

down to the present day. With a chastened feeling too one notes in how many of those villages our own particular witness has died out. Salisbury, Porton, Bodenham and Wallop, alone remain of the original names. Broughton came in afterwards, and Bowerchalke can fairly be taken as representing Broadchalke. In these places the light still shines. Neither can we fail to believe in the unknown results which have followed the meeting of 250 years ago. But we may well feel rebuked as we think of the power which the message had then, so that men and women were brave to confess Christ by baptism in village after village. Pondering over all that it meant to them, we may well pray that we may have grace to "follow in their train."

ARTHUR TUCKER, Horsebridge.

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## Editorial

### **What are you doing for the Society?**

Every member can help the Society in many ways. Some can borrow old Church books or other ancient documents of interest, and obtain leave for the editorial committee to copy and publish. Others can prepare monographs of a Church or of some out-standing hero. Others can find where rare printed books are on the shelves of some village patriarch, and induce him to give, lend, sell, or bequeath them. Others can collect the circular letters of their Associations, and present to the Society. Queries are invited, and may tax the knowledge of all. Recruits may be interested and enlisted. Public libraries may be induced to subscribe. Members are invited to report by letter how they propose to help forward the common work.

### **Ancient Churches.**

Several Churches return themselves in the Handbook as of date earlier than 1650. There are probably some cases where a Church which originated by separation from the Establishment, like Jacob's in 1616, or by an evangelistic movement, like Mitchell and Crosley about 1680, presently had its attention drawn to baptism, and took further steps by discarding infant baptism, adopting believers' baptism, insisting on immersion. And so there may be one date when a Church originated, another date when it became Baptist. It would be well if these Churches claiming antiquity would look closely at this difference. No evidence has yet

been published that believers' baptism was adopted by any Englishmen before 1609, or that sprinkling was recognised as inadequate till 1642. If such evidence be hidden in any West-country or Kentish Church-book, its publication would be welcomed widely.

### **Baptists in 1457?**

A statement has often been reproduced that Robinson of Cambridge found from a MS. register of the diocese of Ely, certain heretics, who were probably Baptists. By the courtesy of Mr. E. J. Worman a print of the original document, published officially in the Ely Diocesan Remembrancer for March 1907, has been forwarded. It seems that Robert Sparke, of Swaffham, John Crud or Crowd, of Cambridge, and John Baile, of Chesterton, were charged on 30th May, 1457, with teaching thirteen Lollard doctrines. Four run thus: (3) That a boy born of baptized parents does not need baptism, nor ought to be baptized, for the baptism of the parents suffices for him. (8) That confession made to a faithful person of their sect is of more avail to the salvation of the soul of the confessor than confession made to a priest. (12) That the pope is antichrist, priests are his disciples, and all ordained persons are devils incarnate. (13) That every man is called the church of God, &c. These people were clearly Lollards, and had by no means found their way on to the Baptist position.

### **1665, 1669, 1672, 1676.**

When Clarendon passed the persecuting Acts known after him, the bishops set to work to ascertain what conventicles met, and who were the leading dissenters. Parts of the returns they accumulated for 1665 and 1669 are bound up at the Lambeth Library; and part of the returns for 1676 is in the Salt Library at Stafford. Both these have been studied so far as Baptists are concerned, and it seemed likely that we should publish them. Also the whole of the licenses issued in 1672 to preachers and to those desirous of keeping conventicles have been studied, and the Baptist section is ready for the press. But it now seems that all the 1665, 1669 and 1672 documents are about to be published by Professor G. Lyon Turner, in two handsome volumes, at 50/-. We heartily commend his enterprise, and advise all intending purchasers to communicate with him at Wheatham Hill, Hawkey, East Liss, to hear of a special price to subscribers before publication. The records link up the known period before 1661 with the known period after 1688.

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