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Calendar of Letters, 1742-1831.

(Continued from page 139).

161. 1828. Ap. 10.

ROBERT BURNSIDE.

This date is the date of an appended certificate by "Jas. Powell, Printer of his works," that the handwriting above it is that of The Rev. Robert Burnside, A.M. Thus the Notes themselves are much earlier, though no date is given. They are entitled "Remarks on the different opinions prevalent in Xtendom. relating to the Weekly Sabbath."

[This book was published in 1825. In the reviews, it was stated that Burnside was incompetent to have written it. Clearly this is a certificate from the printer that this copy sent him was in Burnside's hand.]

162. 1828. Ap. 23.

From ROBT. HALL (junr.) to REV. MR. PRICE (*at* London).

A personal letter regretting inability to get to London. Refers to death of Mr. Turner.

163. 1828. May. 26.

From E. DANIEL (Luton) to ISAAC MANN (Bermondsey).

Booking Mann for "Sabbath School Sermons," and asking M. to preach the sermon he preached at the re-opening of Salter's Hall meeting house! Gives times of coaches for London.

[Salters' Hall meeting-house is to be distinguished from Salters' Hall. The Salters are the ninth great livery company of London. After the great fire of 1666, they built their new Salters' Hall in a large court west of Swithin's Lane. A generation later, within that court, was built a meeting-house, used on Sunday by a Presbyterian congregation which had previously met at Buckingham House. Other meetings were held there also; a weekly lecture obtaining much fame. In 1719 a conference held there to draw up an advice asked by Exeter Presbyterians, led to a rupture between Trinitarians and those who declined to state their faith. In 1732 the Dissenting Deputies were organised there, to protect civil liberties. In 1820 the Salters' Company gave notice to resume the meeting-house. The congregation built a new chapel in Oxford Court

close by, and unfortunately the name Salters' Hall Meeting was transferred to it. The congregation soon broke up, and its plate passed to the custody of the Salters Company, who showed it in 1932, in the Hall itself, when the Dissenting Deputies were entertained. The new chapel was bought for the Christian Evidence Society, which soon broke up. The chapel was bought again by a Baptist, and was reopened in November, 1827, by several leading Baptist ministers. Daniel of Luton asks in this letter that Mann will preach again his sermon on this occasion. A church was formed in 1830, but the heart of the city did not give much scope, and in 1864/5 it removed to Canonbury, where it calls itself "Salters' Hall." Mann wrote a careful article on these matters, published in the *Baptist Magazine* for January, 1831.]

164. 1828. Nov. 7.

From CHRISTMAS EVANS (Cardiff) to J. T. ROWLAND (London).

He deplores the ravages caused by Death and by the sinful proclivities of people who outwardly profess saintliness and decorum. He mentions the names of D. Roberts, Pontypool, and R. Prichard.

He admits that circumstances—eye-trouble and dissension within the church—made it almost impossible for him to remain in his previous pastorate at Caerphilly, but he had been instrumental in increasing the membership from 65 to 200.

The fall (from grace?) of Prichard dealt a serious blow to the cause in Cardiff, but he feels confident that he will reap a "rich harvest" of new members in the near future. He finds, however, that his meagre salary does not permit him to make both ends meet.

He expresses his appreciation of J. P. Davies, who excels as a (divine, diviner) "*diffiniwr*," Evan Jones, of Casbach, and a fellow English preacher at Cardiff, named Jones, while he deprecates the overweening conceit of John Jenkins and Hiley. Regretfully he admits that he has but few friends amongst his fellow ministers, in whom he cannot but detect a spirit of self-importance. He himself, however, remains meek and humble of heart.

He would like a hundred copies of his portrait, if they could be forwarded free of charge; advises the Rev. T. J. Rowland to get an engagement with the "Revolution Society," for it was on the corresponding month of the previous year that they sent him £3.

His stay at Cardiff and Caerphilly has been most enjoyable, from all standpoints; he extols the devoted attentions of Mary, and hopes that the bounty of the Lord be similarly extended to his friend and to his mother and aunt in Anglesea. Ends

abruptly, with the cryptic observation—"O John Owen, the hypocritical sycophant."

[The above summary of the Welsh original is by Gwilym Davies, B.A., of the Manuscripts Department of the National Library of Wales, Aberystwyth, where this whole collection is lodged.

Christmas Evans had left North Wales for Caerphilly in 1826, and had just left that for Cardiff, which he quitted in 1832 for Carnarvon. He had recently married his old housekeeper, Mary. John Philip Davies, once of Liverpool, now at Tredegar, won golden opinions. John Jenkins was settled at Hengoed, where he had published a Body of Divinity and had begun a commentary on the whole Bible, which he printed with his own hands at Merthyr Tydfil and Maescywmmer, issuing in shilling parts.]

165. 1828. Nov. 11.

From JOSEPH HUGHES (Battersea) to I. MANN.

Transfer of Benjamin Blackmore, a "young professor."

166. 1829. Feb. 20.

From RICHARD DAVIS TO I. MANN.

Informs Mann that Mr. Edward Jones, late grocer in Blackfriars, has left £300 each to six Baptist ministers, viz., Hughes (Battersea), Harper (Hedon?) and Davis (Walworth), Upton Senior, Mann (Maze Pond), Pritchard (Keppel St.).

167. 1829. Mar. 4.

From EUSTACE CAREY (Paternoster Row) to I. MANN (Bermondsey).

Fixing a time for C. to visit Mann.

168. 1829. Mar. 10.

From E. DANIEL (Luton) to I. MANN.

Ask Mann to preach at Missionary meetings with "Mr. Carey" [Eustace] on Ap. 8. Planning a possible series of meetings covering Leighton and Ampthill.

169. 1829. Mar. 18.

From E. DANIEL (Luton) to I. MANN (Bermondsey).

Arranging for Mann to preach at Luton on Ap. 8. "An evening sermon will be preached by Mr. Carey and a collection made." States Carey was recently at St. Albans.

170. 1829. Nov. 18.

From J. M. PHILLIPPO (Spanish Town) to I. MANN.

P. is both surprised and grateful that M. has entrusted to him his confidence in disclosing his own plans for the Mission, which he will answer later. Phillippo has just returned from a health tour embracing Philadelphia, New York, Newport, Providence and Boston, and has met Dr. Sharp (Boston), whose father was pastor at Farsley, and Profs. Wayland and Chase. Also Capt. Hague (son of pastor at Scarborough) and Bro. Denham, "a relative of mine."

[James Mursell Phillippo was a former Bradford student. His father had been a close friend of William Mursell of Lymington, who named his son James Phillippo Mursell. The life-work of J.P.M. lay at Leicester, of J.M.P. in Jamaica. Statesmanship was sadly needed in the B.M.S. just now, but Mann's proposals were not published. Daniel Sharp was born at Huddersfield in 1783, his father being a carpenter who was an Inghamite preacher, then a member of the Baptist church at Halifax. Daniel emigrated in 1805, was trained for the ministry at Philadelphia by William Staughton, the student who promised 10/6 at Kettering. The father became (a nearly unpaid) pastor at Farsley, 1807-1821; the son was pastor at Charles Street, Boston, 1812-1853. He was almost at once a leader, and had just received an honorary D.D. from Brown University. Hague was of Scarborough, Mann of Bridlington.]

171. 1830. Apr. 19.

From J. M. PHILLIPPO (Spanish Town) to I. MANN.

Apologies for being so long a time in writing. A long devotional letter. Has added nearly a thousand to the Church since being in Jamaica—145 since the last Annual Report. "At all stations the prospects are such as to awaken our gratitude and animate our zeal. In every direction new fields for cultivation are rising up to view." There are more *white* folk at the services, including a number of Jews. Congregations about 400. States new missionaries have arrived—Cantlow, Nichols and Clarke. Asks help for his schools.

172. 1830. Sep. 27.

From F. GARDNER (from Luton) to I. MANN.

Arranging for Mann to come to Gardner's "designation" at Kettering. The exact date to be left between Dyer and Mann. "Mr. Gray will preach a sermon on behalf of the Society at B. on the night preceding."

[Francis Gardner of Burton Latimer was designated for Jamaica, and laboured at Kingston till 1838. These letters show, what histories nearly ignore, that Jamaica was not only the scene of slavery trouble, but was the scene of much sound missionary work. Even in 1830 the foundation of Calabar College was seen to be necessary, as letter 174 shows.]

173. 1830. Sep. 27.

From DANIEL SHARP (Boston) to I. MANN.

S. has been ill for many months. "Yesterday for the first time I preached twice." Is leaving for "my residence in the country." Sends some of his sermons which he asks M. "to read with attention."

174. 1830. Oct. 20.

From J. M. PHILLIPPO (Spanish Town), H. C. TAYLOR (Old Harbour Vere), JOHN CLARKE (Port Royal and Kingston), JOSEPH BURTON (Kingston), to—no name given (but plainly B.M.S. in England).

Communicates the views of a meeting "held at Old Harbour, Jamaica" in the beginning of Sept. 1830 for prayer and conversation respecting the best means of extending the blessings of the gospel. It urges the need and the fitness of native evangelisation. It stresses the advantages of being a native evangelist and points out that in other fields it is being encouraged. In Jamaica the missionaries are gaining many native workers, but there are still elements of superstition. "If before commencing their public work they could be placed with a minister a year or two to obtain a clearer knowledge of the Word of God, and a better acquaintance with the language in which they are to proclaim it to others, we feel convinced that under the Holy Spirit such an arrangement would secure the Church the most beneficial results. It would more effectually stem the flow of superstitious error." States that missionaries receive from £150 to £250 per annum. "Each young man," "while going through a course of preparatory learning, might be supported with £30 a year," and in the ministry would need less than one third of what is necessary to pay a missionary. "The wants of Jamaica alone never can be adequately supplied by instructors from England." "In compliance with this conviction of duty we are unitedly attempting the commencement of an institution, which, though small in its use, will we are assured, by the blessing of God, soon show itself to be of increasing importance, and will soon be the means of diffusing widely and abundantly the great blessings of the gospel of Christ. The dispensations of Providence and the operations

of grace, are eminently combining to call into existence such an institution, now. The day is fast hastening . . . when prejudices on account of colour must cease to exist . . . and we rejoice that the day has arrived . . . in which, in some instances, learning and religion are blending their influences, and preparing those who are taught, as may be after the appointments of God, either for being honourable in the world, or useful in the Church. We desire to improve all facilities, and make use of all means for the enlargement of the boundary of Zion." They therefore solicit the co-operation of "all friends of the Redeemer."

175. 1830. Nov. 11.

From E. DANIEL (Colombo) to I. MANN.

"I address myself to you because I do not know any person in London who has greater ability or readiness to serve me than yourself." D. has started three Sabbath schools—one in each of his places of worship—for Singalese, Portuguese and English children respectively, about 100 children in all. He asks, therefore, for BOOKS, especially Spelling books, Bap. Catechisms, Hymns, and Doddridge's *Principles of Religion*. He states that they arrived at Colombo on Aug. 16 with a good welcome. "Everything was in sad disorder and going to decay." He is learning the language. Preaches in the Singalese Church through an interpreter. Has baptised seventeen soldiers.

[Ebenezer Daniel, who had begun at Brixham, and had done fine work at Luton since 1812, felt the death of Chater to be his call to Ceylon. Within fourteen years he established many Sunday Schools, a few new churches, and a printing-press, for which he wrote many tracts.]

176. 1830. Nov. 26.

From WM. SHENSTON (Commercial Rd.) to — (unstated).

In reply to an enquiry S. gives a copy of a memorandum he published thirty years previously. It concerns the history of Little Alie St. Church, Goodman's Fields. S. describes in detail the "call" of Mr. Jas. Fall, a member of Dr. Gill's Church. He was invited by a majority of 6 (67-61) in Dec. 1753—"but the persons in the minority being the most opulent, and one of them having the deeds in his possession, and declaring that Mr. Fall should never more enter that pulpit." At a subsequent meeting there was a slight majority against Fall. After this there was a "split" and the new party held their first meeting in the Academy at Prescott St. on Jan. 20, 1754. Then follows the refusal by the senior church to "dismiss" Fall, and the subsequent

refusal of "the Board" to have anything to do with F.'s ordination, saying that the new church must get their dismission from the church from whence they came out, and "by this stupid formality . . . were more than forty years debarred from all intercourse with the whole denomination." S. refers to it as "priestly domination." On Mar. 28, 1754, Fall was received as "out from the world" and ordained, at which service were Fall, Senr. (pastor—Watford) and Amos Harrison. It was conducted at "Rev. Bentley's meeting-house. Crispin St., Spitalfields." Fall died in 1756, and the Rev. Potts (Crispin St.) preached the funeral sermon. There were then 135 members. In 1757 Mr. Wm. Dowars (Mangotsfield) became pastor. He died in 1795, 222 being added in his ministry. A deacon, Mr. Curtis Flimny supplied the pulpit, but in Mar. 1797, with only four congregation, they closed the Church. In Apr. 1797 it was re-opened, and the "present pastor" was soon ordained—ministers present being Revs. Hornblow (Braintree), Button, Upton, Freeman (Woolwich), Hutchings (Woolwich), Groser (Watford) and Oates. After thirty-four years it has received between six and seven hundred members, and the present membership is 300.

[William Shenston was the pastor of this church, and as it is now extinct, the building under a new lessee being a synagogue, this account is of considerable value and interest. In 1823 Ivimey had published his third volume, when he stated that the preaching of Dowars reduced the congregation almost to nothing. Shenston here says that in thirty-eight years he added 222 members.]

177. 1830. Dec. 3.

(a) From JOHN MACK to MRS. MILLARD (Bishopsgate St.)

States that he has been to Gloucester and seen Hall. Mack is unwell and "Miss Beddome . . . who sits by me . . . will tell you particulars."

(b) From MISS JANE BEDDOME to MRS. MILLARD.

Mack contracted a cough while in Gloucester. A personal letter.

178. 1831. Mar. 7.

From JOHN RIPPON (New Kent Road) to ("My dear madam").

Re sending parcels of books, explaining prices, etc.

179. 1831. Apr. 15.

From J. M. PHILLIPPO (Spanish Town) to I. MANN.

P. states that he has "proposed to the Committee a return to Europe"—apparently through ill-health. He states very strongly that Jamaica "is my *Home*," and "it is my earnest desire to live and die in the work of a missionary." Therefore "If I return home it will only be to gather strength." He states that "Mr. Angas is here, and regarding him as the Committee embodied I shall not be backward to follow his advice." Burton has returned on a visit to England. P. has been to the Asscn. at Falmouth. He has withdrawn Spanish Town from the Asscn. "from a sense of *duty*," and thinks his reasons (not stated) sufficient for the Committee to justify his decision. Speaks of "my beloved friend and tutor Dr. Steadman." "I hope that the Committee will still keep a keen eye upon the Seminary," the benefit of which "I am more and more persuaded would be incalculable." "Mr. and Mrs. Kitching's name is still cherished here with much affection."

[William Henry Angas was of a family well known in the Northern Association, whence Isaac Mann had come. Born at Newcastle, trained to the sea, captured by the French, he was put in command of a boat of his father's, trading to the West Indies. At the age of twenty-six he was baptized by Rippon; after study at Edinburgh, he was called to the ministry, and devoted himself to work among sailors. Meeting Ward of Serampore, he strove to interest the Mennonites of Holland and Switzerland in the Indian mission. Ryland commissioned him for the B.M.S., and he worked in the channel ports, and Switzerland. As new Baptist churches were rising in northern France, he brought Tauchnitz to evangelize there. Then he went to Jamaica, where he met Philippo and Joseph Burton, from Bradford Academy, with John Clarke and James Mann from Berwick, exciting such interest that presently John Clarke of Berwick went out. Angas died at Tynemouth in 1832.]

180. 1831. May 28.

From JOHN D. ELLIS (Bishopgate St.) to I. MANN.

He has seen Mr. Dyer and Mr. Price re his "designation" for missionary service [in India] on Wednesday, June 8. Those to take part are Dyer, Mann, Steane, Ivimey and Cox.

181. 1831. Jun. 11.

From J. HANDS to I. MANN.

Written on board ship eleven miles off Gravesend en route

for India. H. first went out to India in 1809, and was stationed at Bellary whence he returns.

[John Hands was son of Charles Hands of Roade. He was on his way to Madras, to work for the L.M.S., when at Rangoon he met Felix Carey and John Chater.]

182. 1831. Jun. 23.

(This date is the date of the P.S.—given below.)

From JAMES DYER to WM. STEADMAN (Westbury Leigh).

D. regrets through ill-health his inability to go to Leigh. Speaks well of Ryland and adds "though as to his engagements in a certain province I cannot but enter my protest." Asks Steadman to visit him and "my poor villagers at Luton." *The P.S.*, signed by W. S. (Steadman, by the handwriting) says: The father of the Sec. It was written to me when I was at the opening of the meeting house at Westbury Leigh about 4 months before his death."

[The letter itself was written in 1797; the new meeting-house was opened on 19 April. Dyer was then pastor at Devizes, Steadman was about to leave Broughton for Devonport. The pastor of Westbury Leigh was Robert Marshman, who lived at Trowbridge. The Ryland was not the father, who had died in 1792, but John, aged 44, the new head at Bristol. Precisely what his objectionable "province" was, is uncertain; the church at Westbury disapproved of learning and of missions, and had not yet been shaken by Joshua Marshman becoming a teacher, and then a missionary. Apparently James Dyer had members at Littleton Panel, a few miles out from Devizes, though no church was formed there till 1848.]

183. 1831. Aug. 4.

From JOHN CLARKE (Kingston) to I. MANN.

Letter sent by Phillippo. Speaks of the early death of Griffiths "after having been permitted to speak in this land twice for God in public." Mr. Shoveller will now assist, a "missionary of the right spirit." "Could Mr. Raison(?) be prevailed on to act in the same manner there would be an end to *all* unpleasant feeling." The death roll has been heavy: Mr. Mann, Mrs. Cantlow and her son, Burton's daughter and Bayliss's two sons. Coultart, Burchell, Flood and Cantlow are in England. Phillips and Kingdon are just sailing for England. Asks for help. Is grieved at slavery in Jamaica.

184. 1831. Sep. 12.

From "R. M. BEVERLEY" to I. MANN.

Because of Mann's interest in his publication the bishop informs him that he is to "publish a 2nd letter to the Archbishop of York in Dec. next; the clergy and their party have endeavoured by violence to silence me, but they will find themselves mistaken, for by God's help I intend to go on."

185. 1831. Nov. 10.

From J. M. PHILLIPPO (Chipping Norton) to I. MANN.

Asks advice as to publishing "my appeal on behalf on New Schoolroom . . . in the Magazine." States that he is better in health.

[Phillippo did publish the appeal in the December issue. That same issue still gave Mann's name as pastor at Maze Pond; but Mann was dead. This letter is the latest in his collection; those which follow are of various dates.]

186. "Oct. 4." [1819.]

From DE GODDEN to KITCHING (Kingston).

G. is unwell. Mrs. G. has a baby son—"Phillip Saffery Godden." Coultart is in England but soon sails back.

187. [1819?]

An unsigned note to "Chas. Evans, a Baptist Missionary destined for Sumatra," in which it is stated that Dr. Ryland is sending him some books. (Compare letter 140.)

188. "Mar. 11." [1801.]

"EXTRACT FROM MRS. MARSHMAN'S LETTER, SERAMPORE."

(Marked in another handwriting, "Interesting, but not to be made public.")

Describes in detail dining with the Governor of Serampur—the table, food, etc.—but particularly regrets that the Governor, an excellent man of seventy-two years, is not a Christian.

A NOTE below, in another handwriting, explains the fact of Miss Thomas's having "no little finger on her left hand, and only the stump of a little finger on her right hand." Some time before Miss T's birth her mother buried a little boy, after which the father dreamt he found him alive in the grave, and in trying to pull him out the boy's left little finger and half his right came off in his hand, the boy falling back into the grave. He told this dream to Mrs. T., not thinking (although a medical man!)

of the consequences, "but when his daughter was born he saw his error."

[Colonel Bie, the Danish Governor of Serampore, was nearly seventy in 1799, when he offered protection to the missionaries. This dinner was probably to commemorate the publication of the Bengali New Testament, whose last sheet was printed on 7 February 1801. On 8 May, English troops took possession of the Danish settlement.]

189.

A letter IN BENGALI by KRISHNU PRESAD. Sent by Ward to Fuller care of Mr. Burls, 56, Lothbury, London.

(To be concluded.)

Shintoism, by A. C. Underwood, M.A., D.D. (Epworth Press, 2s. 6d. net.)

SHINTOISM. Those engaged in the Comparative Study of Religion, and others, will welcome the series on "Great Religions of the East" now being issued by the Methodist Publishing House, under the editorship of Dr. Eric S. Waterhouse. The series is opportune, for time and space are rapidly being eliminated in international affairs, and knowledge of the beliefs and philosophies of other nations is a vital factor in the prevention of political misunderstanding. Volumes on Hinduism, Confucianism and Zoroastrianism have preceded this work on Shintoism. Shinto is a faith indigenous to Japan and was the only religion of the country prior to the introduction of Buddhism in the sixth century. It is Nature-worship, the worship of deities and spirits which are supposed to exist everywhere. The name given to these deities and spirits is *Kami* and as a convenient summary definition of the term, Dr. Underwood quotes G. W. Knox, "All that is wonderful is God, and the divine embraces in its category all that impresses the untrained imagination and excites it to reverence or fear." Many regard Shinto as a lifeless relic of the past, which has no living power to compete with Buddhism and Christianity, but Dr. Underwood suggests that such judgments "appear to be a little too peremptory, not to say superficial," and that the wise prophet will hesitate before he predicts the early disappearance of either State or Sectarian Shinto.

Dr. Underwood's years in the East have enabled him to give us a singularly interesting and balanced study.