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Baptist Literature till 1688.

BAPTIST history cannot be understood apart from its literature. It is true that local churches have their own story to unfold, often most interesting and full of illustration; yet often it is found that a movement springs up, not in consequence of the visit of any evangelist, but from the arrival of some book or even a pamphlet. The English Bible produced the Reformation, a gospel in some native tongue has frequently won over a village to Christ; Mitchell's "Jachin and Boaz," is directly responsible for the formation of Baptist Churches in the north-west. Thus some acquaintance with Baptist books will occasionally throw a welcome light on the turns in our history. Garbled stories, and even baseless slanders about the Continental Anabaptists, were repeated by standard British divines, and English Baptists were supposed to be of the same stripe. But the appearance in 1643-4 of a Confession of Faith by some London Baptist Churches, and their steady repudiation of the name "Anabaptist," brought about a better understanding of their nature and aims.

There have been Baptists of many types, even in England. The first to emerge were indeed linked closely with the saner Dutch Anabaptists, yet declined to follow them in many respects. From 1611 till the present day this group has maintained an organized existence, and is still known as the "General Baptist," not to be confounded with the "New Connexion" of 1770 onwards. Although most of its churches gradually lapsed into Unitarianism yet they were the Baptist pioneers, and their literature deserves registration. It will here be marked with an asterisk.* The doctrines of this body were from the first akin to the Arminian, and the churches never held fellowship with the great mass of Baptist Churches. Typical names are John Smith, Henry Denne, Thomas Grantham, Joseph Wright. The stronghold of the body was in Lincoln, Northants, Bucks, Kent and Sussex, besides London, which was the usual place of the Annual Assembly.

A second important group evolved from the Calvinistic Separatist Churches, often headed by ex-clergymen, such as Tombes, Jessey. It is marked by an unwillingness to close the door on those true believers who did not see the importance of Believers' Baptism, and therefore formed Open-membership Churches. These were once dotted about in many places, on the Furness fells, in the Bedfordshire fens, but most of them have in practice become either Congregational Churches, or ordinary Baptist Churches. The name of Bunyan will redeem this group from insignificance.

A third group held that the fourth commandment was still in its original force, and became known as "Seventh-day Baptists." The Stennetts were the best known of this type. Most of their churches have died out, or changed their opinion on this detail, though old "Mill Yard" still meets in Canonbury every Saturday.

The great mass of Baptist Churches have been Calvinistic in doctrine, and represent the last stage in the evolution of the Puritans. Originally they were all Close-Communion, but many have in process of time weakened on this point, and they now exist in all shades of practice on this head. The extreme Calvinists to-day decline to hold fellowship with the great mass of Baptists.

Since 1770 a fifth group has arisen, sprung from the Methodist stock, with an intense corporate feeling, and strong evangelistic proclivities. It has at intervals gleaned a few evangelical churches which dropped off from the Old General Baptists, but despite the similarity of name, must by no means be confounded with that ancient body, which still retains its own corporate existence. The "New Connexion" in 1891 loosened its own ties, in order to come into closer fellowship with the majority of the Particular Baptists.

In attempting to catalogue the literature of these groups, we find three natural dividing points which break up Baptist history into four periods. The first is 1611—1688, the period of formation, triumph and persecution. Then 1689—1770 is the time of organization, of lethargy, of decay. With 1770 we enter on a period of revival, off-set in the case of the Old General Baptists by rapid decay, while a certain fossilizing set in generally in two generations. About 1855 new life was breathed into the denomination, and inaugurated the modern era.

For a full comprehension of the Baptist movements the books of their opponents ought to be studied. To some extent such books have been enumerated by these opponents, and pending the publication of a full Bibliography, it may be a help to present

a list of books on the Baptist side, which have been scarcely ever enumerated. If in the Angus Library at Regent's Park College, in the British Museum, in the Congregational Library at the Memorial Hall, Farringdon Street, or in Dr. William's Library, at Gordon Square, the fact is noted.

Baptist Authors 1611—1688;

those marked * being General Baptists.

*HENRY ADIS, Upholsterer, of London.

- 1648 A cup for the Citie and her Adherents. British Museum.
- 1648 A Spie sent out of The Tower Chamber in the Fleet. (The Author, Henry Adis, late of Covent Garden, Upholder, being imprisoned in the Tower Chamber of the Fleet by an arbytrarie power and ruined by that powerful man, William Lenthal not as Speaker but as a Commissioner for the custody of the Great Seal and Master of the Rolls). Partly in verse. British Museum.
- 1648 The symptoms of ruin.
- 1660 A Declaration of a small Society of Baptized Believers, undergoing the name of Free-Willers, about the City of London. A broadside issued 12 January. Angus Library. British Museum.
- 1660 A Fannatick's Mite cast into the King's Treasury: being a sermon printed to the King, because not preach'd before the King. British Museum. A second edition followed soon, corrected and amended; Angus Library.
- 1661 A Fannatick's Address, humbly presented to the King and his peers, by Henry Adis, a baptized believer, undergoing the name of a Free-Willer. Angus Library.
- 1661 A Fannatick's Alarm given to the Mayor in his Quarters, By one of the sons of Zion, become Boanerges, &c. Angus Library.
- 1661 A Fannatick's Letter sent out of the Dungeon of the Gate House Prison of Westminster: To All His Brethren in the three Nations at liberty. Angus Library. British Museum.
- 1661 A Fannatick's Testimony against Swearing, being an Answer to four Books published by John Tombes, Jeremiah Ives, Theophilus Brabourne and Henry Den. Angus Library. British Museum.

WILLIAM ALLEN, Tradesman, of London. He was of the Tombes type, open communion. Under Baxter's influence he dissolved the church he was pastor of, tried to convince other Baptist ministers, then abandoned separatism, and wound up by conforming and writing bitterly against separatism. His biography was written by Bishop Williams in 1707.

1653 An Answer to Mr. J[ohn] G[oodwin] his XL. Queries, touching the Lawfulness or unlawfulness of holding Church Communion between such who have been Baptized after their Beleiving, and others who have not otherwise been Baptized then in their Infancie. pp 96.

British Museum.

1653 Some Baptismal abuses briefly discovered; or a cordial endeavour to reduce the administration and use of Baptism to its primitive purity. pp 119.

British Museum.

1657 [Falsely attributed to him, and published under his name, but probably due to Colonels Sexby and Titus].

Killing Noe Murder. Briefly discoursed in three Quaestions.

British Museum.

1658 The Captive taken from the Strong.

Angus Library. British Museum.

1658 A Relation of the Release of Mrs. Deborah Huish from under the Power of the Tempter.

Congregational Library.

1658 A Glass of Justification: or, The Work of Faith with Power, wherein the apostles' doctrine touching Justification without the Deeds of the Law is opened, p. 170.

Angus Library. British Museum.

1659 A Faithful Memorial of that remarkable Meeting of many Officers of the Army in England at Windsor Castle. As also a discovery of the goodness of God in answering their suit.

British Museum. Query, by an Adjutant General of the same name?

(His numerous other books were written after his change of views).

? HENRY ARCHER, otherwise unknown.

1642 The personal Reign of Christ upon Earth. pp 59.

British Museum.

FRANCIS BAMPFIELD, ex-clergyman. Of a Devonshire county family, and educated at Oxford, Wadham College. Quitted his living of Sherborne in Dorset in 1662. A royalist in politics. In ecclesiastical matters occupied a platform of his own: when licences were issued in 1672, he declined to classify himself and took out a special licence on June 29,

as "a Nonconforming minister." He held Baptist views, and superadded the tenet that the sabbath was still binding. He died in Newgate during 1683, aged 69.

1672 The Judgment of Mr. Francis Bampfield, late Minister of Sherborne in Dorsetshire, for the Observation of the Jewish, or seventh day, Sabbath. With his Reasons and Scriptures for the same. Sent in a letter to Mr. Benn of Dorchester. Together with Mr. Benn's sober answer to the same; and a Vindication of the Christian Sabbath against the Jewish. British Museum. Published at sixpence.

1675 The open Confessor, and The Free-Prisoner. Mentioned by Crosby, I., 368.

1677 Pangnosia. Pantechnia. Pansophia. All in one. All usefull Sciences and profitable Arts in one Book of Jehovah Aelohim &c. The first part. Folio.

Angus Library. British Museum. Dr. William's Library.
1677 Sabbatike Hemera. Hemera Himera. Septima Dies, dies desirabilis, Sabbatum Jehovahae. The Seventh Day-Sabbath, the desirable Day, the closing completing Day of that first erected Week &c. The Second Part. Folio.
British Museum.

1681 A Name, a new one; or, an historical declaration of his life, especially as to some eminent passages relating to his call to the ministry.
Angus Library.

1681 Beth Chokhmoth. The House of Wisdom. Folio.
Angus Library.

1683 A just appeal from lower Courts on Earth to the highest Court in Heaven; or, the case of Francis Bamfield the Lord's free Prisoner. Truly in the main reported as to the matter of fact at his examination and trial. Folio.
Angus Library. British Museum.

1683 A Continuation of a former just appeal &c. Folio.
British Museum.

1683 The Lord's free Prisoner. Folio.
British Museum.

1684 Miqra Qadosh. The Holy Scripture Kethibh Emeth the Scripture of Truth, Ta Hiera Grammata, the Holy Letters, a Grammatical Opening of some Hebrew Words and Phrases in the beginning of the Bible. Folio.
British Museum.

*EDWARD BARBER, a merchant tailor. He probably entertained a church on his own premises at first, till it was possible to erect a meeting house: the community is heard of at a great house in Bishops-

gate, the Hospital, and in Norton Folgate, then in Bell alley, and then at White's alley off Moorgate. Barber was one of the most prominent of the ministers, if not a pastor. He and his colleagues, Thomas Lamb, held a celebrated debate against Kiffin and Patient in Kent, during 1644. Barber was strong for the practice of laying on of hands, and generally was a leader among the General Baptists. Crosby's statement that he was once a minister in the Established Church is unsupported by evidence, and seems improbable.

- 1641 To the King's Majesty. The Petition of many of his subjects, some of which having beene miserably persecuted by the Prelates and their adherents for their consciences.
Single sheet. British Museum.
- 1642 A small Treatise of Baptisme, or Dipping.
Angus Library. British Museum.
- 1648 A Declaration and Vindication of the carriage of Edward Barber at the Parish Meeting House of Benetfinck after the morning exercise of Mr. Callamy was ended, &c
British Museum.
- 1649 An Answer to the Essex Watchmens Watchword, Or a discovery of their Ignorance, in denying liberty to tender consciences in religious Worship.
British Museum.

CHRISTOPHER BLACKWOOD, a clergyman in Kent, who laid down his living on adopting Baptist principles, under rather dramatic circumstances. Apparently he became a chaplain in the New Model Army, and gathered a church in Dublin, which, however, he had to quit at the Restoration.

- 1644 The Storming of Antichrist, in his two last and strongest Garrisons: Of Compulsion of Conscience, and Infants Baptisme, &c.
Angus Library. British Museum. Dr. William's Library.
- 1646 Apostolicall Baptisme, or, a sober Rejoinder to a Treatise by Thomas Blake, intituled Infants Baptisme freed from Antichristianisme. pp 83.
British Museum.
- 1648 A Treatise concerning Deniall of Christ. pp 84.
Angus Library. British Museum.
- 1652 A brief catechism concerning baptism.
Reprint from the Storming of Antichrist, for the satisfaction and information of the people of God in Lancashire. Apparently by the church in Manchester.
- 1653 A Soul-searching Catechism; wherein is opened and explained, not only the six fundamental points, Heb. vi. 1.,

but also many other questions of highest concernment in the christian religion.

The date is of the second edition which is in Dr. Williams' Library.

- 1653 Four treatises: The first setting forth the excellency of Christ; the second, containing a preparation for death; the third, concerning our love to Christ; the fourth, concerning our love to our neighbours.

Mentioned by Crosby, I., 352.

- 1653 A treatise concerning repentance; wherein also the doctrine of restitution is largely handled: with a solution of many cases of conscience concerning it.

Mentioned by Crosby, I., 352.

- 1654 Some Pious Treatises. Being, 1. A Bridle for the Tongue; 2. The Present sweetness and future Bitterness of a delicious sin. 3. A Christians groans under the body of sin. 4. Proving the Resurrection of the same body committed to the dust. 5. Tractatus de Clavibus Ecclesiae. pp 103.

Angus Library. British Museum.

- 1659 Expositions and sermons upon the ten first chapters of the Gospel of Jesus Christ according to Matthew. pp 901.

Angus Library. British Museum.

- 1661 (Signed the Humble Apology to Charles, dissociating the Baptists from the insurrection of the Fifth-Monarchy men under Venner).

JOSIAH BONHAM.

- 1674 The Churches Glory: or, the Becoming Ornament.

Angus Library.

SAMUEL BRADLEY.

- 1660 A Reply to a Scandalous Paper [concerning a dispute between Quakers and Baptists in Southwark, answered by George Whitehead in 1660].

- 1664 The Cause of the Innocent pleaded: his accusers pretended charge confuted.

British Museum.

WILLIAM BRITTEN, resigned from the Establishment after 1649.

- 1654 The Moderate Baptist; briefly shewing scripture-way for that initiatory sacrament of baptism: together with divers queries, considerations, errors and mistakes, in and about the work of religion &c.

JAMES BROWN, of Oriel College, Oxford.

- 1673 Scripture redemption freed from Mans Restrictions.

Angus Library.