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A table of contents for *Transactions of the Baptist Historical Society* can be found here:

https://biblicalstudies.org.uk/articles_tbhs_01.php

Baptist Periodicals.

ENGLISH Baptists have perhaps made less use of the press than any other great communion.

The only publishers who showed much enterprise were Button, the minister of Dean street in Southward, Winks of Loughborough, and Wilkins of Derby. From the literary side, as distinct from the commercial, Baptists were long content to be allowed a very minor place in the *Monthly Review* 1749-1845, the *Evangelical Magazine* till a quarrel in 1812, and the *Protestant Dissenters' Magazine*; the *Eclectic Review* profited largely by Foster and Hall, but was not managed by a Baptist; the *Monthly Repository* found only Unitarian Baptists to write for it. The *Christian Reformer* of 1815-1863 had a slight tinge. A list of the more important Baptist periodicals may be useful, though no attempt is made to enumerate those with a purely local circulation, the circular letters of associations, or the annual reports of societies.

The *General Baptist Year-book* came out for more than a century, 1787 to 1891. Rippon soon followed suit for the Particular Baptists, but his *Register* though it widened its scope till there was very little Baptist in it, lasted only from 1790 to 1802. The Baptist Missionary Society began its *Periodical Accounts* with 1792; and with 1819 converted these into a monthly, *Missionary Herald*, and a yearly *Report*; these are the oldest we have, a fine testimony to the spirit which energizes and vitalizes even the home churches. The *General Baptist Magazine* started in 1798 as a speculation of Dan Taylor; when he could not afford to carry it on, the *New Connexion* in 1802 asked his brother

Adam to edit the *G.B. Repository*; with 1822 the title was enlarged to say that it was also the *Missionary Observer*. With minor changes of title, and variations of frequency, this continued till 1891. The amalgamation of that year merged it then into the *Baptist Union Magazine*, which in 1896 was re-named the *Church and Household*, and soon flickered out.

The Particular Baptists really felt their feet only in 1809, when a west-country association planned and started the *Baptist Magazine*, printed and published at first in Tiverton, and soon transferred to London. It just failed to celebrate a centenary. The attainment of peace in 1815 probably influenced the start of the *Irish Chronicle*, four years later. This and the *Herald* were usually bound up with the *Baptist Magazine*, though a separate edition was apparently available. A quarterly ran from 1822 to 1844, *News from Afar*. In 1825 a *New Baptist Magazine and Evangelical Repository* appeared, which soon changed its name, and in 1832 amalgamated with the B.M. The *Baptist Reporter and Tract Magazine* was published and edited by Winks from 1825 for forty years; though he was of the New Connexion, he gave ample space to the doings of all evangelical Baptists. On the other hand, the *General Baptist Advocate* of 1830 appealed only to the Unitarian section, and struggled only for a few years. But Winks also issued a *G.B. Home Missionary Register*, whose fortunes are obscure.

The growing liberality of the P.B. led to fresh efforts from the opponents of Fullerism. *Zion's Trumpet, or the Penny Spiritual Magazine* ran from 1833 to 1868; *The Gospel Herald or Poor Man's Magazine* started at the same time and may still be obtained. Also *The Gospel Standard or Feeble Christian's Support* from 1835. Three years later the *Primitive Communionist* began, and under the title

Primitive Church Magazine was the organ of the society which founded Manchester College; it died, soon afterwards, in 1869. The *Earthen Vessel and Christian Record and Review* started in 1845 and is still published. The *Baptist Examiner* of 1844 was a flash in the pan; the *Baptist Record and Biblical Repository* held out only 1844 to 1849.

The Baptist Union enlarged its reports with 1841 into the *Baptist Manual*, which with 1859 changed title into *Baptist Handbook*, and is a hardy annual. The *Church* followed in 1844, amalgamating in 1891. The *Christian Pioneer* appeared from 1846 to 1883. The *Juvenile Missionary Herald* of 1845 delights young readers still with adventures in *Wonderlands*. Evidently the lustrum 1842-1846 was most stirring in denominational annals.

With 1854 the *Baptist Messenger and Chronicle of the Churches* made its bow, the *Freeman* following next year, known now as the *Baptist Times*. The *Voice of Truth* of 1860 lived only eight years. And the period 1865-1869 saw the death of three other Baptist periodicals besides the *Eclectic*.

Against this mortality is to be set the *Baptist Sunday School Magazine and Family Instructor*: but its career was apparently as short as its title was long, just as a platform labelled "Hurdlow, station for Longnor and Monyash" is probably miles away from any population. *The Sword and the Trowel* has however fought its way along since 1865. But a second *Baptist Record* promoted by Evans of Scarborough, appeared only twice in 1871.

With 1873 the *Baptist* came into being, and its absorption by the *Baptist Times* is quite recent. The *Baptist Visitor* and the *Bond of Union* are also in living memory.

In other quarters of the United Kingdom there have been *Seren Gomer*, the *Scottish Baptist Maga-*

zine of 1874, and the *Irish Baptist Magazine* of 1877. The *Oriental Baptist* of Calcutta revived from 1848 till 1861 the glories of the days of Carey.

But to deal with periodicals within the empire would be a far more intricate study. The above list may help a student to know sources for the story of the last century and a quarter.

The Athenæum Subject Index to Periodicals.

An Annual List is prepared, containing upwards of ten thousand entries for 1915, the annual subscription being fifty shillings. Twelve preliminary Class Lists are published, dealing with various sections; such as Language and Literature, Theology and Philosophy; each 34 pages, 1/6. Students will find these indexes invaluable for putting together the latest results or guesses in any subject they wish to take up.

Associations before 1776.

Among those registered on pages 33 and 34 should be added, (1) the Rhode Island Yearly Meeting of Seventh-day Baptists, whose manuscript minutes are extant from 1692, (2) the New Jersey Yearly Meeting of Seventh-day Baptists, organized 1700. The latter seems to have merged silently with the former, which in 1802 reorganized into a General Conference.