come at all." He therefore appeals to Ch.—"we wish to be fellow-helpers and fellow burden-bearers."

A NOTE at the top of the letter says "An important and well-written letter. I. (or J.) W.M."

99. 1807. June 25.

A QUARTERLY LETTER—"Very dear brethren"—signed by W. Carey, J. Marshman, W. Ward, R. Mardon, W. Moore, J. Chater, J. Rowe, Wm. Robinson, F. Carey—addressed to Fuller.

Seven baptisms during the Quarter, giving names. There are many names mentioned in the letter, especially re suspension. On April 20, "Three brothers, Ram Mohun, Konnie and Kristno Das were set apart to the office of deacons." "May 31. Ram Mohun was set apart to the work of the ministry." On April 20 our brethren at Jessore formed themselves into a Church," but had no pastor, Kristno and Ram Mohun alternately administering Communion. Fernandes has been touring N. Bengal. Mardon and Chater have been to Rangoon and report

the possibilities of ultimately opening up work there. A Petition by 116 inhabitants of Calcutta has been granted for a Dissenting Chapel, and it is now being erected.

A PS. says that Capt. Wickes is out of pocket over "laying stones for our brethren Chater and Robinson"—and although he does not wish recompense they suggest the Socy. see him about it.

100. 1807. Jun. 29.

From JAMES HINTON (Oxford) to FULLER (Kettering).

"We opened a new meeting-house in village 2½ miles from house." Cost £320—£100 given "by our late bro. Mr. Paris."

101. 1807. Aug. 1.

From FULLER (Kettering) to ISAAC MANN (*at* Chester).

Replying to an enquiry of Mann's, and states at length that the invitation of Jesus and the Scripture is not to "*trembling*" sinners alone, but to all sinners.

102. 1807. Sep. 30.

TRUE COPY of MEMORIAL to LORD MINTO, Governor General of India (20 pages). Signed by WM. CAREY, JOSH. MARSHMAN, WM. WARD, WM. MOORE, J. ROWE and F. CAREY.

Gives a detailed account of the beginning of Xn. Missions in India and their subsequent history—e.g. settlement in Bengal, under Danish patronage, printing Bible in Bengali, itinerations, Serampur Press, Carey's appointment as Prof. at Fort William, B. & F.B.S., over 100 native baptisms to date. The Memorial goes on to point out that the work of the Mission has created no civil disturbance—although such teaching is against the law. It gives a list of their publications and points out that in them there has been a respect for other faiths. The real point of the Memorial is to plead against a removal to Calcutta from Serampur, particularly as very costly plant is already established at Serampur, and it will involve "the speedy and inevitable ruin of themselves and their families."

[This Memorial was called forth by an attack from opponents of missions, who asked the newly-arrived Governor-General to bring the missionaries to Calcutta directly, under his eye. Their pretext was that in a recent tract some words had appeared which might enrage Muslims. The missionaries apologized for the fact, which was due to a zealous convert interpolating at the press into what he ought merely to have printed. They were required in future to have all their tracts passed in MS. by the government. They therefore started a

mission to Burma, where no such interference was possible. And as open-air preaching at Calcutta was forbidden, they pushed on with a chapel, as the next letter shows.]

103. 1807. Nov. 16.

From WM. CAREY (Calcutta) to FULLER.

Gives an account of general state of things at each station. "The Spirit is a great degree withdrawn from us as respects His converting influences." In N. Jessore, however, there is more enquiring. At Calcutta the congregation is now 40. The new Church there is nearing completion. Speaks of the death of two "friends of the Mission, Mr. H. Caughton of Malda and Mr. Wm. Grant of Malda"—both died at Burhampore. G. left "20,000 rupees to the Baptist Mission, 10,000 to the Translation Fund, and 10,000 to the Evangelical Fund." Carey's "brother's son arrived a few days ago." C. has applied to get his nephew out of the Army. "Felix, Bro. Chater and their families" have their luggage shipped for Rangoon—"May God graciously smile upon this undertaking."

104. 1808. March 21-31.

PRINTED copies of a candid correspondence (18 letters in all) between D. BROWN (on the one side) and MARSHMAN and WARD (on the other), chiefly re the Bible Socy. and especially funds for translations. The correspondence is surrounded and supplemented by *writing* from Marshman to Ryland—"Never to be published unless D.B. makes an attack on the missionaries, etc."—and speaking of "open war" with "Dr. Buchanan and the Xn. Institute" on matters of translation and publication.

[A beginning of the trouble as to translations, not quite settled even to-day. All honour to Chaplain David Brown that with the differences recognized, he yet was active in averting the public troubles above.]

105. 1808. Dec. 3.

From J. BICHENO (Newbury) to FULLER (Kettering).

A covering letter enclosing the "list of subscriptions I have been able to obtain at this place in favour of the translation of the Scriptures." There are about 40 names of subscribers in all, the ministers therein being John Winter, David James, John Perry, Wm. Dryland, John Kitcatt and James Bicheno. Total sum of money—£27 8s. 0d.

(To be continued.)