

answered, but enveloped the subject in darkness and confusion.

I shall conclude this long letter, and shall be very thankful if you please to show it to your colleagues, with my Christian respects to both of them, and accept the same yourself, from

Yours affectionately in the Gospel,

JOHN R. JONES.

PS.—My colleague writes with me in Christian respects to you, and all the church in Edinburgh. We are both glad to hear that you are now engaged in publishing your whole works. May the Lord bless your labours to promote primitive Christianity and the cause of pure and undefiled religion.

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## Books on English Baptist Church History.

THE Baptist Bibliography, published 1916, 1922, by the Kingsgate Press, catalogues all sources from 1525 to 1837, manuscript and printed.

Seven volumes of the Transactions of the Baptist Historical Society contain much original material. And in Welsh, the Transactions of the Welsh Baptist Historical Society. The Hanserd Knollys Society published early records of the Broadmead, Fenstanton and Hexham churches, with Tracts on Liberty of Conscience, 1614-1661. William McGlothlin edited in 1911 several Baptist Confessions of Faith from all parts of the world, 1609-1879. The works of John Smyth, 1603-1612 were published by the Cambridge University Press in two volumes, 1915. Roger Williams' Bloody Tenet of Persecution by the Hanserd Knollys Society in 1848. Stinton gathered by 1719 much early material, which was printed hurriedly by his brother-in-law Thomas Crosby in four volumes, 1738-1740.

Modern studies of origins are: The Early English Dissenters [1550-1641] with illustrative documents; by Champlin Burrage, 1912: John Smith, Thomas Helwys, and the first Baptist church in England; by Walter H. Burgess, 1911. Benjamin Evans in 1862-4 did good work in his Early English Baptists. Lofton in 1899 dealt with the English Baptist Reformation (1609-1641); and Shakespeare in 1906 with Baptist and Congregational Pioneers.

The parochial reports of 1669 and the licence documents of 1672 were published by Lyon Turner as Original Records (three volumes, Fisher Unwin, 1911-14). Evans' census of 1715 is in the B. H. S. Transactions, II, 95. Studies of 1750 are in volumes VI and VII for England, Wales, and the colonies. Thompson's census of 1773 is in the Congregational Society's Transactions, volume V.

Magazines give current information. Rippon's Register lasted 1790-1803, and contains earlier antiquarian collections by Stinton. The General Baptists published 1790-1800. The Baptist Missionary Society began in 1794, and still continue two monthlies and an annual. The Baptist Magazine ran 1809-1907. The Baptist Reporter was of importance after 1830. The Church, the Primitive Church, the Gospel Standard, the Gospel Herald, Seren Gomer, the Freeman, should be remembered. Associations began printing their reports from 1752, and the example was followed by colleges, societies, and the Union.

In 1901 the American Baptist Publication Society published contributions by thirty writers, edited to exhibit a worldwide Century of Baptist Achievement.

In general church history, sections on Anabaptists and Baptists are either wanting or absurd in most cases. The best introduction is Newman, Antipedobaptism till 1609 (American Baptist Publication Society 1897). Lindsay's History of the Reformation, volume 2 (Clark, 1907) has two fine chapters on continental Anabaptists. Newman's Church History (American Baptist Publication Society, two volumes 1890, 1893) displays in perspective the part Baptists have played generally.

Neal's history of the Puritans should be read only in Toulmin's edition of 1796, with his continuation of 1814. But this is superseded by H. W. Clark's History of English Nonconformity (Chapman and Hall, two volumes, 1911). Stoughton's eight volumes on Religion in England, have interesting and relevant chapters.

Of histories limited to Baptists, Ivimey led the way; his four volumes bring the story to 1820, with plenty of biography and sketches of separate churches; he is strongest for London, and hardly goes beyond the Calvinists. In 1848 David Benedict published a large volume where 360 pages are given outside America; Armitage in 1887 gave 200 out of 1,000, and illustrated. Cramp in 1875 did better on a smaller scale of which Carlile in 1905 and Vedder in 1907 are the best specimens.

For sectional studies. The minutes of the assembly of General Baptists, 1654-1811, have been published in two volumes at the Kingsgate Press in 1909-1910; Adam Taylor's 1818 study of General Baptist history should be read with these. The Fifth-Monarchy movement has been studied in connection with the Baptists by Louise Fargo Brown, who published in 1911 through the American Historical Association. The Seventh-day Baptists of America have printed enormous masses of material, treated most uncritically; this section ceased to be of interest in England after 1750. The story of the New Connexion was given by Adam Taylor in 1818, and by J. H. Wood in 1847. The General Baptist churches in the west which became unitarian were dealt with by Murch in 1835. H. S. Burrage published in 1888 on Baptist Hymn writers, and Julian's Dictionary of Hymnology completes the subject. J. J. Goadby in 1871 explored many Bye-Paths in Baptist History.

For geographical studies, Joshua Thomas broke ground in 1778 with a history (in Welsh) of Baptists in Wales, and followed with his 1795 history of the Association. His revised version, published in 1885, is superseded by Spinther James. Walter Wilson in 1808-1814 published four volumes on the dissenting churches in London. The Western association had its story told by J. G. Fuller in 1843, the Northern by Douglas in 1845; the Midland put out a volume in 1905, the Berkshire in 1907, the Yorkshire in 1912, the Lancashire and Cheshire in 1913; Lincolnshire is being studied. The Victoria County Histories sometimes have trustworthy sections.

Separate churches have often published memorial volumes; the early pages usually need scrutinizing with care. Biographies abound, S. A. Swain's *Faithful Men* weaves many into a sketch of Bristol College. For Americans and Canadians, Cathcart's *Baptist Cyclopedia* of 1881 is to be consulted; for scores of British, the *Dictionary of National Biography*, 1885-1901. Our Transactions last year contained an index to hundreds.

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## BAPTIST HISTORICAL SOCIETY.

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THE fifteenth annual meeting will be held at Barton-in-the-beans on Thursday, 4 May, at five o'clock. Reports will be submitted, new members, committee, and officers elected. The outgoing officers are:—President, H. Wheeler Robinson; Vice-Presidents, J. C. Carlile, John Clifford, J. H. Shakespeare; Secretary, W. T. Whitley; Treasurer, Francis J. Blight; other members of Committee, W. E. Blomfield, J. H. Brooksbank, J. Leslie Chown, Arthur Dakin (joint editor), A. J. D. Farrer, Harold Knott, A. S. Langley, F. Townley Lord, J. T. Marshall, J. W. Thirtle, A. C. Underwood, Horace Warde. Nominations should be sent to Dr. Whitley at Droitwich by Thursday, 27 April. Conveyances leave Leicester at one o'clock on 4 May for Arnesby, Sutton, Thurlaston, Bosworth, and Barton, returning to Leicester by six o'clock; registration fee (two shillings) should be sent to Dr. Whitley at once; optional lunch and tea will be provided.