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## Calendar of Letters, 1742-1831.

(Continued from page 322.)

106. 1808. Dec. 31.

From WM. NEWMAN (Bromley) to SUTCLIFF (Olney).

Asks for a report about Mr. Worth. "Our Education Socy. is not sufficiently known among the country Churches—if it were, I think we should have a greater number of applications from promising young men. What shall we do to make it known? Will you and Mr. Fuller inform the country Associations?" He states he hears that Carey is married to the widow of a Spanish nobleman. He gives verbatim a long letter from an old student of his, John Williams-Jones, now an Army officer in India, in which the writer speaks of Mrs. Carey's death, and a talk with Carey re sending missionaries to Rohilcund.

107. 1809. Aug. 5.

From C. C. ARATOON (Chowgachear), an Indian preacher. Receiver not stated.

Gives, in broken English, a diary of his preaching work from July 25 to Aug. 3. His work is chiefly around "Sad-kaley." The chief names of his fellow Xns. mentioned are:—Funckershand, Bunchanund and Petumber.

108. 1810. Dec. 20.

From JOHN RYLAND to the REV. FRANKLIN (Coventry).

A hurried and disjointed letter. Refers to a "young man who, if recommended by your Church, I dare say could be received next August." In a PS. Ryland is desirous that F. should visit Byrom St. Church, Liverpool.

109. 1811. Jan. 4.

From MARSHMAN to FULLER.

A long letter almost entirely concerning the translation of Scripture into Chinese, and the possibilities of a Mission there. There is an apparent friendship, but also a strong strain of jealousy, between Morrison and the translators and printers of the Baptist Mission. Morrison has sent to print—the Acts in

Chinese—a translation *which he found in China*. He goes on to speak of the ability in the Chinese language of Manning, and particularly of Lassar, who are with him, and also Marshman's son, John, who is very promising. The immediate purpose is to translate the New Testament and later the Old Testament. Concerning Morrison, Marshman stresses repeatedly—"the translation is not his own." The three effects of the Baptist Chinese translation will be:—

- I. "The language will be laid completely open."
- II. The Chinese will receive it much *sooner* and with *greater accuracy*.
- III. The Door for the introduction of the gospel into China will be opened thereby almost beyond calculation. Marshman sees that Manning, who had previously failed to get into China through Canton, could probably do so from Bengal through the Banton Hills. Marshman sees three ways open of getting into China—
  - i. By a station at Munnypore "a little beyond bro. Chater"—because there "a mart is held many days annually which the Chinese constantly attend."
  - ii. Same could be done by a station in *Assam*.
  - iii. Manning is certain of the way through *Tibet*—"if only we persevered in erecting another station or two beyond Mr. Robinson's."

As for personnel, Marshman speaks highly of "a fine young man of eighteen in the Calcutta Church" who is "coming up here next week to study Chinese for the very purpose" till he shall get a companion. (His name is not given.)

[There was indeed jealousy between the two sets of translators. At Serampore they had the honour of casting Chinese metal type, instead of using the old woodblock system; type is now the standard method. The type melted in the great fire was recast, and Lawson proved an excellent punch-cutter. In 1822 they issued the first complete Bible, a decidedly handsome production in five parts. Morrison's version followed in 1823 at Malacca. In 1848 the American Baptists began a version at Hongkong, and two years later, English and American Baptists were revising and printing in China proper, at Ningpo: till then Marshman's version had been in use.]

110. 1811. Feb. 5.

From WM. WARD (Serampur) to LORD MINTO.

Asking for Lord Minto's acceptance and patronage of a work called "Writings, Religion and Manners of the Hindoos."

111. 1811. Mar. 28.

From REV. JOSEPH JENKINS (Walworth) to MISS HOWARD (Hemel Hemsted).

"My dear cousin." A devotional letter, with many family references.

112. 1811. Jul. 28.

From COLN CHURCH (Lancs.) to Partic. Bap. Fund.

A Petition for JOHN STUTTERD for an "Exhibition which you have of late granted to superannuated ministers." States that S. started the Coln cause in Feb. 1776, and was ordained Sept. 1777—"has been our minister 35 years." Signed: Jos. Sutcliffe, Peter Nelson, O. Baldwin. Commended by the following: James Shuttleworth, Jno. Hirst (Bacup), John Pilling (Goodshaw), Nathan Smith (Barnoldswick), W. Steadruan (Bradford), Miles Oddy (Howarth), Wm. Scarlett (Gildersom), Peter McFarlan, John Trickett (Bramley).

[On page 229 is a letter of 1769 showing that John Stutterd was invited to be pastor that year, not 1777. Stutterd states in his diary that he was ordained on 22nd June, 1769, and that Henry Clayton, of Salendine Nook, gave the charge to the church, formed that same day. Clayton died in 1776. The people who sign this letter of 1811 were not members at the beginning.]

113. 1811. Oct. 15.

From JOSEPH KINGHORN (Norwich) to SUTCLIFF (Olney).

Asks S.'s assistance in finding a minister for Worstead (Norfolk), a "highly Calvinistic Church with membership 150 (hearers about 400). Salary 60 guineas and a house, with  $\frac{1}{2}$  acre of land."

[J. F. Beard had recently left, for Ipswich, after training and sending forth three ministers. Richard Clark came in 1813 from Sheldon, and sixteen years later a new chapel was built. The cause had originated in 1717 from the old General Baptist church centred at Smallburgh, due to Thomas Grantham at Norwich, a church last heard of in 1761 as vainly seeking an Elder.]

114. 1812. May 27.

From F. CAREY (Rangoon) to MARSHMAN. (*Copy.*)

He states that "the suspicions that the Burmans entertained about it since the first arrival of brethren Chater and Mardon"

are gone. Moreover, the members of the Govt. assured F. Carey that they would do all in their power to help the Mission. A Note by Marshman at the side (apparently forwarding it to Fuller)—states that a previous letter from Carey told them that they were in a distressing situation"—but *this* letter, 22 days later, shows that "all has been removed beyond our highest expectations." The Carey letter is a *copy*.

115. 1812. May 31.

From FULLER (at Abergavenny) to SUTCLIFF.

Fuller is unwell and cannot proceed to Wales, but Mr. Page is going on there. He has replied to Dr. Herbert Marsh to the effect that the chief aim of Carey is to get the Scripture translated, not that he should be the first to do them, and F. pays tribute to the "handsome manner in which you have represented their labours." F. has read "Bogue and Bennett's 4th vol."—and comments on its censuring of the Baptists. F. is unwell. "I seem near the end of my course, and through grace, and grace only, hope to finish it with joy." A postscript on Monday, June 1st, states that he is better and "am going towards Swansea in  $\frac{1}{2}$  hour."

116. 1812. Jun. 9.

From BENJAMIN WEEKS MARSHMAN (son of Dr. M., Serampur) from Serampur, to JONATHAN RYLAND (Bristol).

B.W.M.'s cousin is coming to India. He speaks of the distressing fire at "the office." Speaks of heavy afflictions during the year, and the follg. deaths:—Chamberlain lost all three of his children in 7 months: Mrs. Mardon died some while before, and now her 2 children, and on 23rd May Mr. Mardon died suddenly.

117. 1812. Jul. 18.

From A. AUSTIN (Clerkenwell Green) to ISAAC MANN (Burslem).

Stating that in Mr. Ivimey's absence he opens correspondence, and that Mr. I. will attend to M.'s letters on his return from Portsea.

[Abraham Austin had been a General Baptist at Sutton Coldfield. Since 1785 he had been pastor at Elim in Fetter Lane, and after fifteen years had been admitted to the Board. Ivimey was evidently satisfied after this probation.]

118. 1812. Dec. 3.

From EAGLE ST. CHURCH (London) to B.M.S. COMMITTEE.

Sends from the Church meeting the recommendation of Joseph Phillips to the work of the B.M.S. Signed by: Joseph Ivimey (pastor), Geo. Bagstrer, Jas. Pritt, Wm. Napier, Thos. Jaques.

[Joseph Phillips does not seem to have been accepted; his name is not in the lists printed in 1892.]

119. 1813. Oct. 19.

From W. H. ROWE (Weymouth) to ISAAC MANN (Burslem).

Rowe has accepted a probationary period of six months at Weymouth. He shrinks from appealing for money to settle the debt on the house. Asks for M.'s help.

[Rowe was ordained at Redruth in 1803. Probations were very serious. His son was named Carey William, an unusual sign of the interest felt in Serampore.]

120. 1813. Oct. 25.

From JAMES DORE (Walworth) to MR. HEATH (Blackman St.).

Dore authorises "you and your Brethren in Office" to assure any minister on probation at Maze Pond that should he (J.D.) recover he will not continue in office, "nor receive any gratuity from the Church after the appointment of another pastor."

[James Dore had been pastor at Maze Pond since 1784. Next year James Hoby was appointed. As Isaac Mann himself came in 1826, this letter came naturally under his notice.]

121. 1814. Jan. 28.

From JOHN CLARKE MARSHMAN (eldest son of Dr. M.) to JONATHAN RYLAND (Bristol).

Mostly concerning the Benevolent Institution, whose plan it is "to instruct all the Children of Indigent Xns. throughout India," and speaks of extending its benefits "to all Roman Catholic children." Carey and Marshman tried to get Mr. Harrington as chief of Committee, but Thomason opposed it, "and said that it should appear the work of the Missionaries"—which was acted upon. The Baptist constitution of the Society has not in any way affected the income; indeed, it is

increased, and a list of high civil dignitaries is given as being among the subscribers. The Institution "have some idea" of purchasing the school house from the Mission.

Lord Minto has brought two young princes from Java, whom he has "sent here." Of one of them (Saleh) M. gives a long account of his Mussulman beliefs and customs. He states, "Mr. Jabez Carey has resigned his position in a lawyer's office and is gone as a Missionary to Ambayna," and the Government have allowed him and his wife a passage thither. "Mr. Felix Carey is just arrived from Rangoon"—having come for vaccine matter. He has orders from the King of Burmah for a Sanskrit N.T., and thinks that the King will get it translated into Burman, as "the Burmans have a remarkable predilection for the works of foreigners." The writer reports the progress of Chinese printing at the Mission. The office has now nine presses. He would like to see J.R. in India.

A postscript asks that the letter be not printed as "I saw one of Ben's letters in a Mag."

[The educational work of Marshman deserves closer attention than is common. He was the schoolmaster of Broadmead before he went out. The high-class schools conducted by him and his wife attracted many pupils, and the fees paid were a most important item in the Serampore budget; the crashes of Calcutta business in 1832 ruined most English, and damaged the schools most severely. But this proposal was not to make money, it was Benevolent for indigent Christians.]

122. 1814. April 28.

From J. CHATER (Colombo) to SUTCLIFF.

He acknowledges receipt of books from the Society, and remarks of S.'s letter—"When I observe with what a trembling hand every letter is written I must forbear to complain of its shortness." Complementary to a letter to Dr. Ryland, he states that conditions are harder in Colombo than in Bengal, and at Colombo schoolwork (an economic necessity) demands much harder work to make it pay. But the Mission work is promising and Chater would like a suitable companion. He specially mentions that he "has obtained an immediate access to the Cingalese," meeting them at 7 a.m. on a Sunday morning with an interpreter.

[The Dutch had begun a Cingalese version in 1739, and Ward at Serampore had reprinted their New Testament in 1813. William Tolfrey, an officer who had distinguished himself at Assaye, was appointed assistant-commissioner of revenue in Ceylon that year. He at once organised committees to translate

the Bible into Pali and Cingalese, under the patronage of General Brownrigg, the Governor. Chater and a Wesleyan missionary were on the Cingalese committee, and as Tolfrey died before the work was ended, Chater then took the lead. A companion was sent to him in 1815, H. Siers, who lived till 1839, working chiefly at Hanwell, twenty miles away. Chater died 1829, having seen a third version by a C.M.S. missionary at Cotta. Sutcliff, to whom he wrote this letter, did not live to receive it.]

123. 1814. Sept. 2.

From J. W. YATES (about to be accepted for Serampur), from Leicester, to J. RYLAND (Bristol).

Mentions meetings which have been held at Leicester, details of which J.R.'s father will doubtless communicate.

124. 1815. Jan. 3.

Copy of letter from ADONIRAM JUDSON (Rangoon) to MARSHMAN.

States that Felix Carey is with him and that the "King of Ava has endeavoured to compensate him with gold umbrellas, &c. . . . 10,000 rupees, and another 5,000 from the Prince," and also the King had made him Ambassador to the Governor of Bengal, and, in accordance, "I learn that he has relinquished the ministry." He has already purchased a piece of ground "on a river" and is to build a lavish house there. Describes a shipwreck on the river in which F.C. lost furniture and manuscript of his dictionary, which, however, he got back. Mrs. Judson is ill. "Felix thought it was a species of dropsy." She purposes going to Madras for treatment. I have lately reperused your account of Boogdh," and he enlarges on this. "We hope ere this that Dr. Carey has safely returned from his excursion."

[The compensation was needed for the loss by drowning of wife and children, printing-press, MS. dictionary, and Gospels. William Carey deplored that Felix "shrivelled from a missionary into an ambassador," and all were humiliated when after a state reception, and great expense, his credentials proved inadequate.]

*(To be continued.)*