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# The True Story of John Smyth,

THE SE-BAPTIST.



AS TOLD BY HIMSELF AND HIS CONTEMPORARIES;

WITH AN INQUIRY

Whether Dipping were a New Mode of Baptism  
in England, in or about 1641;

AND

SOME CONSIDERATION OF THE HISTORICAL VALUE OF  
CERTAIN EXTRACTS FROM THE ALLEGED

**“Ancient Records”**

OF THE BAPTIST CHURCH OF EPWORTH, CROWLE, AND BUTTERWICK (ENG.), LATELY PUBLISHED, AND  
CLAIMED TO SUGGEST IMPORTANT MODIFICATIONS OF THE HISTORY OF THE 17TH CENTURY.

*With Collections toward a Bibliography of the first two generations of the Baptist Controversy.*

By HENRY MARTYN DEXTER.

BOSTON:  
LEE AND SHEPARD,  
1881.

CALIFORNIA





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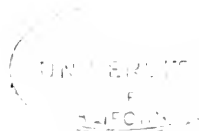
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*Stereotyped by Thomas Todd, Congregational House, Boston.*

TO  
BROWN UNIVERSITY AND YALE COLLEGE:  
By Diploma  
FROM EACH OF WHICH  
THE AUTHOR HAS THE HONOR TO BE A "MASTER OF ARTS,"  
AND  
BY THE TRAINING OF EACH OF WHICH THROUGH ONE HALF OF THE COLLEGE COURSE  
HE HOPES NOT TO HAVE BEEN WHOLLY UNFITTED TO BE, IF NOT A MASTER, YET A  
SCRUPULOUS PRACTICER, OF THE ART OF CLEARLY SEEING AND FAIRLY  
STATEING THE TRUTH OF MATTERS, AS TO WHICH  
BAPTISTS AND CONGREGATIONALISTS, IN CONSCIENCE, FEELING AND ACTION,  
HAVE DIFFERED;

**This Discussion is Affectionately Dedicated.**

44. In fourtie Dayes, they wrote two hundred and four Bookes.

45. And when the fourtie Dayes were fulfilled, the Most High spake, saying: The first that thou hast written, publish openly, that the worthie and unworthie may reade it.

46. But keep ye secretie hid, that thou maist give them to the wise among thy people.

47. For in them is the Cleine of Understanding, and the Fountaine of Wisdome, and the Riuer of Knowledge.

48. And I did see.

If thou canst bring Algummim trees to the Worke of the Temple, I pray thee do it: my firre shall giue place — and how canst thou require more of mee?

## INTRODUCTION.



IT need hardly be said that the subjects herein discussed I do not now approach for the first time. The very circumstance that some former judgments in regard to them have been questioned by most respectable critics, together with the desire to exhume from the literature of the past the means of fairly concluding, if possible, the discussion, led me to take advantage of a few days of leisure during the past winter in London to restudy them. I herewith submit the results with some confidence on two points, viz.: first, that I am able to introduce into the case not merely valuable but decisive new testimony; and, second, that there is small probability of further important addition to the roll of witnesses. I have — so far as I am aware, for the first time — attempted some Bibliographical account of the Baptist controversy in England from 1640 to 1700 inclusive; and, while I am far from supposing the result to be complete, I am disposed to think that it includes every utterance of much consequence on every side. And, having personally made close examination of something like *seventy-five per cent.* of the volumes therein catalogued; including nearly or quite every treatise likely to be of special value toward settling points in controversy; I cannot anticipate much new light as likely to dawn from sources still remaining occult.

I believe it to be a principle more and more establishing itself in the conviction of students of history, that concerning any remote period contemporary evidence where it can be had, fairly weighed, must always take precedence of the statements of set histories written long afterward, and, from necessity, and perhaps the fashion of the times, made up more largely from tradition and the reminiscences of the aged, than from the sifting of original records, or the exhaustive examination of the controversial writings of the period under review. To take the case in hand: it was not until 1738 — from three to four generations after the occurrences first to be narrated — that Thomas Crosby began to publish that *History of the English Baptists* which has been naturally taken as chief authority on the matters which it treats; while in various ways he makes it clear, not only that he never consulted, but that he never even came to the knowledge of the existence of, a large majority of the more than four hundred volumes, which, between 1640 and the close of that century, had been published upon the mode and subjects of baptista, with the personal and other issues thereto related. His discussion of the question whether John Smyth baptized him-self [i: 91-100] is avowedly founded upon a few extracts from Smyth's treatises and those of his opponents as found at second-hand in a book published after he had been in his grave seventy-eight years; strengthened by the writer's conjecture that John Robinson and others were so imbittered against the poor man that they could hardly be expected to tell the truth concerning him. It can surely admit of

small question that such "history" as that, can now have value only as its conclusions may be confirmed by books and manuscripts still remaining from the pen of the Se-baptist himself, and those who discussed his notions with him. The same principle holds as to the question whether Dipping were introduced in or about 1611, as a new mode of baptism, by English churches which had previously been differenced from their Separatist brethren only by rejecting the baptism of infants, without controversy as to the manner in which the rite should be administered. If such were the fact, we cannot fail to find traces of it in the tracts — of which, as will be seen, I have traced more than one hundred in the first five years — which swarmed from licensed and secret presses, on that general subject. In their pages, and not in the vague and possibly not wholly unprejudiced surmises of Crosby ninety-six years after, and of Ivimey one hundred and sixty-nine years after, and of others still later, the truth is most likely to be found; as a single pertinent illustration of which may be named the fact that Ivimey [i: 157] and Brook [iii: 309] represent Praise-God Barbon as a Baptist minister, while his own books [Nos. 6 and 18, *Appendix*] show him as writing against the Baptists.

Speaking of prejudice, I am reminded that my own labor herein has been much increased by the fact that on former occasions I have been so unfortunate as to receive censure from Baptist critics; some of whom have not hesitated to intimate that my sectarian bias is so strong as to render me incapable of ordinary fairness in the treatment of such subjects. This "excellent oil" has not broken my head. I am humbly sorry if there have been any desert on my part of such censure in the past; while I am sure that the remembrance of these adverse criticisms has in my renewed investigations stimulated me to an indefatigable anxiety as to three points, viz.: to get at all the truth; to estimate that truth with absolute impartiality; and to record the results of that estimate in the exactest manner. As to every matter touched by this investigation I can heartily adopt the language of Dr. Evans [*Early English Baptists*, etc. i: 264]: "to us it is of no moment whether it be true or false, beyond the interest which we have in it as an historical fact." Whether John Smyth baptized himself; whether Dipping were, or were not, in the last ten years of the first half of the seventeenth century, a mode of Baptism new to England; and whether the Crowle papers are veritable ancient records or a witless modern fraud; are questions which at no point touch anything vital to — I might even say, anything reasonably cherished with especial tenderness by — either Baptist or Pædobaptist believers. There would seem therefore to be no good reason why they should not be studied in as dry a light, and issued with as frigid a candor, as if they had their being in the domain of metaphysics, and not of history. In such temper I have — not without diligence and prayer — sought, in the fear of God and the love of truth, to write; having, in every case, directed all who may be disposed to doubt or criticise my conclusions to the exact sources from which they have been derived. Can it be presumptuous, or offensive, if I respectfully ask my Baptist brethren to meet me with a like spirit, in the examination of what I have written?

H. M. D.

*Crystones, New Bedford, Mass., 1 November, 1881.*

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CHAPTER I.

THE TRUE STORY OF JOHN SMYTH, THE SE-BAPTIST; AS TOLD BY HIMSELF AND HIS CONTEMPORARIES.

THE John Smyth with whom we are now concerned must have been born early in the second half of the sixteenth century, and probably of parents who were not in affluent circumstances, inasmuch as he first emerges to view when matriculating at Christ's College, Cambridge, as a sizar<sup>1</sup> 26 Nov. 1571. He proceeded B.A. in 1575-6, and was chosen Fellow, and commenced M.A. in 1579.<sup>2</sup> Francis Johnson was here, at one time, his tutor.<sup>3</sup> He appears to have been the Master of Arts of this name who, as we learn from Strype,<sup>4</sup> on the first day of Lent, 1585, preached at Cambridge a doctrine of Sabbath-keeping so much in advance of the public sentiment of the time, as to lead to his citation before the Vice Chancellor in the great chamber. He was clearly, however, not, as has been alleged,<sup>5</sup> the Rev. Mr. Smith who, in 1592, was confined eleven months in the Marshalsea; because the name of that sufferer was William.<sup>6</sup> He is next heard from, vaguely, on the authority of John Cotton, as preacher to the city of Lincoln.<sup>7</sup> He appears to have been afterward beneficed at Gainsborough-on-Trent.<sup>8</sup> We have his own statement that before separating from the Establishment he passed through nine months of doubt, and study;<sup>9</sup> and once held, in Coventry, with Masters Dod, Hildersham and Barbon, a conference "about withdrawing

<sup>1</sup> A sizar at Cambridge — like a *buteiler* at Oxford — was a student who waited on the Fellows, etc. and ate after them at the public table without charge; who was therefore often, and perhaps usually, the child of parents too poor to bear his college expenses.

<sup>2</sup> These dates have been verified from the original MS. Records of the University, now to be consulted in the Registry Office in the Pitt Press Building, Cambridge, Eng.

<sup>3</sup> Gov. Bradford, *Dialogue*, etc. in Young, *Plym. Chron.* 45:; Bernard, *Plaine Euidences*, etc. 19; Cotton, *Way of Cong. Chhs. Cleared*, etc. 7.

<sup>4</sup> *Annals of the Reformation*, etc. iii (1): 46.

<sup>5</sup> Hunter says this, *Founders of New Plymouth*, etc. 35; and Barclay [*Inner Life of the Religious Societies of the Commonwealth*, etc. 52]; while Waddington

[*Congregational History*, etc. ii: 157] falls into the same confusion between individuals.

<sup>6</sup> F. Johnson, *Letter to Lord Burghley*, *Lansdowne MSS.* lxxv: 50; F. Johnson, *Answer to M. H. Jacob His Defence*, etc. 200.

<sup>7</sup> "As for Master Smith he standeth and falleth to his own Master: whilst he was preacher to the cite of Lincoln, he wrought with God there." *Reply to Mr. Williams, his Examination*, etc. 58.

<sup>8</sup> Brook [*Lives of the Puritans*, etc. ii: 156]. This takes confirmation from the fact that Bernard [*Plaine Euidences*, etc. 21] says Smyth "was made minister by Bishop Wickham;" and Wm. Wickham was Bishop of Lincoln, the diocese in which Gainsborough is, from 1574 to 1595.

<sup>9</sup> *Paradoxes, Censures, Observations*, etc. 128.

from true Churches, Ministers and Worship, corrupted."<sup>10</sup> Possibly as early as 1602, or thereabouts,<sup>11</sup> he gathered a separate church at Gainsborough, of which he subsequently became pastor.<sup>12</sup> And, probably in 1606, with his little flock he emigrated to Amsterdam, in Holland, in search of some liberty of conscience and worship denied them at home.<sup>13</sup> A Barrowist church, composed of English Separatists most of whom had removed thither from London, had been there before them, certainly since 1595;<sup>14</sup> of which Francis Johnson was pastor and Henry Ainsworth teacher; and which, having outlived sore trials in its earlier years, had now grown to a considerable size, and, in its humble way, reached a fair degree of outward prosperity. Here Smyth and his people established themselves, by the side of the older residents, as the "Second English Church at Amsterdam."<sup>15</sup>

<sup>10</sup> *Way of Cong. Chhs. Cleared*, etc. 7; *Parallels*, etc. 123.

<sup>11</sup> The sole authority for this date is Morton [V. E. *Memorials*, etc. 1], as confirmed by him in the margin of Bradford's Sketch of Brewster, copied from the Governor's MSS. upon the Plymouth Church Records. [Young, *Plym. Chron.* etc. 4-5.] Prince [*Annals*, etc. Pt. i: 4] accepts the date on the theory that although unmentioned by Bradford, Morton had recovered it "from some other Writings . . . or from Oral Conference." Though rather early, this is not an impossible year, and Hunter [*Founders*, etc. 89] seems to favor it.

<sup>12</sup> Here again Bernard (his neighbor) testifies [*Plaine Evidences*, etc. 21]: "By and by in Brown-me he remoued [his Church of England ministry] & was made Minister by Tradesmen, and called himselfe *The Pastour of the Church at Gainsborough*."

<sup>13</sup> Evans [i: 202], Ivimey [*Hist. Eng. Bap.* etc. i: 114] and Taylor [*Hist. Eng. Gen. Bap.* etc. i: 67] concur in naming 1606 as the year of this exodus. On the other hand Smyth writes himself "Pastor off the church at Ganesburgh" in a letter which [*Parallels*, etc. 2] it would seem must have been written at some time in 1607, and might thence naturally imply that he and the church were there then. The first fixed point which seems to be determinable at Amsterdam from which to measure back is found in this remark by Smyth [*Character of the Beast*, etc. 71]: "I and writing this 24 of March, 1608." But his *Parallels*, etc., and his *Differences* both published before he led his church into a new baptism had been issued before this, with time enough afterward to allow the full development of that new theory and practice of adult baptism which it is the object of the *Character of the Beast*, etc. to explain and defend. I scarcely see how all this could have taken place, with the necessary inter-

vals of time, unless the company had reached Amsterdam before 1607. Prof. Scheffer, who has studied the whole subject on the ground with masterly skill, puts the arrival in the autumn of 1606. [*De Breveïstion Te Amsterdam*, etc. (1881) p. 85.] "Na aldus voor de achterblijvenden te hebben gezorgd, besloot Smyth tot den overtocht en kwam te Amsterdam in 't late najaar, denkelijk October of November 1606."

<sup>14</sup> See *Congregationalism of last Three Hundred Years, as Seen in its Literature*, etc. 255-311.

<sup>15</sup> I was in error in a former volume [*Congregationalism, as Seen*, etc. 312] in the statement adopted too hastily from *Brook* [ii: 47] and *Rarity* [93, 98] that Smyth and his people first joined themselves to the church of Johnson and Ainsworth. Subsequent investigation and reflection have convinced me that Smyth himself, and Gov. Bradford, are more trustworthy witnesses. The language of the latter seems almost necessarily to imply the coexistence from the beginning of the two churches, thus:

"He [Smyth] was some time pastor to a company of honest and godly men which came with him out of England, and pitched at Amsterdam." *Dialogue*, etc. in *Young*, etc. 450.

"Seeing how Mr. John Smith and his companie was already fallen in to contention with ye church yt was ther before them . . . and also that ye flames of contention were like to breake out in y<sup>e</sup> aunciente church it selfe, etc." *Hist. Plim. Plant.* 10.

Smyth himself, in the title-page of his *Differences of the Churches of the Separation*, etc. published during the year of Bradford's residence in Amsterdam, calls the body to whom he ministered, "the Brethren of the Separation of the Second English Church at Amsterdam;" while I think Ainsworth's language [*Animadversion*, etc. 137] may be naturally explained without the theory that when Smyth "professed writings," and Johnson "withstood and refused that course," they were members of the same church.

It may be well to pause here to get, if we may, some suggestive glimpse of the kind of person whose life we are investigating. Clearly he was an impulsive man, with something magnetic in his popular sympathies and gifts strongly attaching his friends to himself;<sup>16</sup> able to turn his hand to more than one thing;<sup>17</sup> unselfish<sup>18</sup> and charitable;<sup>19</sup> punctilious and courageous; never ashamed to own any wrong in himself which he discovered;<sup>20</sup> a good preacher, and a scholar of considerable acquirements<sup>21</sup>—having, in short, many of the elements of a great and good man. On the other hand his mind was restless, and perhaps his conscience morbidly sensitive to small matters, so that his extreme defect came to be a want of stability—not of purpose, but in the relation of his perceptions and volitions to the data on which, as a foundation, purposes stand. Gov. Bradford, no doubt as truly as tersely described him as to this, when he said: “his inconstancy, and unstable judgment, and being so suddenly carried away with things, did soon overthrow him.”<sup>22</sup> Robinson went so far as severely to blame him for yielding to this temperament: “for Mr. Smyth, his instability & wantonnes of wit is his syn, & our crosse.”<sup>23</sup>

It would appear to have been one of Mr. Smyth's latest labors in the north of England, or one of his earliest works in Amsterdam,<sup>24</sup> to put to press a small tract of two and thirty pages entitled *Principles and Inferences concerning the visible Church*; which in style is dense and clear, which bristles with proof-texts after the fashion of the time, and which in sentiment shows him at the period of its authorship to have been essentially in thorough accord with the

<sup>16</sup> Even the company which felt itself compelled to the extreme course of excommunicating him for theological error, said of him, afterward:

“Let no man think that we could not willingly have undergone that reproach, and far greater, to have still enjoyed him; yea, what would we not have endured or done; would we not have lost all we had, yea, would we not have plucked out our eyes; would we not have laid down our lives? Doth not God know this? Do not men know it? Doth not he know it? Have we not neglected ourselves, our wives, our children and all we had, and respected him? And we confess we had good cause so to do in respect of those most excellent gifts and graces of God that then did abound in him; and all our love was too little for him, and not worthy of him.” *Declaration of Faith of English People*, etc. (Holwys's Company) (10-11) 14.

<sup>17</sup> “After a certaine time (living at Amsterdam) he began to practise Physicke knowing that a man was bound to use the gifts that the lord had bestowed upon him for the Good of others; in administering whereof, he usually tooke nothing of the poor resort; and if they were rich, he tooke but halfe so much as other Doctors did, etc.” *Declaration of Faith of English People*, etc. (Smyth's Company) (10-12) 42.

<sup>18</sup> “I neuer received of them [his church] all put together the value of fortie shillings to my knowledge, since I came out of England.” *Ibid.* 40.

<sup>19</sup> “Moreover he was so mindefull, and so carefull for the poore; that he would rather live sparingly in his house (or as we say) neglect himself, his wife, and children then that any should be in extremitie. Upon a time seeing one slenderly apparched, he sent them his gowne to make them clothes, etc.” *Ibid.* 43.

<sup>20</sup> “In this writing something ther is which overwhartherh my former judgment in some treatys by me formerly published: Yet I would intreat the reader not to impute that as a fault unto mee; rather it should be accounted a vertue to retract errors. Know therfor that latter thoughts oft tymes are better then the former, & I do profess this (that no man account it strange) that I wil every day as my errors shall be discovered confesse them & renounce them.” [*Differences of the Churches of the Separation*, etc. iv.] “I have often tymes bene accused of inconstancie; well, let them think of mee as they please, I profess I have changed, and shall be ready still to change for the better.” *Last Booke of John Smyth*, etc. 31.

<sup>21</sup> “A good preacher, and of other good parts.” Bradford, *Dialogue*, etc. 450.

<sup>22</sup> *Ibid.* 450.

<sup>23</sup> *Testification of Separation*, etc. 58.

<sup>24</sup> It is dated 1607, and in type and ornament it appears to resemble some other issues of the Amsterdam press of that period.

Amsterdam Separatists; with possibly a slight leaning toward the Brownist, in distinction from the Barrowist, theory of the distribution of Church power.<sup>25</sup> This was almost immediately followed by a larger work—designed to reply to some passages of Bernard in his *Separatists Schisme*, and still further to vindicate the Congregational way. When Mr. Smyth wrote this<sup>26</sup> he was no Baptist; for again and again in its pages he refers to them in terms of repro- bation.<sup>27</sup> Nor had he yet obtained those new views on other points which were soon to cause the severance of fellowship with the “ancient” church, and which it was to be the object of his next treatise to set forth and establish. Down to this date he heartily accepted the ordinary doctrines of the Separatists; maintaining them “to be the vndoubted truth of God;” not indeed repudiating for them the name “Brownisme,”<sup>28</sup> and going even further than in his previous work in advocacy of the practical democracy of Brownism over the semi-Presbyterianism of the Barrowism which then prevailed.<sup>29</sup>

It must have been, I think, early in 1608, that this persistent rover

“to fresh woods, and pastures new”

began vigorously to persuade his church that hitherto they had all been wrong on one vital point, as to which reform needed to be immediate. It has been usual to represent that the movement which now took place was a secession from the “ancient” church, and was caused by the adoption of new views as

<sup>25</sup> “Election is by most voyces of the members of the Church in ful communion. . . . Ordination and so imposition of hands apperteyneth to the whole church, as doth election and approbation, yet for order sake the fittest members lay on hands and perform al other the particulars of ordination for & in the name of the whole church.” *Principles and Inferences*, etc. 15, 17.

<sup>26</sup> *Paralleles, Censures, Observations*, etc. n. pl. 4<sup>o</sup>. pp. iii, 136, xii. The title-page says “Printed 1607.” Its type does not resemble that of other Amsterdam issues of that date which I have seen, while “The Printer to the Reader” on the last page may naturally imply that it was not issued under its author’s eye. I conjecture therefore—not without some corroboration from its pages—that it had been written a year or two previous, circulated in MS. and then came into type without Mr. Smyth’s immediate volition, and probably at a time when it no longer fairly reflected his views.

<sup>27</sup> E. g. “Do you think that God accepteth the prayers & Religious exercises of the Papists, the Arrians, the *Anabaptists*, the Familists, or any other *heretiques* or *Antichristians*?” [p. 13.] “Neither can a *wicked company* be called Holy or Saints truly in respect of

the visible signes of Gods favour or presence, For then the Papists, *Anabaptists*, Familists, Arrians, & other *Heretiques* should truly be caled Saints, seeing they have the word & Sacraments among them,” etc. etc. [p. 35.]

<sup>28</sup> *Paralleles*, etc. [135.] So [109] “You say wee are not to see heard, because (as Brownists) wee speake our owne fantasies, & visions of our owne hearts, and are obstinate. Wel Mr. Bern. [ard] I say no more for this point, but this, that every Godly mynded man give sentence whither you or wee have the truth.”

<sup>29</sup> “You are to remember that Christs church in several respects is a Monarchie, an Aristocracy, a Democratic. In respect of Christ the King it is a Monarchy, of the Eldership an Aristocracy, of the brethren jointly a Democratic or Popular government. . . . wee say therefore that the body of the Church hath all powre immediately from Christ: and the Elders have al their powre from the body of the Church, which powre of the Eldership is not exercised, nor can not be vsed over or against the whole body of the Church, for that is an Antichristian usurpation. . . . VVee say that the definitive sentence, the determining powre, the negative voice is in the body of the Church, not in the Elders,” etc. 54, 55.

to baptism by Mr. Smyth and his sympathizers. In a former volume<sup>30</sup> I was misled as to the first point, while, as to the second, taking pains to show not only that the moving cause had no reference to the question of baptism, but that Smyth himself was not as yet a Baptist. Further evidence has made it clear that there was at this time no separation from the first church on the part of Smyth and his friends, and no forming of a second church by them; for the best of all reasons that the Gainsborough company had never become merged in the "ancient" church, but had been a second church by themselves — in close communion with the first — from their arrival in Amsterdam. What really took place now therefore was that Smyth led his second church to decline all further communion with the "ancient" church under Johnson and Ainsworth, until it should renounce and forsake that "mysterie of iniquitie" which yet remained in its "worship and offices," wherein "Antichrist is not utterlie eyther revealed or abolished, but in a verie high degree exalted."<sup>31</sup> As it is a matter of some consequence to determine exactly what the issue between them at this date was, and as the evidence which I adduced when treating the subject two years ago has been held insufficient,<sup>32</sup> I now ask my readers' attention to two or three further witnesses on the point. And in the first place I will cite Mr. Ainsworth, who, writing less than a twelvemonth after, on the spot, thus spake concerning it:<sup>33</sup>

There was one onely difference betweene M. Smyth and us, when first he began to quarrel; though synce he have increast them, and increafeth dayly, with deadly feud and open opposition, as al men may see.

That difference was this. He with his followers breaking off cōmunion with us, charged us with fynn for using our English Bibles in the worship of God; & he thought that the teachers should bring the originals, the Hebrew and Greek, and out of them translate by voice. His principal reason against our translated scripture was this. No Apocrypha writing but only the Canonical scriptures, are to be used in the church in time of Gods worship. Every written translation is an Apocrypha writing, & is not canonical scripture. Therefore every written translation is unlawful in the church in time of Gods worship. Why he counteth every translation Apocrypha, and what he meant thereby, appeareth by these words of his: a written translation (sayth he), or interpretation, is as wel & as much an humane writing, as an homilie or prayer, written & read. . . . That this point of the translation was [at first] the onely difference, as it is known to al that then heard his publik profes-

<sup>30</sup> *Congregationalism of last Three Hundred Years*, etc. 112.

<sup>31</sup> *Differences of Chh's of Separation*, etc. i.

<sup>32</sup> I refer particularly to an editorial judgment in the *Chicago Standard* of 1 July, 1886, which stigmatizes "the points named" as "trivial." The *Examiner and Chronicle* of 19 Aug. 1886, also said of my con-

clusion that it "seems to be based on partial and incomplete evidence."

<sup>33</sup> *A Defence of the Holy Scriptures, Worship and Ministerie used in the Christian church's separated from Antichrist: against the challenges, cavils, and contradiction of Mr. Smyth.* Amsterdam, 1707. [4<sup>o</sup>. pp. iv, 132.] [B. M. (4103. d.)] pp. 1-3.

tatiō; fo his words in writing flew it. . . . So if wee would have layd afide our translated Bibles, communion (they say) should have been kept with us. . . .

After much time spent about this controverſie, he manifested other differences, touching the ministrerie and treasurie, etc.

Mr. Bernard also, then at Worksop — scarcely more than twenty miles, as the crow flies, from Smyth's old Gainsborough parish — and who had known him well, after sketching previous steps in his career, thus refers to this period, in a volume written within two years:<sup>34</sup>

*Sixthly*, . . . hee holdeth for truths what Mr. *Ainsworth* in his Answer to me rejecteth for errors: Hee judgeth their worship in part Judaisme, their Ministerie and Government Anti-Christlian; of which hee hath also published a Booke, etc.

About the same time Richard Clyfton, who had been the Teacher of the church of which John Robinson was pastor and William Brewster elder, published a little quarto at Amsterdam, where he was a co-resident with Smyth during the events now passing under review, in which he states the cause of the change which took place in the second church to be:<sup>35</sup>

First, calling into question, whether the scriptures being translated into other tongues, were not the writings of men. Then calling the reading of them out of the worship of God, affirming that there is no better warrant to bring translations of Scripture into the Church, and to read them as parts and helps of worship, then to bring in expositions, paraphrases and sermons vpon the Scripture, being all these are equally humane in respect of the worke, equally divine in respect of the matter they handle. And for the same cause separated themselves from other Churches [*i.e.* the "ancient" church of Johnson and Ainsworth, and the Scrooby-Leyden church under Robinson] that did read and vie the same in their publike meetings.

We may now in the light of these corroborative testimonies<sup>36</sup> profitably examine the statement of reasons which Smyth himself gave, at the time, in the volume which he then published in justification of the action taken by

<sup>34</sup> *Plaine Evidences: The Church of England is Appoyled; the Separation schismaticall, directed against Mr. Ainsworth the Separatist, and Mr. Smyth the baptist*, etc. 1700. [4<sup>o</sup>. pp. xvi, 340.] [B. M. (1135 a) 1 p. 10.]

<sup>35</sup> *The Plea for Infants and Elder People, concerning their Baptisme. Or a Prooofe of the Passages between Mr. John Smyth and Richard Clyfton*, etc. Amsterdam, 1700. [4<sup>o</sup>. pp. xx, 228.] [B. M. (1323. 1.1) 1 p. 8.]

<sup>36</sup> Add to them the following from Robert Davie's *Dignified From the Errors of the Time*, etc. 1p. 10:

There he [Smyth] persevered not long in concord with his Elder Brethren of the Separation, but quickly

accused them all of Idolatry in their worships, for looking upon their Bibles in the time of Preaching, and on their Platens in the time of singing; and of Antichristianism in their Government, because in their Presbyterie they joynd to Pastors other two Officers, Doctors and ruling Elders, which to him were humane inventions.

And this from a careful writer on the ground, within a generation [John Hoornebeck, *Summa Controversiarum Religioſarum*, etc. (1655) 740]:

Sed cum antiquioribus ejusdem sectae filie, Smyth,] non iam concord, quos idololatriæ aculebat, quod tum in concione ad volumina Bibliæ nam, tum inter cantandum, Psalterium respectent, etiam Antichristianismum in regimine Ecclesie, quod Pastoribus adingerent alios Doctores, & Rectores, quæ humani commentu dicebat . . . deficit, etc.

himself and his people. And as, on a former occasion, it has been intimated that it is "very much a question" whether Smyth and his company would recognize my statement of their grounds of action "as correct and adequate,"<sup>37</sup> I beg the reader particularly to observe, first, that I give that statement in *Smyth's own language*, even to the minutest jot and tittle of his spelling; and, second, that it is the *full summary* which he himself drew up of *the entire case which his book was designed to argue*. It is as follows:<sup>38</sup>

Our differences from the auncient brethren of the Separation:

1. Wee hould that the worship of the new testament properly so called is spirituall, proceeding originally from the hart: & that reading out of a booke (though a lawfull ecclesiastical action) is no part of spirituall worship, but rather the invention of the man of tynne, it being substituted for a part of spirituall worship.

2. Wee hould that seeing prophesying is a parte of spirituall worship: therefore in time of prophesying it is vnlawfull to have the booke as a helpe before the eye.

3. wee hould that seeing finging a psalme is a part of spirituall worship, therefore it is vnlawfull to have the booke before the eye in time of finging a psalme.

4. wee hould that the Presbytery of the church is vniforme: & that the triformed Presbyterie confisting of three kinds of Elders, viz. Pastors, Teachers, Rulers, is none of Gods Ordinance but mans devise.<sup>39</sup>

5. wee hold that all the Elders of the Church are Pastors: and that lay Elders (so called) are Antichristian.

6. wee hold that in contributing to the Church Treasurie, their ought to bee both a separation from them that are without, & a sanctification of the whole action by Prayer & Thanksgiuing.

There is absolutely no solitary coeval witness to modify the drift of this testimony; apparently the first writer who alleges that anything other than this came in as an element, having written one hundred and thirty years after, and at the time freely confessed the inadequacy of his acquaintance with the

<sup>37</sup> I refer to the editorial of the *Chicago Standard* of 1 July, 1885. The *New York Examiner and Chronicle* of 17 Aug. 1880, fell into the same vein, saying: "Other questions are known to have been involved in producing the separation; but they do not exclude the change to Baptist views, which has been declared with great unanimity to be the primary cause." To which I now reply: (1) that the fact that the *complete* statement about to be given from Smyth's own pen makes no reference to any "Baptist views" does necessarily "exclude" them; and (2) that neither Smyth, nor his people, had any "Baptist views," at the date when the event now under consideration took place.

<sup>38</sup> *The Differences of the Churches of the Separation. Containing A description of the Liturgie and Ministerie of the visible Church Annexed: . . . Published, for the Satisfaction of every true lover of*

*the truth, especially the Brethren of the Separation that are doubtful. 2. As also for the removing of an Vnjust Calumnie cast vpon the Brethren of the Separation of the second English Church at Amsterdam 3. Finally for the clearing of the truth, & the discovering of the myserie of iniquitie yet farther in the worship & offices of the Church. Divided into two parts: (1) Concerning the Liturgie of the Church; (2) Concerning the Ministerie of the Church. One of the Eldership. Answer of the Deacons office whereto appertaineth the Treasurie, etc. by John Smyth. [n. pl.] [n. d.] [1600] [4 . pp. iv, 36.] [Bodleian. (Pamph. 6.)] p. v.*

<sup>39</sup> Here, and in the following head (5), the divergence of Mr. Smyth from Brownism in the direction of Brownism, is more marked than in previous cases to which reference has been made.

facts.<sup>40</sup> In the face of all this, to continue to affirm that the subject of baptism had anything to do with that cessation of communion between the first and second churches which took place in 1608, is not only to substitute the single unsupported conjecture of the fourth generation after for the uniform testimony of the time, but is to be wiser than that which was written by the man himself and his contemporaries. To sum all up into a single sentence, as Henry Ainsworth did, in 1613, this conflict, with its consequent cessation of fraternity, was caused by "M. Smyth in deed leaving the truth, and broaching his herefie against the translated scripiture."<sup>41</sup>

Not many months elapsed, however, before the active mind of this intrepid man did evolve that new view in regard to the ordinance above referred to, which, with its consequences, has made his name especially memorable; and the exact truth in regard to which I am now especially concerned to establish. We may perhaps most wisely reach the material of a sound conclusion as to the case in all its aspects, by answering the following three questions, viz.: When did this change of conviction take place? What were the modes of baptism then prevalent, and which of them did Smyth and his company probably make use of? and Did Mr. Smyth first rebaptize himself, and then administer the ordinance to his associates?

1. *When did this change of conviction take place?* We have already traced the history to the adoption by Mr. Smyth and apparently by the great body of his people, of those views which led to a cessation of fellowship with the "ancient" church; with the publication of the treatise intended to explain and justify that course — all of which seems to have taken place in the late spring or early summer of 1608;<sup>42</sup> and we have discovered down to this time no symptom of special interest in the subject of baptism, or of dissatisfaction on his part with his life-long position respecting it. But inertia once overcome,

<sup>40</sup> *Crosby* [1735] i: 92.

<sup>41</sup> *An Animadversion to Mr. Richard Clyftons Advertisement, etc.* Amsterdam, 1613. [4<sup>o</sup> pp. viii, 135.] [B. M. (103. d.) p. 108.

<sup>42</sup> The difficulty of exactly determining the period in question is increased by the looseness with which books were sometimes dated in those days. Of course the *Parallels*, etc. must have been sent to press while Mr. Smyth was still a Brownist, and before the arising of any difficulty between the "ancient" and second churches, yet its title-page bears clearly the imprint of "1608." On the other hand the preface of *The Character of the Beast*, etc. written after the full development of the Baptist change, concludes: "I end writing this 24 of March, 1608"; while the *Differences*, etc., which bears no date, must have been published be-

tween them. After considerable thought I harmonize all by the theory that the *Parallels* was sent to press early in 1608, but was — as I have noticed to be the fact in some other cases — wrongly dated: and that the 24th March 1608 is old style, which would make it the last day of that year, but by modern computation 24 Mar. [i. e. the 23d day of ] 1609. Thus, especially as months very likely elapsed after the dating of the preface of *The Character*, etc. before its issue (from the press) time enough is afforded for the entire succession of events; assigning the non-communion excitement, with the *Differences*, etc. to the late spring or early summer, and the change of view on Baptism to the autumn or winter of 1608, followed by the *Character of the Beast*, etc. in the summer or fall of 1609. Clearly no great amount of time was lost, in any case.



progress becomes less difficult, and no doubt the sharp discussion which arose, on the one hand inclined these radicals to be hospitable toward further views which had always been under the ban of their former associates; and on the other, invited toward them the attention and persuasion of kindred minds which had already made wider departure from the Orthodoxy of the day. There were many Anabaptists—as they were then uniformly called—in Amsterdam; and it is very likely, though I do not know that the conjecture can be authenticated by evidence, that Hans de Ries or Lubbert Gerrits, or some other of these, with whom Smyth and his people were subsequently affiliated, may at this time have approached to leaven him with their peculiar views. Bradford indeed says “he was drawn away by some of the Dutch Anabaptists.”<sup>43</sup> No long period, clearly, elapsed before, with or without their aid, Mr. Smyth was led to renounce his infant consecration, and to reconstruct his church upon the basis of a new adult baptism. This seems to have been fully accomplished during the closing months of 1608, being the first three months of 1609, by new style. But what I am chiefly anxious to do here is still further to make clear the fact that there was a distinct interval of time between it and the previous controversy which had called out the *Differences of the Churches of the Separation*. Of this there remain at least six witnesses, as follows, viz.:

(1.) Richard Clyfton, having referred to the controversy about the Scriptures with its subsequent separation, goes on to say:<sup>44</sup>

*After this, they dissolved their Church (which before was conioyned in the fellowship of the Gospel & profession of the true fayth) & Mr. Smyth being Pastor thereof, gave over his office, as did also the Deacons, and deviled to enter a new communion by renouncing their former baptisme, and taking upon them another, of mans invention, etc.*

(2.) Henry Ainsworth, after having dwelt at great length upon the cessation of fellowship and its causes, proceeds:<sup>45</sup>

*Soon after this God strooke him [Mr. Smyth] with blindnes, that he could no longer find the door of the Church out of which he was gone by schisme, and which he had assaulted with error . . . And now as a man benumbed in mynd, he cryeth out against us, contrary to his former fayth and confession: *Loe [Character of the Beast, etc. (Epistle)] we protest against them (sayth he) to bee a false Church, falsely constituted in the baptizing of infants, and their oven unchristified estate, etc.**

(3.) Governor Bradford speaks distinctly to the same effect where he says:<sup>46</sup>

He first fell into some errors about the Scriptures, and so into some opposition with Mr.

<sup>43</sup> *Dialogue*, etc. in *Young*, 451.

<sup>44</sup> *Plea for Infants*, etc. v.

<sup>45</sup> *Defence*, etc. 3.

<sup>46</sup> *Dialogue*, etc. in *Young*, 450.

Johnson . . . and the church there . . . but *afterwards* was drawn away by some of the Dutch Anabaptists, etc.

(4.) Richard Bernard, after tracing in six steps Mr. Smyth's progress from the Establishment through Brownism, the sixth of which was his separation on the question of the Scriptures, goes on:<sup>47</sup>

*Seriously*, and lastly, if it prove the last. He hath founded a new Church, hee hath (if you will beleue him) recouered the true Baptisme, and the true matter and forme of a true Church, which now is onely to be found pure among a company of *S-baptists*, etc.

(5.) The author of *Ancient Truth Revived . . . or a true State of the antient Suffering Church of Christ commonly (but falsely) called Brownists*, etc., after making mention of the severance of Smyth and his friends from the fellowship of the "ancient" church, adds:<sup>48</sup>

*Soon after* Satan drew him to deny the Covenant preached to Abraham to be the Covenant of Grace, which led him to deny his Baptism received in Infancy, etc.

(6.) Mr. Smyth himself testifies clearly on this point. Not having said one word about Baptism in his *Diferences*, in 1608, in his *Character of the Beast*, etc. "Printed 1609," he undertakes to meet the objection made against him of inconstancy in religion; thus:<sup>49</sup>

to chandge a false Religion is commendable & to retaine a false Religion is damnable. For a man of a Turk to become a Jew, of a Jew to become a Papist, of a Papist to become a Protestant are all commendable chandges, though they all of them befall one & the same person in one yeere, nay, if it were in one month: So that not to chandg Religion is evil simply: & therfor that we should fall from the profession of Puritanisme to Brownisme, & from Brownisme to true Christian baptisme, is not simply evil or reprovable in it self, except it be proved that we have fallen from true religion: If wee therfor being formerly deceaved in the way of Pedobaptistry, now doe embrace the truth in the true Christian Apostolique baptisme: then let no man impute this as a fault vnto vs.

There being no suggestion of evidence, or even opinion, on the other side until more than one hundred years after, we may, in the light of these declarations, safely conclude that it was at some time in 1608, several months subsequent to the cessation of communion between the two churches, that Mr. Smyth led his flock forward to a dissolution of their old covenant, with reorganization on the basis of a new baptism.

2. *What modes of Baptism were then prevalent, and which mode did Smyth and his company, in all likelihood, make use of?* This inquiry becomes the more needful from the very general assumption that at that time there, as at present

<sup>47</sup> *Plaine Evidences*, etc. 19.

<sup>48</sup> [B. M. (165. c. 49.)] p. 36.

<sup>49</sup> Bodleian, (Pamph. 7) p. iii. This book is not in the B. M. library.

among us, the two methods of sprinkling and of immersion alone prevailed; with the result that all descriptive and other language which it would hardly be natural to apply to the former, has been taken as of course implying the latter.<sup>50</sup> It will be further well if we can obtain the means of determining whether the statement often made that infant baptism at this time in England was uniformly administered by immersion, with the inference that therefore the adoption of that form by the Baptists for adults would not be likely to call forth special remark,<sup>51</sup> stands upon any sufficient basis of fact.

It is conceded, even by those who are most earnest in the claim that immersion was the earliest form of administering Christian baptism, that it was soon dispensed with in exceptional cases;<sup>52</sup> while it is matter of undoubted history that within little more than one hundred years subsequent to the death of the last of the Apostles, Novatian, being sick, "was baptized by affusion in the bed on which he lay;"<sup>53</sup> and that, soon after, the frequency of like cases led Magnus to put to Cyprian, Bishop of Carthage, the question whether such procedure were valid. We have the very words of his reply:<sup>54</sup>

Quaesisti etiam, fili carissime, quid mihi de illis videatur, qui in infirmitate et languore gratiam Dei consequuntur, an habendi sint legitimi christiani eo, quod aqua salutari non loti sint, sed perfusi.

... Nos quantum concipit mediocritas nostra aestimamus, in nullo mutilari et debilitari posse beneficia divina, nec minus aliquid illis posse contingere, ubi plena et tota fide et dantis et sumentis accipitur, quod de divinis muneribus hauritur.

[Then, after citing Ezek. xxxvi: 25, 26; Numbers xix: 8, 12, 13; viii: 5-7 and xix: 9,

You have asked also, dearest son, what I thought of those who obtain God's grace in sickness and weakness; whether they are to be accounted legitimate Christians, for that they are not washed, but sprinkled, with the saving water.

... As far as my poor understanding conceives it, I think that the divine benefits can in no respect be mutilated and weakened; nor can anything less occur in that case, where, with full and entire faith both of the giver and receiver, is accepted what is drawn from the divine gifts.

<sup>50</sup> *E. g.* "The definition of baptism in Helwys's Confession, published in 1611, viz.: 'washing with water,' instead of proving affusion, we think very good Baptist [*i. e.* immersionist] testimony." *Examiner and Chronicle*, 19 Aug. 1880. See also a learned article by Dr. Heman Lincoln, Prof. of Ecl. Hist. at Newton Theo. Sem. in the *Watchman and Reflector*, 14 Oct. 1880.

<sup>51</sup> So well informed a man as Dr. Evans — who seems to have been almost alone among his English Baptist brethren of this generation in taking much pains to get at the real facts of the early history of the Baptists in that country — says [*Early English Baptists*, etc. i: 203 note]: "The all but universal practice of immersion in the English Church rendered the discussion

of the mode unnecessary." It is curious — I may as well add here as anywhere — to observe with what *sing-froid* this writer now and again refers in his notes to books which he was aware advocated views lying athwart other views to which he refers, as works which "we have not seen;" when he must have known that a few shillings, and a little trouble, would take him to the British Museum, or the Bodleian, or to York Minster, where he could hardly fail to "see" them.

<sup>52</sup> Vide Taylor's *General Baptists*, etc. i: 61.

<sup>53</sup> "ἰν' ἀσθενίᾳ τῆς ἀν' αὐτὸν ἡ βαπτισμὸς περιχέσθησθε," *Letter of Cornelius to Fabianus*. Eusebius, *Ecl. Hist.* vi: xliii.

<sup>54</sup> *Epistola* I XIX. [Tauchnitz ed.] 193.

he goes on]: unde apparet, adpersionem quoque aque instar salutaris lavaeri obtinere, et quando hæc in ecclesia fiunt, ubi sit et accipientis et dantis fides integra, stare omnia et consummari ac perfici posse maiestate Domini et fidei veritate.

Whence it appears that the sprinkling also of water prevails equally with the washing of salvation; and that when this is done in the church, where the faith both of receiver and giver is sound, all things hold and may be consummated and perfected by the majesty of the Lord, and by the truth of faith.

By the fifth century there is evidence that in France affusion had come into at least occasional use as the mode of baptism for persons in health.<sup>55</sup> In the twelfth century sprinkling, pouring and immersion coexisted in Italy;<sup>56</sup> and, in 1311, Clement V. sanctioned the action of the second Council of Ravenna making ["sub trina aspersione vel immersione"] sprinkling or immersion optional.<sup>57</sup> In England a Roman Catholic historian judges that while the Anglo-Saxon Church enjoined immersion for infants, in the case of adults it was accustomed to administer "by affusion upon the head."<sup>58</sup> In the fifteenth century Lyndewood says that, where the child is not strong enough to be immersed, or the priest is too feeble to immerse it, baptism may be properly done ["per modum effusionis vel aspersionis"] by pouring or sprinkling.<sup>59</sup> The first Prayer-Book of the Reformation—that of Edward VI. of 1549—ordained: "first dyping the ryghtsyde: Seconde the left syde: The thyrde tyme dyping the face towarde the fonte: So it be discretly and warely done," but it is added: "if the childe be weake, it shall suffice to poure water vpon it, etc."<sup>60</sup> This was modified in the second book of Edward VI. of 1552, by leaving out the trine immersion, but retaining the same provision in the case of danger of harm from even the single dipping.<sup>61</sup>

In 1536 Calvin published at Basle the first edition of his *Institutes of the Christian Religion*, in which on this subject he said:<sup>62</sup>

<sup>55</sup> *Gennadius of Marseilles* says the candidate for baptism is "either wetted with the water, or else plunged into it." *De Eccl. Dogmatibus*, etc. c. 74, as cited by *Wall*, ii: 357.

<sup>56</sup> *Thomas Aquinas*, [Q. lxvi. Art. 7] as cited by *Wall*, ii: 357. So Bunsen says [*Hypolytus and his Age*, etc. (1854) ii: 121] "The Western Church evidently commenced her career, under the guidance of Rome, with more freedom of thought. She abolished, together with adult baptism, its symbol, immersion, and introduced sprinkling in its stead."

<sup>57</sup> *Labbe*, R. XI.

<sup>58</sup> Very Rev. Canon Flanagan, *History of the Church in Eng.*, etc. i: 178.

<sup>59</sup> *Provincials*, etc. 242. There is a curious passage in Tyndal's *Obedience of a Christian Man*, etc.

(1528) which refers to this exceptional practice, where he is rebuking the spiritual ignorance of the common people [*Doctrinal Treatises*, (Parker Soc. ed. 1848,) 277]:

Behold how narrowly the people look on the ceremony. If aught be left out, or if the child be not altogether dilt in the water; or if, because the child is sick, the priest dare not plunge him into the water, but pour water on his head, how tremble they! how quake they! "How say ye, Sir John" (say they) "is this child christened enough? Hath it his full christendom?" They believe verily that the child is not christened.

<sup>60</sup> *Fol. CXXJ.*

<sup>61</sup> *Signature X. 2 (iii).*

<sup>62</sup> *Instituto Christianæ Religionis*, etc. Lib. IV. cap. xv, secs. 19, 20.

Cæterum mergatur ne totus qui tingitur, idque ter an semel, an infusa tantum aqua aspergatur, minimum refert: sed id pro regionum diversitate Ecclesiis liberum esse debet . . . Vbi inualuit opinio, perditos esse omnes quibus aqua tingi non contigit, nostra conditio deterior est quam veteris populi, qua si restrictior esset Dei gratia quam sub Lege.

Whether the person baptized is to be wholly immersed, and that whether once or thrice, or whether he is only to be sprinkled with water, is not of the least consequence: churches should be at liberty to adopt either according to the diversity of climates . . . When the opinion prevails that all are lost who happen not to be dipped in water, our condition becomes worse than that of God's ancient people; as if His grace were more restrained than under the Law.

Under the rubric as it stood (and indeed still stands) two causes during Elizabeth's reign have been supposed to have swayed the flexible practice of the English Church from immersion toward sprinkling. One, the strong preference often had by parents — especially of that wealthier and more cultured class which so much sets the fashion for the humbler sort — for sprinkling, or pouring, over dipping, because they enjoyed neither the stripping their children naked of the fine garments prepared for their christening, nor the affrighted screams with which the little ones were apt to receive immersion;<sup>63</sup> the other, the fact that when those English divines who during bloody Mary's reign had taken shelter in Germany and Switzerland, came back, they brought with them as to this subject a preference for Calvin's more liberal theory and practice.<sup>64</sup> In the second year of Elizabeth, we find Thomas Becon adding his influence to the movement, thus:<sup>65</sup>

Christ commanded to baptize all men; but he left the manner of baptizing free to his Church, whether they would wash the whole body, or some part thereof. Moreover, as all the people of the Jews was counted to be sprinkled with the blood of the covenant, because it was accustomed to be sprinkled upon all, when notwithstanding not their whole bodies, but some part of them was imbrued with the blood; so likewise a man or an infant is taken to be wholly baptized, dipped and cleaned, when some one member only is overflowed with water, dipped or cleaned. For this law<sup>66</sup> sprinkling was a figure of the blood of Christ, wherewith the

<sup>63</sup> Vide *Wall*, ii: 365.

<sup>64</sup> Calvin's own practice was pouring. His Genevan Liturgy [*Catechismus Genevensis*, etc. (Niemeyer's *Collectio Confessionum*, etc. 1840, 173)] prescribes the form to be: [Tum in eum *aquam* Baptismi minister *effundit*, inquit, etc.] "Then the minister *pours water on the infant*, saying, etc." About the same time we find Bullinger, at Zurich, using such language as the following [*Fifty Godly and Learned Sermons*, etc. (ed. 1557) p. 1040], viz.:

There is contention also about this: whether once or thrice hee that is baptised, ought to be dipped, or sprinkled with water. Truly the Apostles haue not

curiously commaunded anything in this behalfe. So that *it is free either to sprinkle or to dip*. Sprinkling seemeth to haue been vied of the old Fathers; for honestly and shamefastenesse forbiddeth to enueuer the body; and also the (weake) state of Infants for the most part, can not away with dipping; since sprinkling is soe both as much as dipping. And it standeth in the choice of him that ministrith baptisme, to sprinkle him either once or thrice, after the cullome of the Church, wherof hee is minister.

<sup>65</sup> *A new Catechisme, sette forth Dutogewise*, etc. [Parker Soc. ed. 1741], 227.

<sup>66</sup> "Lawish sprinkling" = that sprinkling which was prescribed and practised under the law.

consciences are sprinkled, and of our baptism. Furthermore, seeing that the virtue and power of cleansing the minds cometh not from the water, it is all one matter, whether the whole body, or some part thereof, as the head, be washed. It is therefore sufficient if the signification of spiritual baptism be observed.

That to "baptize" signifieth not to plunge the whole man into the water, it may easily be gathered both of St. Mark's and St. Luke's gospel, where we read thus:<sup>67</sup> *Reversi a foro non comedunt nisi prius baptizati*; that is, "The Pharisees, when they come home from the market, eat not, except they first be baptized"—that is to say, wash their hands. Again:<sup>68</sup> *Mirabatur Phariseus quod Christus non baptizatus accumbat mensae*; that is: "The Pharisee marvel'd that Christ was not baptized," that is to say, washed not his hands, "before he sat down at the table."

Opinions differ, testimony is not uniform, and practice may have varied in different parts of the kingdom, but I see no sufficient reason to doubt the conclusion of W. Walker, a very careful writer who gave large attention to the subject but little more than two generations after,<sup>69</sup> that, during the later half of the seventeenth century pouring, or sprinkling, "became the more general," as when he wrote, it was "almost the only way of Baptizing" in England.

J. Watts, who wrote like a man of learning and wide research, more than twenty years before Walker, summing up some thirty pages of close historical review, said if immersion were the original baptism it had given place to sprinkling and aspersion:<sup>70</sup> "which have wholly supplanted it . . . and so got away the blessing from it, to be *the only approved and practis'd way* in the centuries succeeding." Mr. Wall, who published a little later, and who received from Oxford the complimentary degree of D.D. for the eminent ability of his work, says:<sup>71</sup>

The Inclination of the People, back'd with these authorities,<sup>72</sup> carried the Practice against the Rubric; which still requir'd Dipping, except in Case of Weakness. So that *in the later Times of Queen Elizabeth, and during the Reigns of King James and of King Charles I. very few Children were dipp'd in the Font.*

It was natural that the Reformed Churches should feel the influence of Calvin's judgment, while Zwingle, in his Confession of Faith to Charles V. (1530) said:<sup>73</sup>

<sup>67</sup> Mark vii: 4.

<sup>68</sup> Luke xi: 38.

<sup>69</sup> W. Walker, *The Doctrine of Baptisms*, etc. (1771) 117.

<sup>70</sup> J. Watts, *A Sermon, Pharisee, Hypocrite, and his Letter-an-ward*, etc. 63.

<sup>71</sup> W. Wall, *The History of Infant Baptism*, etc. (1720) iii: 3-6.

<sup>72</sup> He had just cited Musculus [*Loci Communi de*

*Baptismo*, etc. 431]: "As for Dipping of the Infant; we judge that not so necessary, but that it is free for the Church to baptize either by Dipping or Sprinkling;" and Dr. Whitaker, Regius Prof. at Cambridge [*Prælectiones de Sacra. de Bap.*, etc. Q. 1. c. 21]: "in the case of Infants and sickly People, I think sprinkling sufficient."

<sup>73</sup> *Ad Carolum Rom. Imp. Fidei H. Zwinglii Ratio* [Niemeyer], 26.

Cum baptizamur, abluitur corpus mundissimo elemento: sed hoc significatur, gratia divinae bonitatis in Ecclesiae et populi Dei coetum allectos esse, in quo candide fit ac pure vivendum, etc.

This symbolism, of washing with water as the token of that spiritual cleansing properly belonging to entrance upon Church life, thenceforward shows itself in many of the Reformed Confessions, and naturally appears to have been connected especially with affusion, or the method of baptism by pouring and rubbing water upon the recipient. Thus the Later Confession of Helvetia (1566) in this manner speaks:<sup>74</sup>

Ideoque baptifamur, id est, abluimur, aut aspergimur aqua visibili. Aqua enim fordes mundat, deficientia et affluentia recreat, et refrigerat corpora. Gratia vero Dei haec animabus praestat, et quidem invisibiliter vel spiritualiter.

In the same year the Belgic Confession used the following language as to the same subject, viz. :<sup>75</sup>

Sicut enim aqua in nos effusa et super corpus baptizati emittens ipsumque irrigans, fordes corporis abluit: sic et Sanguis Christi animam abluens, a peccatis illum emundat, nosque filios irae in filios Dei regenerat . . . Neque tamen hic Baptismus eo duntaxat momento prodest, quo aqua nobis inhaeret, aut quo ea tingimur: sed per totum vitae nostrae tempus.

In 1573 the Confession of Bohemia defined baptism as [ablutio hominis per aquam cum invocatione nominis Sacrosanctae Trinitatis, etc.]<sup>76</sup> “the *washing of the candidate with water* in the name of the holy Trinity.” It is added:<sup>77</sup> “that washing is used both to signify, and to witness, a spiritual washing and inward cleansing of the Holy Ghost, from the disease of hereditary sin, and from other sins, etc.”

In entire accord with this we find the French Churches prescribing that the

When we are baptized, the body is *washed* in the purest element; but by this is signified that through the riches of divine mercy we are gathered in to the company of the church and people of God, in which one should live a clean and holy life.

And therefore are we baptized, that is, *washed and sprinkled* with visible water. For the water maketh clean that which is filthy, and refresheth and cooleth the bodies that fail and faint. And the grace of God dealeth in like manner with the soul; and that invisibly and spiritually.

For as water, *being poured upon us*, and appearing on the body of him that is baptized, moistening the same, doth wash away the filthiness of the body; so the blood of Christ, washing the soul, doth cleanse it from sin, and doth make us, which before were the children of wrath, the sons of God . . . Neither doth this baptism profit us only at that moment *when the water resteth upon us, and when we are moistened with it*; but it is available throughout the whole time of our life.

<sup>74</sup> *Confessio Helvetica posterior*. Niemeyer, 517.

<sup>75</sup> *Conf. Belg.* *Ibid.* 384. <sup>76</sup> *Conf. Bohem.* *Ibid.* 840.

<sup>77</sup> *Harmony of Protestant Confessions*, etc. (1844), 304.

water be *poured upon* the person to be baptized.<sup>78</sup> and the Waldenses [Les Eglises Vaudoises] describing baptism [c'est à dire en nostre langage, lavement d'eau, ou de fleuve, ou de fontaine]<sup>79</sup> as, "the *washing with water*, either that of a river, or a fountain, in the name of the Father," etc. The Dutch Established Churches were an offshoot of the Lutheran side of the Reformation. But the Heidelberg Catechism (1563) lays an entirely similar stress upon that symbolism of the rite which implies its administration by affusion. Thus [Question lxxix]:<sup>80</sup>

*Q. Wie wirst du in der heiligen Taufe erinnert und versichert, dasz das einige Opfer Christi am Kreuz dir zu gut komme?*

*A.* Also, dasz Christus dieses auszerliche Wasserbad eingesetzt, und dabei verheissen hat, dasz ich so gewisz mit seinem Blut und Geist von der Unreinigkeit meiner Seele, das ist, allen meinen Sünden gewaschen sei, so gewisz ich auszerlich mit dem Wasser, welches die Unsauberkeit des Leibes pflegt hinzunehmen, gewaschen bin.

*Q. How is it signified and sealed unto thee in Holy Baptism, that thou hast part in the one sacrifice of Christ on the cross?*

*A.* Thus: that Christ has appointed this outward *washing* with water, and has joined therewith this promise, that I am washed with His blood and Spirit from the pollution of my soul, that is, from all my sins, as certainly as *I am washed outwardly with water, whereby commonly the filthiness of the body is taken away.*

What the practice in Holland actually was under this Catechism will be made sure from the Expositions of that symbol by J. Bastingius and P. de Witte. The former says:<sup>81</sup>

The ceremony, or rite, is declared by *washing or sprinkling with water*, in that the bodie of him that is baptized, is sprinkled with this water. For this is the ende why water is used, not to be idle, but to be applied to the body, to sprinkle it or to wath it, according to the commandment of Christ: Hereof the Apoflle defineth Baptifme: the wathing of water by the worde, etc.

The latter says:<sup>82</sup>

*Q. How is it [Baptism] done in these Countreys?*

*A.* With sprinkling; as the word Baptifme may also be taken for that, Mark vii: 4 *washings of beds*, (Baptifmes as in the Greek), Heb. ix: 10.

*Q. Ought we not again to bring in dipping, as the Muscovites and others do?*

*A.* It is not necessary; because *washing is done with sprinkling* as well as by dipping, etc.

We have moreover the testimony of a traveler, taken on the spot a few

<sup>78</sup> Quick, *Synodicon in Gallia Reformata*, etc. (1602), ii: 453.

<sup>79</sup> Jean Leger, *Histoire Generale des Eglises Evangeliques des Valles de Piemont*, etc. (1665) 65.

<sup>80</sup> I quote from the later German and English versions as given authentically in the *Tercentenary Edition* (1863), by the German Reformed Church in this country, p. 204.

<sup>81</sup> *An Exposition or Commentarie upon the Cat-*

*echisme of Christian religion which is taught in the Scholes and Churches of the Lowe Countreys*, etc. (1573) p. 138, verso.

<sup>82</sup> *Catechizing upon the Heidelberg Catechisme*, etc. published after Precedent Inspection and Approbation of the Rev. Claſſis of Hoorn, etc., and now after the Sixteenth Impression translated for the English Reformed Congregation in Amsterdam, etc. p. 514.



years later. Sir William Brereton describes a baptism which he witnessed in Amsterdam in 1634, by which time, in that unaltering land, no great change, it is fair to think, had modified the Dutch custom of the early part of the same generation:<sup>83</sup>

The minister here baptized after sermon fourteen children; the water not sprinkled upon their faces, but the predicant doth pull back the cloth and dressing on the head, so that all the skull of the child's head is bare, and holding the face downwards, he is sufficiently prodigal of water, *pouring divers handfuls upon the child's head*, and holding his hand on the child's head, *rubbing the same during all the time that he is pronouncing the words of baptism*, which, as I conceived,<sup>84</sup> were equivalent to those of ours:—"I baptize thee in the name of the Father, Son, etc." using as long a speech whilst he held the child in his arms, as our [English] ministers do. I observed diligently, and he used not the sign of the cross, which all the Dutch churches reject. Here were no god-fathers; those that brought and carried the children gave the name unto the predicant, and all those were women that held and brought the children.

There was a Dutch Church in London which published the *Corpus Disciplinæ*, or the Body of Discipline, used in the Reformed Churches of Holland, from which I take the following, as showing the rule they recognized, viz.:<sup>85</sup>

As for sprinkling once or three times, we hold it indifferent . . . Sprinkling with water teacheth us . . . the *washing away* of our sins by Jesus Christ . . . As *water being poured upon us*, and being seen and sprinkled upon the body of him that is baptized, *doth wash away the filthiness of the body*, so likewise the blood of Christ by the operation of the Holy Ghost inwardly worketh the same in the soul.

So far as the Established Reformed Churches of Holland, and the French (Walloon) Churches existing there, are concerned—together making the great majority of all—it is now clear that the ordinance of baptism was administered by pouring, accompanied with such friction of the subject of it as should suggest that washing from the filth of the flesh, which furnished the symbolism especially emphasized in their creeds. There were also some Anabaptists and Mennonites in the Low Countries at the beginning of the seventeenth century, whose practice in this regard we need to investigate, as well.

I shall perhaps surprise some of my readers—but not more than the discovery astonished myself—when I say that the Anabaptists do not appear to have begun with baptism by immersion. Hoornbeek (1653) seems to be one of the most careful and comparatively unprejudiced writers upon the Anabaptistic movement of his time. He lays down five points as peculiar to them in Holland—from which insistence on immersion is noticeably omitted—viz.:<sup>86</sup>

<sup>83</sup> *Travels, etc.* Chertam Soc. Pub. p. 64

<sup>84</sup> He did not understand Dutch well enough to be sure.

<sup>85</sup> *Corpus Disciplinæ*, etc. (1645) [E. M. (E. 343. [15 ])], 7, 12, 63.

<sup>86</sup> *Summa Controversæ. Relig.* etc. (ed. 1657), 358.

Apud nos vulgo noti sunt ex quinque articulis: oppugnati paedobaptismi, erroris primarii, & apud illos communissimi; defecti anabaptismi; negatæ Christi ex Matris substantia incarnationis; interdicti ipsis omnis generis juramenti; & officii Magistratus.

Lambertus Hortensius (1548)<sup>87</sup> and Guy de Bres (1565)<sup>88</sup> are two of the earliest and most careful historians of the origin and progress of Anabaptism, and their statements fully accord with this summary which Hoorbeek gives. I have in my possession a curious confirmation — of date 1579 — of the substantial accuracy of this *résumé*. It is entitled [*Een Nieu Liedeken*, etc.]<sup>89</sup> "A New Song, made by two Friends sacrificed in London, in the year 1575," etc. These "two Friends" were John Pieters and Henry Terwoort, the protomartyrs under Elizabeth. It relates how they were summoned to St. Paul's Church and questioned, and their own account of the interview is (partly) this, viz.:

Daer waren vergaert, feer veel vermaect  
Leeraers hooghe gheacht  
Den Bifchof als die sterke  
En ander volck by macht.

Vier vraghen fy voortfelden  
Deerste van waer hy quam  
Van Christo fy vertelden  
Of hy zijn vleesch aen nam  
Van Maria faen wy en verlaen  
So niet ghelijek ghy segt  
Noch met vraghen fy heur quelden:  
Is dan tſveeren onrecht.

Dees antwoorde wilt hooren  
Die was dander ghelijek  
Noch ſelden fy haer voeren  
Mach een Christen publijck  
Sijn kinderen ſnel doen doopen wel  
Segt ons trechte bediet  
Sy ſpraken ſonder verflooren  
Wy en hebbens ghelefen niet.

Noch vraechden fy na defen  
Vermach een Christen ledt  
Een ouerheyt te wesen  
En te bedienen net  
En ſalich zijn; verlaet wel mijn  
Segt ons dat recht beſcheyt.

With us they are commonly known by five tenets, viz.: (1) they oppose infant baptism, their fundamental error, shared by all; (2) they insist upon rebaptism; (3) they deny that Christ took his flesh from his mother; (4) they forbid their members to take oath, or (5) to hold the magistrate's office.

There were gathered, very many celebrated  
Professors highly esteemed  
The Bishop as the strong one  
And other people of consideration.  
They proposed four questions  
The first from where He came  
From Christ they said  
If he had taken his flesh  
From Mary sweet; we do not understand it  
As you say it.  
Still with questions they plagued them:  
Is then taking an oath a crime?  
Listen to this answer  
It was like unto the other  
They also propounded to them:  
May a Christian publicly  
Cause his children to be baptized quickly  
Give us the right interpretation?  
They replied, without anger,  
We have not read it.  
Yet after this they asked  
Is a Christian allowed  
To be a magistrate  
And to serve as such?  
And will he be saved; understand me well,  
Give us the right explanation of this.

<sup>87</sup> *Tonnelierum Anabaptistarum*, etc. vi.

<sup>88</sup> *L. i Racine Soeroc et Fondement des Anabaptistes  
ou Rebaptistes de nostre Temps*, etc. *passim*.

<sup>89</sup> *Van Gheboden*, etc. *hier achter is noch by ghenoecht  
een Liedeken van u Vreemde opgecoert te Londen in  
Enghelant. Int Jaer M.D.LXXV. (1575) 19*, p. 163.

From the confessions involved in the chaos of these rude stanzas it is easy to see—what indeed is made evident by the histories of the time<sup>91</sup>—that these poor Flemings were burned for insisting on the “five points” above named.

If, now, it were true, as it has been common in some quarters to assert, that immersion were the universal method of administering the rite of Baptism, when, near the close of the first quarter of the sixteenth century, Stork and Muncer laid the foundations of Anabaptism, the inferences would be allowable: (1) that the new sect baptized in the common way; and (2) that, so doing, no reference would be natural to their practice in that respect either in their own creed, or in the popular objections first raised against them. We have seen, however, that the reverse was the fact, and that the method of baptizing then nearly universal was by pouring, or sprinkling.<sup>92</sup> And this fact renders it inevitable that had the Anabaptists begun by laying down the law that dipping is the only valid baptism, that law would have found a place in the summary of their belief, while their practice under it must have provoked the dissent of those who followed a different way. Neither being true, the conclusion seems inevitable that they administered baptism, as others around them did, by affusion.

This quite agrees with Robert Baylie’s statement, in 1647: <sup>92</sup>

Among the old Anabaptists, or those over sea to this day so far as I can learn by their writs [writings] or any relation that has yet come to my ears, the question of dipping and sprinkling came never upon the Table. As I take it, they dip none, but all whom they baptize they sprinkle in the same manner as is our custome.

Here, again, I have stumbled upon the acquisition of what seems to me a strong confirmatory proof of the view which I take. It is an ancient Dutch version of Lambertus Hortensius,<sup>93</sup> containing illustrations. Over against the statement which this author makes in regard to the original Anabaptist baptism—which is the following, viz.: <sup>94</sup> [*et inter ista seditionis capita celebriora Munzeri erat novus baptismus in libera ecclesia, quem preclarus ille toto orbe refragante tueri uoluit*] “and among the chief tenets of the sedition of Munzer, was

<sup>91</sup>See Strype, *Annals*, etc. ii (i): 594; Fuller, *Church History*, etc. iv: 370; Collier, *Eccles. Hist. Great Brit.* vi: 513; Evans, *Ear. Eng. Bap.* 1: 151-153. See the writ for their execution in *Kymer, Feod.* xv. 719, and *Wilkins*, iv: 251.

<sup>92</sup>We have seen that the Romish Church had abandoned immersion, and that the then Lewly forming Reformed Churches neither believed nor practiced it, but sprinkled or poured.

<sup>93</sup>*Anabaptism the True Fountain*, etc. 163.

<sup>94</sup>See note 87, *ante*. There is also in the library of the British Museum the first edition [as I suppose] of [Catrou’s] *Histoire des Anabaptistes; contenant leur Doctrine, les Diverses Opinions, qui les divisoient en plusieurs Sectes; les Troubles, qu’ils ont causez, et enfin, tout ce qui s’y fait de plus considerable à leur regard, depuis l’an 1521 jusques à present*. Amsterdam, 1676. 12. [B. M. (413). 10] which contains the same engraving, or a close copy thereof.

<sup>94</sup>p. 9

that of a new baptism into a free Church, which that notorious man desired, in the face of all opposition, to promote"—is placed the engraving which I have had fac-similed for these pages. The "new baptism" was that re-baptism, as a believer, which was required of all who had been baptized in infancy. And the manner of it is shown to be *by affusion*. Not daring in the beginning to rouse popular opposition by any public re-administration of the rite, the service took place in a private house, as is shown by the bed on one side of the chamber; and the candidates kneeled before the dispenser, who lifted water in his hands, and let it fall upon their heads. I do not presume that this picture photographs any actual scene; but I do regard it as most unlikely that such a pictorial adjunct of so ancient a history would go to the length of violent and—as it would have been, were it untrue—offensive misrepresentation of a transaction which must have been well



known in its character, and was so vital to these people as to have given them their popular designation.

Whatever may have been the fact about this, and however some of the many minor subdivisions of the Anabaptist body<sup>95</sup> may have subsequently modified

<sup>95</sup> *De Bria* declares that these subdivisions soon became numerous. He says [p. 63]:

Nouit moins aim de l'être trop long, & de peur d'égarer les lecteurs de tant de diversité de sectes ie

their practice in this respect,<sup>96</sup> there is fortunately evidence that none of the Anabaptists in Holland baptized by immersion down to the year 1619. Without seeking to multiply citations, it will be sufficient to note:—

(1) the fact that—as we shall see directly—when in 1619 the *Collegianten* arose at Rynsburg, it is clear that they proceeded to differentiate themselves from all previous rejecters of infant baptism in Holland, by introducing dipping, or immersion;

(2) the fact that Dr. Muller, the distinguished antiquary, himself a Dutch Mennonite, declared that previous to 1619<sup>97</sup> “the Waterlanders, nor any other of the various parties of the Netherland *Doopsgezinden* [Baptists], practiced at any time baptism by immersion;” and

(3) the fact that Dr. J. G. de Hoop Scheffer, a learned professor at the present time in the Mennonite College at Amsterdam, and the man of all others who has studied the question with most advantage of culture and position, declares that<sup>98</sup> “the Collegianten (1619) were the first persons who practiced immersion in the Netherlands.”

The Mennonites (proper) remain. But it was their habit to baptize by affusion; as to that rite differing from the Reformed only [*sed neutiquam infantis*]<sup>99</sup> in declining to baptize infants. Hermann Schyn, their faithful historian, devotes several pages to this subject. After stating several reasons which led them to reject immersion he concludes:<sup>100</sup>

n'en nōmeray seulement q̄ quinze de noms. En premier lieu il y a Thomas Mūcer avec sa bande. Puis apres il y a les Anabaptistes Apōtolōijs en second lieu. Les Anabaptistes q̄rituels separez du mōde. Les Anabaptistes bānēs & sans pechez, ce sont les Parfaictes. Les Anabaptistes faulx hēreux. Les Anabaptistes Pharis, & se fians du tout en Dieu, reietans tous moyens ordinaires. Les Anabaptistes Euchariſtiq̄ues. Les bons Anabaptistes libres. Des heres Pituites. Des Anabaptistes Augustinus. Des glorieux & triomphans Anabaptistes de Mendire, de Melchior Hoffman, & les Meherlanders. Et finalement des Mennonites de nostre temps, & des Franques, lesquels se font dūitez depuis peu de iours. Ne voia pas Lie creu & mulināē en si peu de tēps?

<sup>96</sup>Rev. H. S. Burrage, editor of the *Zion's Advocate*, a Baptist journal published in Portland, Me.—who has made a special study of these questions—in an article on “Early English and American Baptists” published in the *Independent* (of 21 Oct. 1880), says that as early as April, 1525, Wolfgang Uffman was immersed by Conrad Grebel in the Rhine at Schaffhausen. He adds that others were immersed a little later, in the Sitter river. This is cited from the diary of Kessler, of St. Gall. Mr. R. Lacey, in his *Inner Life of the*

*Relig. Soc. of the Commonwealth*, etc refers, as I suppose, to the same case [p. 75], saying: “From J. Kessler's *Sabbata*, a MS. printed by the Historical Society at St. Gallen, Switzerland, it appears that Uffman, afterwards a teacher in the Church of Anabaptists at St. Gallen, was dipped,” apparently citing in proof Cornelius's *Geschichte des Mūsterischen Aufbruchs*, ii: 32, 33, 36, 37, 64, which I have as yet failed to procure. Mr. Barclay adds that “the Swiss Unitarian Baptists sought a refuge in Poland, and, in 1550, the rite of immersion was practised in Poland.”

<sup>97</sup>See his testimony in *Evans*, i: 223.

<sup>98</sup>See his testimony in *Barclay*, 75.

<sup>99</sup>Confession prepared by Hans de Ries and Lubbert Gerrits: *Article xxxi.* Schyn, *Historia Mennonitarum*, etc. i: 208.

<sup>100</sup>*Historia Mennonitarum*, etc. ii: 35-38. *Barclay* [53] says:

The Mennonites strongly condemned infant baptism and made use of adult baptism. It was administered by pouring water on the head of the person received, etc.

Quare plurimae nostrae Ecclesiae Baptis-  
mum solummodo per effusionem aquae in  
caput baptizandi administrant; certissime cre-  
dentes quod non aquae multitudo, et si etiam  
totius Oceani, sufficere possit ad nostrorum  
peccatorum ablutionem, si baptismus non in-  
fucata fide & vera reipiscencia a nobis recipi-  
atur.

It is needful here still further to establish the fact that it was not until in 1619, that the *Collegianten*, one branch of the rejecters of infant baptism in Holland, did introduce immersion into that country; because as that date, although ten years subsequent to Smyth's re-baptism, was more than twenty previous to the rise of the Baptist controversy in England, confusion and misunderstanding have arisen in regard to it.<sup>121</sup> As to this the testimony of Brandt will be ample and conclusive. After describing, under date of A.D. 1619, their origin, he says:<sup>122</sup>

From the place of their meeting they came to be called *Rynburgers*: and from their way of holding forth, *Prophets*. They were afterwards stiled *Collegiants* [Collegianten], from the colleges or societies which they established in all places, where they could make a party. Having fixed their separate meeting at Rynburg, they likewise celebrated the Lords Supper together, and began to advance the notion of dipping or plunging, as the manner was among the Primitive Christians in the hot countries of the East. Thus became the *Plunging-baptism*, as they called it, in practice among them. They prevailed with some to suffer themselves to be thus dipped all over in the very Tan-pits. They also used this kind of *plunging* with people, who, upon their own confession, had been before baptized by the Anabaptists, in their old age. They rejected Infant-baptism, as well as the Anabaptists; and with them maintained that no Christian ought to bear the office of a Magistrate, or to wage war.

One further subject requires mention before we are prepared to sum up the conclusions of this brief historical review.

Subsequent to the earliest introduction of the gospel to savage peoples, and after Christianity had had a few generations in which to settle down to its work, it became the theory in all branches of the Church — since it is clear that, whatever were the primitive practice, all then believed and thoroughly practised infant baptism — that there would be no adult candidates for the

<sup>121</sup> Thus the *Examiner and Chronicle*, of 13 Aug. 1850, says, speaking of the date of the organization of Smyth's church: "It is well known that while some of the Menardites practised effusion, many of them were immersed" — citing *M. A. S.* in proof. But Mosheim published his *Institutions* more than one hundred and fifty years ago, and the world has learned much since then as to ecclesiastical history. The remark would

have been true if referred to the date of the organization of Spisbury's Church in England, which was after 1609, but it is in error — as has been shown — as it stands.

<sup>122</sup> Gerard Brandt, *History of the Reformation in the Low Countries*, etc. [original, in Low Dutch, 1671, English translation, 1722] (ed. 1723) iv: 20. Compare Jan Wagenaar, *Amsterdam*, etc. (1753) ii: 203-209.

ordinance. Hence no provision appears in the ancient liturgies for any other than infant baptism. It was not until 1645 that, at the third Synod of Charenton, the Reformed Church of France made such provision,<sup>193</sup> nor until the revision of 1661 that the English Prayer-Book recognized such administration by the insertion of a form for the "Public Baptism of such as are of Riper Years," which—says the Preface—"by y<sup>e</sup> growth of Anabaptism,<sup>194</sup> through y<sup>e</sup> Licentiousness of y<sup>e</sup> late Times crept in amongst us, is now become necessary; and may be allwaies usefull, for y<sup>e</sup> baptizing of Natives in our Plantations, and others converted to y<sup>e</sup> Faith."<sup>195</sup> Nor would the fonts of the 16th and 17th centuries, while large enough for the immersion of a new-born infant, have answered the same purpose for full-grown men and women.<sup>196</sup> I take it, then, that on those rare occasions of waifs from distant heathenism, and the like, when the ordinance needed to be administered to full-grown converts, they must have been sprinkled, or resort was had to a stream, or pool. And among those affusing Reformed Churches which laid stress upon the symbolism of washing off the filth of the flesh, as prefiguring that inward and spiritual cleansing which should fit the soul for its new relations, it would seem to be almost inevitable that the method of procedure adopted would be for the administrator and the candidate to wade in together until they reached a depth sufficient to enable the minister without much stooping to reach the surface with his hands, and for him then, with them, to lift and pour water upon the neophyte's head and uncovered shoulders, accompanied with more or less of the motion of washing with the same. This best agrees with much of the language of the Reformed Confessions which I have already cited, which again and again refer to the water as being poured, so as to rest on the body and to appear on it, and to make it clean and refresh it.

I now submit that, by the foregoing citations, I have reasonably established the following points, viz.:

a. That, whatever may have been the mode of baptism at the first organization of the Christian Church, sprinkling or affusion was used for the baptism of the sick within about one hundred years of the death of the apostle John; that it was sometimes employed in the fifth century for the baptism of the

<sup>193</sup> Quick, *Synodicon*, etc. ii: 447. "The Form and Manner of Baptizing Pagans, Jews, Mahometans, and Anabaptists converted to the Christian Faith," etc.

<sup>194</sup> The idea of course is, that the spread of Anabaptistic principles tended to diminish Infant baptisms, and so left the undaptized to grow to adult years.

<sup>195</sup> I cite the original MS. now in keeping in the library of Parliament.

<sup>196</sup> E. g. The font still preserved at Austerfield, in or from which, 19-21 March, 1589-90, William Bradford, afterwards the second Governor of Plymouth Colony, was baptized, is dug out of a block of brown stone, the circular excavation being about 23 in. across, and 9 in. in depth at the central deepest point. It had descended to the base use of a water-trough for fowls, when rescued by American interest.

well; and that by the twelfth, a Council gave formal sanction to the equal validity of sprinkling, pouring and dipping.

*b.* That, although the rubric of the English Church from its beginning to this day has required the immersion of infants except in cases of physical disability, in point of fact the exception became the law before the time of our fathers; so that in the later portion of Elizabeth's reign, and through that of James I., as the rule, children were baptized by affusion.

*c.* That, following the lead of Calvin, the Reformed Churches made sprinkling, or affusion, the law of their creeds.

*d.* That the Anabaptists themselves at first administered their adult baptism by pouring.

*e.* That the Mennonites always did, and do, the same.

*f.* That at the time of Mr. Smyth's change of view as to the validity of infant baptism—and, indeed, for more than ten years afterward—there is no evidence of the existence in Holland of *any* sect administering the rite in any other way than by pouring.

*g.* That this pouring was accompanied by rubbing, so as to represent the act of washing the body, or some part of it, clean from soil or stain, as a symbol of that washing of regeneration by which the Holy Spirit cleanses the redeemed soul.

In view of all which, I am prepared to conclude it as every way most probable, that when Mr. Smyth renounced the baptism of his youth, and took upon him that rite in a new form, he did so by affusion. To my mind this theory best explains his own language and that of others with regard to the transaction.

Thus he himself, in the book which he at once proceeded to publish to justify the step he had taken, habitually speaks of baptism as "*washing* with water;"<sup>107</sup> "the forme [of baptism] is *washing one into* the covenant;"<sup>108</sup> "the true forme of baptifm consisteth in three things: (1) *washing* with water; (2) a new creature; (3) into the name of Christ, or into the Trinity;"<sup>109</sup> "therefor necessarily we must for having true baptifme repeat *washing in to* the name of the Father, Sonne & Holy Ghost."<sup>110</sup> So he asks: "how then can any man without great folly *wash with water* (which is the least & last of baptifme) one [*i. e.* an infant] that is not baptized with the Spirit & cannot confesse with the mouth; or how is it baptifme if one be *fo washed*!"<sup>111</sup>

In like manner Richard Clyfton, in his reply to the book which I have just been quoting, uses the same term in the like sense, *e. g.*: "it is such a *washing*

<sup>107</sup> *The Character of the Beasts*, etc. v.

<sup>108</sup> *Ibid.* 50.

<sup>109</sup> *Ibid.* 55.

<sup>110</sup> *Ibid.* 57.

<sup>111</sup> *Ibid.* v.



as preacheth unto vs the purging of our finnes by Christ;”<sup>112</sup> “without this *washing with water* into the name of the Father, etc. it cannot be baptisme.”<sup>113</sup> So he calls Smyth’s new church “a *new washed* companie.”<sup>114</sup> And he elsewhere makes it clear that by this term “washing” neither of them intended immersion, for, assuming that there is no difference between them as to that, he incidentally shows that he means sprinkling by it: “Concerning the forme of baptisim I confesse it is the *sprinkling* of a fit subject with water into the name of the Father, etc.”<sup>115</sup>

Ainsworth also published in reply to Smyth, and in his reference to the new baptism he says:<sup>116</sup>

Mr. Smyth anabaptized himself with water, but a child could have done the like unto himself, who cannot perform any part of spiritual worship; therefore *Mr. Sm.* anabaptizing himself with water did no part of spiritual worship; and consequently it was carnal worship, and service of the Devil. If he answer, that a child, though he could *cast water on himself*, & utter such words as he heard *Mr. Sm.* speak wihal; yet could he not preach or open the covenant as *Mr. Sm.* did, etc.

Lastly, it is of great interest in itself, while it may possibly throw a suggestion also upon a question of baptism which has been mooted on our side of the sea, that, in 1645, Roger Williams in his *Christenings make not Christians*—a little book for a long time lost, and only within the present year recovered, and reprinted from the probably unique copy in the British Museum—says the evangelization of the heathen must be brought about:<sup>117</sup>

By such Meninges as can prove their lawfull sending and Comission from the Lord Jesus, to make Disciples out of all nations; and to baptize *or wash them up to wash* into the name or presence of the holy Trinity, etc.

So, on another page of the same tract,<sup>118</sup> he says, had he been so minded, he could have brought the whole Indian “Countrey to have observed one day in seven; I adde to have received a *Baptisme* (or washing), etc.”

I need only add under this branch of the subject one single further decisive testimony to the point, that, whatever the form of baptism resorted to on this occasion may have been, it was *not immersion*. I find it in a letter written at Amsterdam a few months after by Lubbert Gerrits to the Mennonite church at Leuwarden, in which, referring to Smyth and his company, he says:<sup>119</sup>

<sup>112</sup> *The Plea of Infants and Elder People concerning their Baptisme, etc.* (1637), 171.

<sup>113</sup> *Ibid.* 173.

<sup>114</sup> *Ibid.* 17.

<sup>115</sup> *Ibid.* 15.

<sup>116</sup> *A Letter from Mr. W. Ainsworth, to Mr. R. C. Sm. Concerning the Christian Churches separated from Antichrist, etc.* (1637), 17.

<sup>117</sup> *Christenings make not Christians, or A True's Discourse concerning that name Heathen commonly given to the Indians, and also concerning that good part of their conversion, as published by M. O. Williams, 1645.*

<sup>118</sup> *Ibid.* 104.

<sup>119</sup> Translated by Mr. Muller, and printed in *Evans*, ii: 212.

Therefore, first of all, we ministers have, according to the desire of our brethren, summoned these English before us, and again most perfectly examined them as regards the doctrine of salvation and the government of the Church, and also inquired for the foundation and form of their baptism, and we have not found that there was any difference at all, neither in the one nor the other thing, between them and us, etc.

This verdict, within a twelvemonth, of a jury on the ground, cautious yet disposed to be friendly, must be conclusive as to the point that, after some fashion, the baptism of Smyth and his company was by pouring, and neither by sprinkling, strictly so called, nor dipping.

3. *Did Mr. Smyth first affuse himself, and then in like manner administer the ordinance to his associates?*

We shall best understand what was done, if we can first fairly put ourselves into sympathy with the state of mind out of which action grew. And we shall find that the single special advance which Mr. Smyth had made in the brief interval of time between his leading his people into non-fellowship with the "ancient" church,—the reasons of which were set forth, as we have seen, in his book of *Diferences*, etc.—and his inspiring them to dissolve and annul their previous organization, and covenant together upon a new basis,—the grounds of which were explained and urged in his book called *The Character of the Bapt.*, etc.—consisted in his seeming to himself to have discovered that the baptism which they all had received in childhood, and been satisfied with in their adult years down to that hour, was inadequate and unscriptural to that degree that with a good conscience it could no longer be tolerated as the fundamental basis of their Christian organization. It was suddenly revealed to him that that rite had been fatally defective in two respects.

In the first place, it had descended to them from the old time through a false church. They had separated themselves from the Church of England because of its unscriptural qualities, and yet they had not separated themselves from the baptism of that Church; which, in the last analysis, was none other than the very baptism of that Rome which they regarded as the mother of harlots and the fountain of spiritual abominations—as the Antichrist of the Word of God. As Antichrist, Rome had utterly corrupted and destroyed all the ordinances of Christ. So far as she was concerned, therefore, true baptism had ceased from among men. And since the Church of England had taken her baptism from Rome, that must also be null and void. So that Smyth insisted that all the Separatists:<sup>129</sup>

<sup>129</sup> *The Character of the Bapt.*, etc. p. iv. The Separatists who did not follow Smyth took the ground that the lapsed character of the Church of Rome could not

vitiate its baptism. Thus Francis Johnson replied to him on this point [in Clyfton's *Advertisement*, etc. p. 30] thus:

must either goe back to England, or go forward to *true* baptisme: & al that shal in time to come separate from England must separate from the baptisme of England, & if they wil not separate from the baptisme of England their is no reason why they should separate from England as from a false Church.

And in the second place, since infants cannot “confesse with the mouth,” to “wash an infant into the Trinity is not true Baptisme;” true Baptisme being “to be administered vpon persons confessing their faith and their sins.”<sup>121</sup> Whence to him it followed that he and all his company, having received the ordinance in their infancy, were still without it. Hence their ecclesiastical estate was fatally inadequate, and they were:<sup>122</sup>

a false Church falsely constituted in the baptism of infants, & their owne unbaptized estate. . . . and their separation, the youngest & the fayrest daughter of Rome, is an harlot: For as is the mother so is the daughter.

But if true baptism had ceased from among men, it was useless to journey hither and thither in any vain hope to find it. The only way in which the ordinance in its purity could be had, must be to originate it *de novo*—if scripturally that might be done. Smyth was of opinion that it could be. And after he had—as he thought—done it, he explained his views on the subject, as follows:<sup>123</sup>

Whereas you say they [we] have no warrant to baptize themselves, I say, as much as you have to set vp a true Church, yea fully as much: For if a true Church may bee erected which is the most noble ordinance of the New Testament, then much more baptisme: & if a true Church can not bee erected without baptisme . . . you cannot deny . . . that baptisme may also bee recovered. If they must recover them [the Church and baptism] men must beginne so to doe & then two men joyning together may make a Church . . . Why may they not baptize, seeing they cannot conjoyne into Christ but by baptisme? . . . Now for baptizing a mans self ther is as good warrant, as for a man churching himselfe: For two men singly are no Church, jointly they are a Church, & they both of them put a Church vpon them selves, so may two men put baptisme vpon themselves: For as both those persons vnechurched yet have powre to assume the Church each of them for himself with others in communion: so each of them unbaptized hath powre to assume baptisme for himself with others in communion: And as Abraham & John Baptist, & all the Prosclites after Abrahams example, Exod. 12. 48. did administer the Sacrament vpon themselves: so may any man raised vp after the Apostacy of Antichrist, in the recovering of the Church by baptisme, administer it vpon himself in communion with others . . . And as in the Old Testament every man that was vncleane washed himself: every Priest going to sacrifice washed himselfe in the Laver at the dore of the Tabernacle of the congregation: which was a type of baptisme, the dore of the Church, Tit. 2. 5. Every Mr. of a Family administered the Pasover to himself & all of his Family: The Priest dayly Sacrificed

We hold that the Baptisme of Rome was as true Bap-  
tisme as any ceremony in the Apostacy of Leade was  
the Communion, and needed not to be renounced and  
received, etc.

<sup>121</sup> *The Character of the Beast*, etc. p. iii.

<sup>122</sup> *Ibid.* p. vii.

<sup>123</sup> *Ibid.* pp. 58, 59.

for himself and others: A man cannot baptize others into the Church, himself being out of the Church: Therefore it is lawfull for a man to baptize himself together with others in command; & this warrant is a pleorology for the practice of that which is done by vs.

The question may here arise why Mr. Smyth and his people in this emergency did not apply to the Mennonites in Amsterdam; who, having always repudiated infant baptism, and not being in succession from any Antichristian Church, might be supposed to be able to convey the ordinance in a form to them unobjectionable. I suggest four reasons. In the first place, the difference of language was clearly an obstacle to that full interchange of thought which might be desired before taking such a step.<sup>14</sup> In the second place, it is not impossible that Mr. Smyth and his people were not anxious, could it be fairly avoided, to invite any such unpopularity toward their new departure, as might have seemed inevitable were they to solicit the Dutch Anabaptism. In the third place, it is quite probable that at that time they felt themselves too much out of theological sympathy with the Mennonites, to be able in conscience to receive the most intimate rite of the Gospel from them;<sup>15</sup> and this the more that it was one of their chief arguments against infant baptism, that infants could not — indispensably — assent to "the true Faith."<sup>16</sup> And in the fourth place, to have been baptized by the Mennonites may have involved joining their church, which they did not then wish to do — preferring to be a church by themselves.<sup>17</sup>

As, then, it seemed to be the only course open to them, and as Mr. Smyth, at the time, firmly believed that it was a course which they had undoubted Scriptural right to take, it was determined that the lost rite of a pure baptism — unalloyed by infant incapacity to receive it, on the one hand, or by Antichristian inability to convey it, on the other — should be once more originated on earth by them, and for them. The first step, naturally, was properly to clear the ground of all rubbish of the past. This was done by formal disavowal of the old baptism, and express dissolution and renunciation of their former church estate, including the abdication by its officers of all their func-

<sup>14</sup> When a few months later the Mennonite congregation of Smyth's country were to come on board, with the Dutch, they added to their letter the following postscript: (*Original MSS., Amsterdam*.)

Wij hebben ydellike betrouwen in de Enghelische wesen, die ons hebben gelykelyc gecommunicert, ende hebben ons niet gelycelyc gecommunicert. Als wy ons nu weder gelycelyc communiceren, so wylen wy ons weder gelycelyc gecommuniceren. In christe, amen. I kenne den God, die ons heeft gecommunicert.

<sup>15</sup> See *The Christian's Duty*, etc. in his *Journal of*

Smyth and his followers; he balanced somewhat toward the general Mennonite position in respect "to the Flesh of Christ;" and the magistrates, they had not then adopted their old restrictive Anabaptist views. However Mennon and others, who sat so near west Smyth out of the Church for these heresy, seem never fully to have assented to them.

<sup>16</sup> See *ibid.*, 51.

<sup>17</sup> The latter is an old view, so common, that I have not wish to somewhere in the literature of the case, but having mislaid the citation, I am now unable to recall the source.

tions and official character. They seem to have agreed together, and declared, that they were no longer members of Christ's Church; no longer baptized people; no longer pastor, deacons and flock; but simply individual believers desiring church fellowship and privilege according to a new manner which their more enlightened consciences could approve. That such a step was inevitable to their principles, lies on the face of them.<sup>128</sup> That it was actually taken, we have three credible witnesses. Richard Clyfton, who was resident in Amsterdam at the time, and whose calm and candid character, as evidenced in his books, is fully endorsed by Gov. Bradford,<sup>129</sup> says:<sup>130</sup>

After this, *they dissolved their Church* (which before was conioyned in the fellowshipp of the Gospel & profession of the true fayth) & *Mr. Smyth being Pastor thereof, gave over his office, as did also the Deacons,* and devited to enter a new communion by renouncing their former baptisme, and taking upon them an other, etc.

John Robinson, long familiarly acquainted with all parties to the transaction, thus describes it:<sup>131</sup>

Which was [*i. e.* the procefs of reorganizing the church, etc.] *as I have heard from themselves,* on this manner: M. Smyth, M. Helwite, and the rest, *having utterly dissolved and disclaimed their former church state and ministry,* came together to crect a new church by baptism, etc.

And Richard Bernard, writing within a twelvemonth of what took place, says:<sup>132</sup>

By this trick is he [Smyth] *dissolved*, and is but among them as a private person, till he be again elected; this is most true: And thus hath he becme off and on in the ministrerie two or three times. He was made minister by Bilhop Wickam: that by and by in Brownisme he renounced, & was made minister by Trades men, and called himselfe The Pastour of the Church at Gainsbrough: this hath he lost againe by his re-baptislicke way till he be chosen againe.<sup>133</sup>

Standing thus together as a company of private persons seeming to them-

<sup>128</sup> *Ibid.* vii.

<sup>129</sup> *Dialogue*. Young, etc. 453.

<sup>130</sup> *Plea for Infants*, etc. v.

<sup>131</sup> *Of Religious Communion*, etc. Works (ed. 1851), iii: 135.

<sup>132</sup> *Private Evidences*, etc. 20.

<sup>133</sup> A closer acquaintance with this fact would have saved frequent inconclusive reasoning. Thus the Chicago *Standard* of 1 June, 1870, in an editorial to which I have already referred, said:

"It is to be regretted that the first minister he [Mr. Helwite] had was, who had the same way to administer the ordinance which Smyth had. If a second minister, after the ordinance to the other, and no contact of the knot would be caused for. Hence, in such circumstances, the resort to such a proceeding as the

solemn baptizing of himself by Mr. Smyth, in order to qualify himself to baptize the rest, is so unaccountable and absurd as to seem out of the question in the case of persons such as John Smyth and Thomas Helwys are upon all hands admitted to have been.

The following considerations impair the usefulness of the above remark, *viz.*: (1) Smyth had laid down his ministry for the second time, and had not yet begun to minister again; so if he was to do this date he had never been a minister; as if both had been and remained ministers, it would have been a most incredible absurdity for either of them—after having divorced their old baptism and church, to re-assemble, but as false—to have proceeded in virtue of an official character solely dependent on that fraud and falsehood, to administer ministerial acts.

selves to have true faith and desiring baptism and church fellowship, it was natural that all should turn to him whose restless logic had created the exigency, for deliverance from it. John Robinson says he was told by some of them that: "there was some straining of courtesy who should begin"<sup>144</sup>—probably because John Smyth, with all his forwardness, was essentially a truly modest and humble man,<sup>145</sup> who would be very likely at such a time to turn to Helwys or Murton<sup>146</sup> and urge one of them to act for all. But all looked with expectancy toward him. And so he went forward. What he did is to be determined by testimony—which does not appear to have begun to be conflicting until more than a century and a quarter had passed away.

I have shown elsewhere<sup>147</sup> that, at this time, these English immigrants seem to have mostly lived, and assembled, over on the southeast side of Amsterdam, in the neighborhood of the *Regulierspoort*. This was very near to the then city wall, and to the mouth of the *Amstel*; and I think of Smyth and his company as now meeting a short distance outside the fortifications on the bank of this river, or some little affluent, for the performance of their solemn service. I am the more persuaded of this from the fact that, as no prayer preceded the baptism,<sup>148</sup> it seems not improbable that the entire religious service, with the exception of the rite itself, took place subsequently in the room where they were accustomed ordinarily to worship. Thus gathered together, after quietly waiting until all with one consent had laid the duty of beginning upon himself, I conceive of Mr. Smyth—disrobed sufficiently to allow of the easy washing of the upper portion of his body by himself—as walking into the stream, lifting handfuls of water and pouring them liberally upon his own head, shoulders and chest, until clean and white they glistened under the purifying streams, solemnly repeating as he did so that formula which the Saviour bequeathed to his people to the end of time. Then, turning, I imagine him as receiving his associates, Helwys, Murton, Pygott, Seamer, Overton, Bromhead, Jessop, Hodgkins, Bywater, Grindal, Halton, and the others, not forgetting Mary Smyth, Ann Bromhead, Ursula Bywater, the Dickens sisters, and the rest, and, one by one, after the same manner, reinitiating each into the earthly

<sup>144</sup> *Works*, iii: 108.

<sup>145</sup> He who reads *The 127 Epistle of John Smyth, called the restoration of his Tenors, and the confession of the Truth* (the only known copy in the library of the M. I. C. N. Y. C., 1812) will surely believe what I have said as to this engaging element in the character of a martyr-led man.

<sup>146</sup> That John Murton was in full sympathy with what was done is clear from his own words [*A Descrip-*

*tion of what God hath Predestinated Concerning Jews*, etc. (1712), 145-6]: "Some of our mail Baptists, not being yet a Father or Elder: 1 or there must be a Flecke, be it but a Shingle, as were all the Churches of the Primitive Time, etc."

<sup>147</sup> *Congregationalism as Seen*, etc. 284.

<sup>148</sup> "Unto which [baptism] they also ascribed so great virtue, as that they would not touch as may neither before they had it." John Robinson, *Works*, iii: 108.

kingdom of God. And I have ventured here to introduce, as possibly with considerable exactitude pictorially representing the service performed by Mr. Smyth upon himself, a tracing from an ancient engraving representing the self-baptism in earlier days of a "Hemerobaptist."



Turning, now, from fancy which may be truth, to fact which is sure to be truth, I present the following witnesses in evidence that, in this or some other manner, John Smyth, on this occasion, did baptize, first himself, and then his followers.

1. Mr. Smyth himself in his last tract, published after his decease, seems to avow and justify the act: <sup>137</sup>

Seeing ther was no church to whome we could Joyne with a Good confidence, to haue baptisme from them, *ther for wee might baptise our selues*: that this is to the lord knoweth.

And again: <sup>138</sup>

Maister Hel. [says] saith that although ther be churches already established, ministers ordained and sacraments administered orderly, yet men are not bound to Joyne to thole former churches established, but may being as yet unbaptized baptise them selues (*as we did*) and proceed to build churches of them selues, etc. <sup>139</sup>

2. We have already in part cited Mr. Ainsworth as to the point of affusion. Let us return to note the full scope of his evidence. He says: <sup>140</sup>

*Mr. Sm. anabaptized himself with water* . . . Wherefore reading and preaching being joyned together, as baptizing with water & preaching; he that condemns the one outward action because a child can doe it, condemneth also the other by the like reason. And *Mr. Sm.* having thus written of children, and doon to himself, etc. . . . *He anabaptized himself*, and then *anbaptized others*, etc.

3. In like manner let us revert to John Robinson's full statement, viz.: <sup>141</sup>

As I have heard from themselves . . . *Mr. Smyth baptized first him self, and next Mr. Hel. will, and so the rest*, making their particular confessions. Now to let pass . . . *his baptizing him self*, which was more than Christ himself did, Matt. iii. 14; I demand into what church he entered by baptism, etc.

4. Richard Clyfton (a present witness) devotes large space and long argument to the matter. I cull sentences here and there, only, sampling the squareness of the testimony which he gives as to the fact, viz.: <sup>142</sup>

<sup>137</sup> *The 3<sup>rd</sup> booke of John Smith*, etc. 37.

<sup>138</sup> *Ibid.* 37.

<sup>139</sup> Compare with this the confession of Smyth and his singularists, when, in their seeking admission to the Mennonite Church in Amsterdam:

"qui hunc errorem non agnoscunt, ejus que poenitentiae agunt, viz.: quod incoeperint se ipsos bap-

tizare, contra ordinem a Christo constitutum, etc. [A paragraph *MS. Mennonite Ar heren Amsterdam*, Ev. 8 (1. 2. 1), gives this in an English translation.]

<sup>140</sup> *Defens.* etc. 160, 162.

<sup>141</sup> *Ibid.* 162, 163.

<sup>142</sup> *Tract for Infants*, etc. 119-121, 177-96, 150, 153, 175, 176, 224.

In my former answer I sayd that it can not be shewed that any man did ever baptise himself without special commandment from God, etc. and you thus replie: "I say, as much as you have to set up a true Church," wherein you answer not directly to the point, but thrust it off, with saying that you have as much power to set up baptisme, or baptise your selfe, as we to set up a Church: *for suppose we have not this power to set up a Church, then how is your action of baptising your selfe justified?* . . . You must bring like warrant from the Scriptures, that *you being unbaptized, may baptise your selfe*, or els . . . your baptisme prove but a vayne studie . . . If *you that baptise your selfe* (being but an ordinary man) may this do, then may an other do the like, and so every one baptise himselfe . . . Consider you that are so barren of proof *for the administering of Baptisme to your selfe*, that you can not shew one good reason to warrant it to be lawful . . . And so *Mr. Smyth was a Church, when he baptised himselfe*, which is absurd to think . . . Then I pray you, Sir, resolve me how you can *baptise your selfe into the Church, being out of it*, yea, and where there was no Church? Or how could you baptise others, your self being out of the Church? . . . Seeing you have already changed your mind again *concerning your baptising of your selfe* . . . In that you *baptised your selfe, and others*, without lawful calling, etc.

5. In 1610 an able reasoner now known to us only by the initials of "I. H." prefixed to his book, published in London *A Description of the Church of Christ, etc., with some Oppositions and Answers of Defence . . . against certaine Anabaptisticall and Erronious Opinions . . . maintained and practised by one Maister John Smith . . . and a Companie of English People with him now at Amsterdam in Holland, whome he hath there with himselfe Re-baptised*.<sup>145</sup> This writer says:

I pray you tell vs one thing Master *Smith*?

*By what rule baptised you your selfe?* What worde or example had you for that in all the Scriptures? Doe you affirme the baptisme of children to be the marke of the Beate, because, you say, there is no word nor example in all the Scripture, to prove that they may be baptised: And yet durst you presume without either word or example, *to baptise your selfe*. If you go about to prove that lawful which you haue done, by any word, or example in the Scripture, I say you cannot set one step forward to that purpose, but you must allow thereby the baptisme of Children. I marvel you did not prevent this objection: which wil be as hard a bone for you to gnaw vpon, as you thinke the baptisme of Children is to vs. It was wonder you wold not receive your baptisme first, from some one of the Elders of the Dutch Anabaptists: but *you will be holier then all, and see how you haue marred all*.

6. In 1623 "Edmond Jessop, who sometime walked in the said errors with them," printed in London his *Discovery of the Errors of the English Anabaptists*, etc. In this he thus speaks:<sup>146</sup>

Mr. *Smith* baptized himselfe first, and then Mr. *Helwis*, and *John Merton*, with the rest.

If I should now demand of you your warrant, for a man to baptise himselfe; I much marvel where you would finde such a practise in all the New Testament of Christ; I am sure it would be a task too hard for you to find.

<sup>145</sup> I . . . pp. viii, 120 [Bodleian, (Lamer, 179) p. 23. ] — <sup>146</sup> I . . . pp. xii, 104 [Bodleian, (B. 4. 7. Line.) p. 65.



7. Lubbert Gerrits, a Mennonite minister, writing from Amsterdam to the Church at Leeuwarden early in 1610, referring to this case of Smyth, calls it<sup>147</sup> "the act of baptizing by which he *has baptized himself*."

8. Another witness whom we have already seen to have a considerable familiarity with the subject, deserves special examination. It is Richard Bernard in his *Plaine Evidences: etc. directed against Mr. Ainsworth the Separatist, and Mr. Smyth the se-baptist, etc.* I cite a sentence here and there directly to the point before us:<sup>148</sup>

Notorious actes, wee may reade, haue made men remarkable, and haue gotten them names and titles for a memoriall of the facts and deeds done; why should not hee [Smyth] then obtaine what worthily hee hath deserued? hee is *Anabaptist*, for rebaptization; and he is a *Se-baptist*, because hee did baptise himselfe . . . Mr. Smith did baptise, and was not before by his own iudgment & profession baptised; fo a person vn timer baptised did baptise: and therefore it is no true Sacrament by his owne doctrine . . . And therefore all his company haue receiued by him corruption . . . Hee hath (if you will beleue him) recovered the true Baptisme, and the true matter and forme of a true Church, which now is onely to be found pure among a company of *Se-baptists*. Mr. Smith will hold cuer this word (Se) to himselfe; for in going into Brownisme hee was a Separatist, he held differing opinions from them, and now that he is in Anabaptisme hee is a Se-baptist . . . Baptisme (faith he) is the doore into the Church: there muste be then a Church, and a doore into the Church. I aske therefore whether the visible Church was among them or no, *when Mr. Smith did baptise himselfe?* . . . As one falling to Anabaptisme, leaving all Churches for that way, and *entering therinto by baptising of himselfe*, whereby he is become Mr. Smith the Anabaptist Se-baptist . . . [He holds] that true Baptisme was nowhere to be had lawfully: *because he did baptise himselfe* . . . That in his case *he might baptise himself*, and fo his Church be a pure Church, whence men may fetch true baptisme, but lawfully belike no where else. Wofull premises, miserable conclusion: error and arrogancy void of true charitie . . . Mr. Smith *did baptise himselfe* contrary to the Scripture (which commandeth one to baptise another, Mat. 28. 18.) and contrary to all examples in Scripture . . . It must needs then be a false baptising, with which all the rest are polluted, etc.

9. So much for witnesses immediately cognizant of the facts. There are at least a dozen others, nearer and more remote in time, and circumstances, who might be marshalled to testify, but I will only here further refer to the careful judgment of a single writer — one who has the great advantage of being an antiquary, a Dutchman, and a Mennonite; who has spent his life in the Low Countries; who has the official custody of the manuscript remains of this very controversy; and who has for many years been a diligent and intelligent student of the history of the Separatists in Holland — I refer to Prof. J. G. de Hoop Scheffer, of the Mennonite College in Amsterdam. In a memoir lately read before the Royal Academy upon *The Brownists of Amsterdam*, and pub-

<sup>147</sup> See the whole letter, translated by Mr. Muller, in *E: ens*, i: 211-213.

<sup>148</sup> 4<sup>o</sup>. pp. xvi, 310 [B. M. (4135. a)], pp. 17, 1<sup>o</sup>, 1<sup>o</sup>, 20, 30, 314 3<sup>15</sup>.

lished within the present year, upon the phase of the subject before us Le says :<sup>149</sup>

In een plechtige godsdienstoefening, waar- schijnlijk in October 1658, bediende hij eerst, na afgelegde belijdenis en ten aanschouwen van allen, den doop aan zichzelf, vervolgens aan Helwys en daarna aan de anderen, zoo velen 't begeerden en hun geloof beleden: ruim een veertigtal.

At a solemn religious service, probably in October, 1658, after making public confession, in the sight of all the others, *he* [Smyth] performed the rite of baptism upon himself; after which he baptized Helwys, and others who followed with confession of faith—to the number of about forty.

Here, now, we have first an antecedent probability growing out of the avowed opinions of the parties in interest, that a certain course would be adopted, and a certain act performed. We have next the direct declaration of the man immediately concerned, that that act did take place. We have then the corroborative statement of seven cotemporaries to the like effect. And we have, further, the express judgment, to the same end, of that modern scholar who by position, culture and opportunity has the best means to reach a candid and conclusive decision. All these unite to declare that John Smyth rebaptized first himself, and then his company.

And, what is remarkable, nobody *in those days* appears to have denied, or doubted, that he did thus. Again and again during Smyth's short life-time, and while Helwys and Murton still held their pens, was the act charged upon them, as an ecclesiastical irregularity needing justification, but that charge seems never to have been met by any attempt to deny its truth. One hundred and twenty-five years later good, but clumsy, Thomas Crosby — confessing that he had never seen Smyth's own books, which "are not to be met with" — suggested that those who charged him with Se-baptism :<sup>150</sup>

writ . . . with so much passion and repentment, that it is not unlikely such men might take up a report against him upon slender evidence, and after one had published it the others might take it from him without any enquiry into the truth of it, etc.

Seventy-three years later Joseph Ivimey improved upon Crosby's suggestion sufficiently with confidence to declare :<sup>151</sup>

There is no doubt but this silly charge was fabricated by his enemies, and it is an astonishing instance of credulity that writers of eminent talents have contributed to perpetuate the slander.

Seven years later still, Adam Taylor attributed it to misconstruction :<sup>152</sup>

<sup>149</sup> *De Doopdocteren Te Amsterdam geboren in de eerste Teyd na hunne Vestiging, in verband met het Ontstaan van de Broederschap der Baptisten, etc.* Amsterdam, 1881. 8°. pp. 176, p. 104.

<sup>150</sup> *History of English Baptists, etc.* (1738) i: 67.

<sup>151</sup> *History of English Baptists, etc.* (1811) i: 115.

<sup>152</sup> *History of English General Baptists, etc.* (1848) i: 85.

We may, therefore, presume, that the report of Mr. Smyth's baptizing himself originated in mistake: and has been perpetuated by those, who have too hastily taken up a report against their neighbour.

In our own time — since so many original data for judgment have been recovered — under the lead of Mr. Underhill a theory has been advanced that, inasmuch as, confessedly, the company originated among themselves a new baptism, it was for that reason that they were called *Se-baptists*: “not that each one dipped, or baptized *himself*, but [that] among them they commenced the practice.”<sup>153</sup> So reasoning he reaches the result:<sup>154</sup>

I may, therefore, confidently affirm that the charge of baptizing himself is, with respect to Smith, a calumny, but arose from the circumstances referred to. In no other way can we account for the silence with respect to it, observed by himself in his writings, and [observed] in those of his friends.<sup>155</sup>

The *Chicago Standard* has gone so far as to intimate that writers in Holland at the time fell into this misapprehension:<sup>156</sup>

This language was construed by hostile writers as having the absurd meaning noticed above. *Something to the same effect Mr. Robinson heard, and honestly misconstruing it, reported it as what he had thus heard.* There is no other theory of the matter which in the light of candid history will stand the test.

The “times of ignorance” we have divine sanction to “overlook.” But it is hard to entertain a doubt that, in view of the fuller and weightier evidence herein adduced, the candor of Baptist scholarship must henceforth concede: (1) that this was no more a case of immersion than of sprinkling, but of affusion; and (2) that John Smyth did affuse first himself, and then his company.

The remainder of this story may be brief. All testimony agrees that but very few months elapsed before Mr. Smyth moved on to another plane of thought and action; first suspecting and then affirming, that they had all been wrong in holding the right to baptize and — in his own phrase — to church, themselves; so that, really:<sup>157</sup>

their new-washed company is no true church, and that there cannot be in a church the administration of baptism & other ordinances of Christ, without Officers; contrarie to his former judgment, practice & writings.

Some modification of his theological views accompanied and exaggerated

<sup>153</sup> Dr. E. B. Underhill, in *Watchman*, 14 July, 1853.

<sup>154</sup> *Ibid.*

<sup>155</sup> Prof. S. S. Cutting [*Historical Vindications*, etc. (1857) &c.] takes the same view.

<sup>156</sup> 1 July, 1850.

<sup>157</sup> Clyton says [*Plea for Infants*, etc. vi] that this was the account given him at the time, by some of Smyth's church.

this difficulty, which soon constrained the majority of the new church, under the lead of Helwys and Murton, sorrowfully to excommunicate Smyth and twenty or thirty who thought with him. We have the statement made public by that majority as the justification of their course, as follows: <sup>158</sup>

That it may not be thought we lay imputations, or cast reproaches upon Mr. Smyth unjustly, we thought good, in thort, to fet downe some of the errors whereinto he is fallen, etc.:

1. That concerning CHRIST the first matter of his flesh, he affirmed that all the Scriptures would not prove that he had it of the virgin Mary, but his second matter which he said was his nourishment, that the Scriptures proved he had of Mary, thus making CHRIST to have two matters of his flesh.
2. That men are justified partly by the righteoufnefs of CHRIST apprehended by faith, partly by their own inherent righteoufnefs.
3. That Adams sin was not imputed unto any of his posterity, & that all men are in the estate of Adam in his innocencie before they commit actual sin; & therefore infants were not redeemed by CHRIST, but as the Angels & all other creatures.
4. That the Church & Ministerie must come by succession, contrary to his former profession in words & writings, & that by a supposed succession he cannot shew from whom, nor when, nor where.
5. That an Elder of one Church is an Elder of all Churches in the world.
6. That Magistrates may not be members of CHRIST'S Church, and retain their magistracy.

Smyth and his friends, thus excluded, asked a church of the Mennonites to receive them, and a parley followed. It appears to have been objected against them that they had unwarrantably baptized themselves. Whereupon the following document, still preserved in the archives of that church in Amsterdam, was signed by sixteen men, and as many women, and offered to meet that difficulty: <sup>159</sup>

Nomina Ænglorum qui hunc errorem suum agnoscunt, ejusque pœnitentiæ agunt, viz.: quod inæceperint se ipsos baptizare, contra ordinem a Christo constitutum; quiq; jam cupiunt hinc veræ Christi ecclesiæ venire, ea qua feri possit expeditione. Cupimus unanimiter votum hoc nostrum ecclesiæ significari. <sup>160</sup>

The names of the English people who confess this their error, and repent of the same, viz.: that they undertook to baptize themselves contrary to the order laid down by Christ; who now therefore desire to get back into the true Church of Christ as speedily as may be. We are of one accord in the desire to have this our wish signified to the Church.

<sup>158</sup> *A Declaration of the Faith of English People remaining at Amsterdam in Holland, etc.* [Helwys's company] (1611) p. 16. This must be carefully distinguished from another little book printed the year following with precisely the same title, with the exception of the addition: "being the remainder of Mr. Smyth's Company, etc." I have come to the knowledge of no copy of either except those preserved in the library of the Münster at York, Eng.

<sup>159</sup> I have copied from the original MS. *Evans* [i: 244] has printed it.

<sup>160</sup> The names were these. A comparison of my list with that of Dr. Evans [i: 244] will show that I have read some of them differently from him.

*Names of Men*—Hugo Bromhead, Gervase Nevil, John Smyth, Thomas Canadyne, Edward Hawkins, John Hardie, Thomas Pygott, Francis Pygott, Robert Staveley, Alexander Fleminge, Alexander Hodgkins,

Thereupon Helwys, Murton, William Pygott and Thomas Seamer, under date of 12 March, 1609, appealed to the Mennonite church thus addressed, begging them: <sup>161</sup>

as you love the lord and his truth, that you will take wife counsell, and that from Gods Word, how you deale in this caufe betwixt us and thote that are iustlie for their times call out from us.

After various considerations designed to persuade the church to be cautious in such an endorsement of the new applicants for their fellowship as should react against those who had felt constrained to cast them out, they conclude:

Thus befeeching the lord to peruaude your hart, that your hand may not be against his truth, and against us the lords unworthie witneses, wee take our leave, commending you to the gracious protection of the Almighty, etc.

The Mennonites appear to have been moved by this appeal, and took counsel of a sister church in the capital of Friesland. Considerable delay and several letters followed, all ending in the failure of the movement.<sup>162</sup>

Jan Munter was a friendly Waterlander. He owned a "Great Cake-House," or bakery, which appears to have had some sort of annex, where men might both meet and lodge. And in the hinder part of this John Smyth now seems to have taken refuge with his little band.<sup>163</sup> There was a curious resemblance between his spiritual history and that of Roger Williams, who went from a Congregational, through a Baptist Church, to be and remain a "Seeker" for the rest of his days; and Smyth, "inquiring after a new way of walking,"<sup>164</sup> and, to all appearance, unconnected with any church organization, spent here the brief remainder of his earthly life. For years a feeble man, in the summer of 1612 he fell sick with consumption.<sup>165</sup> And after seven weeks of increasing

John Grindal, Salomon Thomson, Samuel Halton, Thomas Dolphine, Mathew Pygott. (16.)

*Names of Women.* Ann Tromhead, Jane Southworth, Mary Smyth, Joane Halton, Allis Arnfield, Isahell Thomson, Margaret Staveley, Mary Grindal, Allis Pygott, Margaret Pygott, Betteis Dickens, Mary Dickens, Allis Paynter, Allis Parsons, Joane Briggs, Jane Organ. (16.)

<sup>161</sup> I have copied from the original MS. in the archives at Amsterdam. Dr. Evans [i: 204] has printed the letter, but—I suppose forgetting that new style had been adopted in Holland in 1583, and that the year (which still in England began 25 Mar.) there began 1 Jan.—has misstated the date as 12 Mar. 1610.

<sup>162</sup> Dr. Evans [i: 218] on the other hand represents the application as having been successful. But Prof. Scheffer in a letter before me intimates that Dr. E. has

confounded this with a later request which was complied with:

This assertion of Dr. E. is quite hypothetical, and not at all probable; the records mention no other union with the English than the union [after Smyth had been dead some three years] of 1615.

<sup>163</sup> Prof. Muller, in *Evans*, i: 220.

<sup>164</sup> Cyfion, *Plea for Infants*, etc. vi. So in 1609, Ainsworth said [*Defence*, etc. 124] that God's hand "as it is heauey upon him already in giving him over from error to error . . . so wil the tyme hand flie follow him unto furdur judgment if he do not repent."

<sup>165</sup> Bradford says [Young, *Dialogue*, etc. 451] "he [Smyth] died there [*i. e.* in Amsterdam] of a consumption, to which he was inclined before he came out of England."

debility.<sup>166</sup> 1 September of that year he was borne from the Cake-House to his burial in the *Nieuwe Kerk*.<sup>167</sup>

Late in 1614 what remained of his company renewed their old request for admission to one of the Mennonite churches, which, 20 Jan. 1615, was granted. For a short season a separate English service was held by them in the Cake-House, but it was not long before they became absorbed among the Dutch, leaving no trace of separate existence visible to history.<sup>168</sup>

And so endeth the true story of John Smyth the Se-baptist, as told by himself and his contemporaries.

<sup>166</sup> His company said [*Declaration*, etc. 44].

It pleased the lord at the length, to visit him with sickness, and with a disease whereby he perceived that his life should not long continue; yet remaining about

seven weekes, during the which space, he behaved himself Christianlike.

<sup>167</sup> Burial Records, *Nieuwe Kerk*, sub dato.

<sup>168</sup> Prof. Muller, as cited by *Evans*, i: 220-223.



## CHAPTER II.

AN INQUIRY WHETHER DIPPING WERE A NEW MODE OF BAPTISM IN ENGLAND  
IN, OR ABOUT, 1641.

**I**N the year 1876 Mr. Robert Barclay published in London the judgment that "the practice of immersion appears to have been introduced in England, on the 12th September, 1633."<sup>1</sup> Four years later I ventured to print a somewhat similar opinion, supported by such evidence as was then in my possession.<sup>2</sup> My statement was at once challenged by Baptist reviewers. One called it "an amazing error."<sup>3</sup> Another declared that "the unbroken tradition among Baptists is in favor of their immersion."<sup>4</sup> Another knew "of no reason to doubt that they [Baptists] all were immersed before the year 1641."<sup>5</sup> And still another insisted that "no fact in history is more certain than that they have *always* immersed."<sup>6</sup>

I did not know very much about the subject then. But I have since studied it as opportunity has offered; and I now propose to set down the results of that investigation.

It seems very safe to say that any change like that involved in making conscience of one particular form of the administration of a church rite over other forms, possible and actual; must—with human nature what it always has been—provoke difference of feeling, and the expression of it. And since the art of printing was discovered, it seems equally safe to decide that that kind of argumentation would leave its trace upon the literature of the time. Were anything of the sort to take place now, it would breed a tremendous discussion in the columns of the religious newspapers. Two centuries and a half ago—nearly or quite two hundred years before the founding of journals which could have been so employed—such a controversy must necessarily have been carried on through the medium of books, pamphlets and broadsides. We may lay it down then as certain, that, if at any time in the seventeenth century any

<sup>1</sup> *Inner Life of the Relig. Societies of the Commonwealth*, etc. 71. The date is the one given in the *Kata MS.* as that of the founding of Spilsbury's church in London. *Trinity*, 1: 130.

<sup>2</sup> *Congregationalism as Seen*, etc. 313.

<sup>3</sup> *New York Examiner and Chronicle*, 19 Aug. 1880.

<sup>4</sup> Prof. Heman Lincoln, D.D., Newton Theo. Sem. in the *Boston Watchman*, 14 Oct. 1880.

<sup>5</sup> *Portland Zion's Advocate*, 28 July, 1880.

<sup>6</sup> *Chicago Standard*, 1 July, 1880.

question arose among good people in England as to the necessity of the substitution of immersion for affusion or sprinkling, as the sole mode of baptism; books, pamphlets and broadsides were printed about it — for and against — which, if still in existence and to be found, would give us in the most authentic manner ample and accurate knowledge as to what was done, and why it was done. Such literature, however, is proverbially ephemeral, and except as it may have been preserved in some extraordinary way, and for some special end, it would hardly be reasonable to anticipate, at this late date, any large success in its recovery.

But it so happens that at the exact time when this question of immersion — if there were any such question — must have arisen, Providence raised up a man whom it inspired with the idea of gathering together, and dedicating to the uses of the future, *every issue of the press, of whatsoever sort it might be*. This was the royalist bookseller, George Thomason, of the Rose and Crown, in St. Paul's Churchyard. It appears to have been in 1641 that the idea first forcibly struck him that there would be both interest and value in thus collecting and preserving the multifarious publications which the ferment of those new times in Church and State was breeding thick and fast. He seems to have begun, retrospectively, by procuring all on which he could lay his hand which had seen the light during the few previous months. And then for twenty years — and what years they were! — down to 1662, he made it his business to let nothing licensed, surreptitious, or secret escape him. He even copied with his own hand “near one hundred ferial [manuscript] pieces, most of which,” he says, “were on the kings side, which no man durst venture to publish here without the danger of his ruin.” This wonderful collection he arranged chronologically — taking “exact care” that “the very day is written upon [the title-page of] most of them that they came out” — and bound in 2220 volumes — folio, quarto, and smaller, according to the size of their contents — aggregating, it is estimated, nearly 34,000 separate publications. It is a curious miscellany, and the chronological necessity of it makes strange bedfellows. An almanac lies sandwiched between a sermon and a squib; a treatise on turnips may crowd an epithalamium on one side and an elegy on the other; vulgar and nasty “Mercurius Philalethes” leans and leers between John Milton and Jeremy Taylor; and tracts on Church Government, engineering, agriculture, wine, wool and witchcraft, may be looked for in the close company of sailors' songs, catechisms, goodwives' gossip, round-head rhymes and loyalist lampoons.<sup>7</sup>

<sup>7</sup> The facts and citations in this description are taken from Thomason's preface to his MS. catalogue of his collection, etc. The best brief published account is

perhaps that in E. Edwards's *Memoirs of Libraries: including a Handbook of Library Economy*, etc. (1857) i: 455.



It seems a curious thing that no English Baptist scholar appears to have thought it worth his while to examine consecutively this collection—now known as the “King’s Pamphlets”<sup>8</sup> in the library of the British Museum—with reference to the question under discussion; and that it should have been left for an outsider, and an American, to undertake it. But during the last winter I devoted some days to that work, and was rewarded by the discovery of no fewer than *one hundred and eighty* separate publications bearing directly upon the Baptist controversy;—the majority of which were printed within the first ten years after the date alleged by Mr. Barclay as that of the origin of the practice of immersion in England. I kept a register of my findings, with their press marks, which—expanded to cover the remainder of that century—I add at the end of this tract, for the benefit of whomsoever it may concern; and, to save space, I shall herein cite such treatises included therein as I may have occasion to refer to, simply by their author’s name, or the first word or two of the heading of such as are anonymous, with their number in that list, leaving the reader to get the entire title from the Appendix.

The earliest date at which immersion was publicly and officially announced as being held needful by English Baptists, was 16 Oct. 1644;<sup>9</sup> at which time appeared *The Confession of Faith of those Churches which are commonly (though falsely) called Anabaptists*, etc. which was “subscribed in the names of seven Churches in London,” by fifteen persons, the first of whom was William Kiffin. The XLth article is as follows, viz. :<sup>10</sup>

That the way and manner of the dispensing this ordinance, is dipping or plunging the body under water: it being a signe, must answer the things signified, which is, that interest the Saints have in the death, burial, and resurrection of Christ: And that as certainly as the body is buried under water, and risen again, so certainly shall the bodies of the Saints be raised by the power of Christ, in the day of the resurrection, to reigne with Christ. [There is an appended note: The word *Baptizo* signifies to dip or plunge, (yet so as convenient garments be both upon the Administrator and subject, with all modesty.)]

The practical question now to be considered is whether this requirement of dipping had been accepted from the rise of distinctively Baptist sentiments in England, or whether plunging had been superinduced upon another and different earlier practice; and, if so, at what date. And, waiving the inquiry whether there had been, at some time previous to 1600, Baptist churches in that country which had lost visibility, the question respects such Baptist churches there as survived, or had grown up between that year and the period

<sup>8</sup> They get this name because George III., in 1762, spent £300 in making a present of the collection, after various fortunes and perils, to the British Museum.

<sup>9</sup> This is the date of publication endorsed on its face by Thomason.

<sup>10</sup> App. 35, p. 20.

of the publication of the Confession just cited—that is, in the first four and forty years of the seventeenth century.

It seems to be conceded on all hands that when Helwys and Marston recrossed the German Ocean from Holland, in or about 1612,<sup>11</sup> the church which they founded in Newgate was the first Baptist church, and the only one then in England in that century. By 1626 we can trace possibly ten others, making eleven in all, viz.: those in London, Lincoln, Tiverton, Salisbury, Coventry,<sup>12</sup> Stoney Stratford,<sup>13</sup> Ashford, Bildenden and Lyethorn in Kent,<sup>14</sup> Canterbury,<sup>15</sup> and Amersham in Buckinghamshire.<sup>15</sup>

These were all General Baptist churches; that is to say, they more or less leaned toward Arminianism in their theology; but Crosby took pains to declare<sup>17</sup> "that this difference in opinion is not a sufficient or reasonable ground of renouncing Christian communion with one another," and so makes no distinction between them and the Particular, or Calvinistic, Baptists in his history.<sup>18</sup> It seems to be further safe to conclude—from their own language;<sup>19</sup> from the practice of the Dutch Mennonites with whom they were in fellowship;<sup>20</sup> from the concession of the latest and most learned English Baptist historian;<sup>21</sup> and from evidence yet to be presented in another form—that these Baptist churches did not practice immersion. Besides these, there appear to have been many other opponents of infant baptism, who were not as yet affiliated on that basis, but were scattered about in various Puritan churches, indistinguishably from their other members. Thus Crosby says: that, down to 1633, the Baptists had been "intermixed among other Protestant Dissenters,

<sup>11</sup> It used to be said that this was in 1614 [*Taylor*, i: 87; Price, *Hist. Med. Assocn.* etc. ii: 507], but Evans [i: 224], and Skeels [31] put it in 1612. Perhaps this latter date finds confirmation in the fact that the Bouleian contains a presentation copy of Helwys's *Short Declaration* to the King, with an autograph note [from Helwys] on the fly-leaf, which is signed "S[ignificand] near London." Assuming that such a copy would be sent early, if at all, the date of the book, which is 1612, would seem to make Helwys resident near London at that date.

<sup>12</sup> The first five are named in a letter of C. C. Aristo, 3 Nov. 1626, in Evans, ii: 24, 26.

<sup>13</sup> Evans, ii: 54.

<sup>14</sup> *Ibid.* ii: 50; *Taylor*, i: 283, 284.

<sup>15</sup> *Truman*, i: 18; *Taylor*, i: 102.

<sup>16</sup> *Taylor*, i: 10.

<sup>17</sup> *Op. cit.* i: 173.

<sup>18</sup> Evans, i: 5 (i: 177) claims that General Baptist Church at Canterbury referred to above, as a regular Baptist Church.

<sup>19</sup> Helwys uniformly calls baptism *washing*, not dip-

ping; e.g. [*Short Declaration*, etc. p. 1: "You will have infants baptized, that is, *washed* with *water* and *certain* words;" p. 13: "he that *denies* a *king*, or is *not washed* with the spirit is not baptiz'd, and hee that *denies* a *king*, or is *not washed* with *water* is not baptiz'd; to *carve* we use the *Baptism* of *Christ* is to be *wash'd* with *water* and the *Word* of *God*."

<sup>20</sup> These remain in the archives of the Mennonite Church in Amsterdam six years, of the first volume, 1624-1631, June 10, manifesting fellowship and asking advice, which passed between these English churches and the Mennonites. Prof. Miller translated the letters, and Evans [i: 21-51] printed the translations.

<sup>21</sup> Evans [i: 52] says:

In this opinion [viz., that these churches were not immersionists] Dr. Miller fully agrees. But was it not we cannot prove it positively, but are bound to confess that the probabilities are greatly in its favor. The liberality of Helwys, and the anxiety for agreement, when the Dutch brethren make's use of the German word, *wash*, seem to show, that such a translation would be *rather* *warranted* *than* *concluded*.

—i: 147.

without distinction, and so consequently shared with the Puritans in all the persecutions of those times," and later historians<sup>23</sup> mainly endorse his view. It is obvious that all such Baptists, while free to withhold their children from baptism, must themselves have been baptized in the same manner as had all others around them, and could not as yet have made the necessity of dipping an article of their faith. This brings us down to within eleven years of the issuance of the first distinctively Immersionist Confession of Faith, above cited, when we strike the formation of Mr. Spilsbury's Baptist Church in Wapping, by amicable separation from the first Independent Church of Henry Jacob and John Lathrop, the date assigned to which is 12 Sept. 1633. It has been usual—I think I may say nearly universal—to claim that this church was founded on the issue of immersion, and began with that form of baptism. Crosby says he derived his information from "an antient manuscript, *faul* to be written by Mr. William Kiffin, who lived in those times, and was a leader among those of that persuasion."<sup>24</sup> Conceding the genuineness of this manuscript, and its value in testimony—both of which might be open to question—let us note its exact words as to the point before us:<sup>25</sup>

There was a congregation of Protestant Dissenters of the independant Persuasion in London, gather'd in the year 1616, whereof Mr. Henry Jacob was the first pastor; and after him succeeded Mr. John Lathrop, who was their minister at this time. In this society several persons, finding that the congregation kept not to their first principles of separation, and being also convinced that *baptism was not to be administered to infants, but such only as professed faith in Christ*, desired that they might be dismissed from that communion, and allowed to form a distinct congregation, in such order as was most agreeable to their own sentiments.

The church, considering that they were now grown very numerous, and so more than could in these times of persecution conveniently meet together, and believing also that those persons acted from a principle of conscience, and not obliquity, agreed to allow them the liberty they desired, and that they should be constituted a distinct church; which was perform'd the 12th of Sept. 1633. And as they believed that *baptism was not rightly administered to infants, so they hold upon the baptism they had receiv'd in that age [i. e. in infancy] as invalid*: whereupon most or all of them received a new baptism. Their minister was Mr. John Spilsbury. What number they were is uncertain, because in the mentioning of the names of about twenty men and women, it is added, "with divers others."

In the year 1638, Mr. William Kiffin, Mr. Thomas Wilson, and others, being of the same judgment, were upon their request, dismissed to the said Mr. Spilsbury's congregation.

In the year 1630, another congregation of Baptists was formed, whose place of meeting was in Great St. Martins; the chief promoters of which were Mr. Green, Mr. Paul Holton and Captain Spencer.

It has been common to represent that Mr. Spilsbury at this time went over

<sup>23</sup> Taylor, i: 17; Evans, iii: 51.

<sup>24</sup> i: 100.

<sup>25</sup> *Ibid* i: 148.

to Holland to obtain immersion ; which of course would settle it that such was the method adopted by this church. But that statement seems to have had its origin as late as 1669 from Wall, who, in his *Plain Discovery*, etc.<sup>26</sup> mentions it as a rumor which he had heard some years before in London that Spilisbury visited Holland to be baptized of Smyth. He did not know that poor Smyth, in 1633, had been dead more than twenty-one years, nor that he never baptized by immersion. And Hercules Collins (1691) stigmatizes the whole story as "absolutely untrue," which Crosby reaffirms.<sup>27</sup>

Moreover, we find Mr. Spilisbury himself earnestly and forcibly arguing that, under certain circumstances, unbaptized persons have the right to originate baptism — summing up with this conclusion,<sup>28</sup> viz. :

By all which it appears that baptizedneffe is not essential to an Administrator, and therefore we ought not to flay without when Christ the Porter opens, and invites us in.

All of which would be very unnatural if Wall's story were true of him.

So that we are remitted to the language of Killin's account uncolored from without, for our knowledge of what was done. Examining it carefully, we discover four things, viz. : (1) that the seceders from Lathrop's church had given up infant baptism ; (2) that having been themselves baptized in infancy, and being convinced that the valid ordinance required the profession of faith in Christ on the part of the recipient, they wished to be again baptized ; (3) that "most, or all of them" did, therefore, receive "a new baptism ;" but (4) there is neither statement, nor hint, that this new baptism was by immersion. I have found no such hint in the autobiography — edited by Orme in 1823<sup>29</sup> — of Killin, who curiously says nothing whatever, in his account of himself, of his becoming a Baptist ; nor in his memoir published by Ivimey in 1833.<sup>30</sup> There is nothing, then, to interfere with the supposition that the "new baptism" received by this church was by affusion ; leaving them in precisely the same situation with the eleven churches already traced, which had preceded them. I do not now affirm that this was the fact ; but I do insist that there is nothing in the statements describing the origin of this church of Mr. Spils-

<sup>26</sup> No. 274, p. 45.

<sup>27</sup> Collins [*Believers' Baptism*, etc. No. 358, p. 115]

SAYS :

Could not the Ordinance of Christ which was lost in the Apostacy be revived . . . unless in such a way as you have meant, viz. : that the English Baptists received their baptism from Mr. John Smyth? *It is absolutely untrue*, it being well known by some yet alive how false this Assertion is.

And Crosby [p. 103] says : "Mr. Spilisbury was *fairly reported* to have gone over to Holland to receive baptism from John Smyth," etc.

<sup>28</sup> *Gods Ordinance, the Saints Priviledge*, etc. [No. 81] p. 10.

<sup>29</sup> *Remarkable Passages in the Life of W. Killin, written by himself, and edited from the original MSS. with notes, by W. Orme* (1823, etc. 8°. pp. xxiv, 1-2. [B. M. (1124. c. 2.)]

<sup>30</sup> *The Life of Mr. W. Killin, upwards of sixty years (1653-1701) Pastor of the Baptist Church Devonshire Square London*, etc. 8°. pp. xiv, 110. [B. M. (1120. i. 13.)]

bury inconsistent with such a theory, provided evidence from any other quarter shall be seen to favor it.

The same remark is true of the church in Crutched-Friars formed in 1639. So that we come down to a period within about four years of the date of the first English Anabaptist Confession, without finding any *proof* of the existence of immersion in England. We have testimony which would bear interpretation in its favor, were that made necessary by other considerations; but which is equally compliant with a different theory, should that be established.

Let us now examine the quality of the suggestions made by the literature of that day, as to the question before us.

I begin with *Anabaptisme's Myserie*, etc.<sup>31</sup> (1623) which contains a letter from an Anabaptist, giving his reasons for leaving the Church of England. He says:

The thing wherein I differ from the Church of England is, they say at their *washing*, or baptizing, in their Infancy, They are members, children of God, and inheritours of the kingdom of heaven. This I dare not beleve; for the scriptures of God declare that neither fleish nor *washing* the fleish can save . . . The consequence of this is, that Infants are not to bee baptized, nor can bee Christians; but such onely as confesse their Faith, as these scriptures teach.

Not one word is said by the Anabaptist of any question about the *mode* of baptism—nor is there an allusion to that department of the subject in I. P[reston]'s five and fifty pages of comment on this letter. Whence I infer that, at that date, the mode had not become a subject of discussion in England.

In 1641 R. Greville—better known as Robert, Lord Brooke—published a *Discourse*<sup>32</sup> in which having occasion to refer to the Anabaptists of that time in England, he said, they:

only deny Baptisme to their Children till they come to yeares of difcretion, and then they baptize them; but *in other things they agree with the Church of England.*

Nearly at the same time, the author of *A Discovery of 29. Sects*, etc.<sup>33</sup> thus describes the Anabaptists, viz.:

These men set themselves wholly against the Doctrine of John the Baptist, except onely in this that they will baptize with Water, *but they will not doe it whilest they are children, till they be able to answer for themselves.* They write themselves Members and Children of God, and certaine inheritours of the Kingdome of Heaven.

These testimonies I think imply that down to the time when they were written—which would be the last of 1639, or the early months of 1641—

<sup>31</sup> No 2, p. 2. Crosby's reprint of this letter [i: 134] is not infinitely accurate.

<sup>32</sup> *A Discourse opening the Nature of that Epif.o-*

*pacie, which is exercised in England*, etc. 4<sup>o</sup>. pp. viii, 124 [B. M. (E. 177. [22.]) p. 99.

<sup>33</sup> No 4, p. 5.

public attention had not yet been called to dipping as being insisted upon by the Baptists as a fundamental article of their creed.<sup>34</sup>

We have, in the same year (1641), the first evidence which I have discovered that the subject of baptism, as connected with any novel mode of administration, was attracting the notice of observers; although its bearings are by no means clear. It occurs as an appendix to a very brief Vindication of the Book of Common Prayer, being entitled *A Discovery of a sort of people called Re-baptists, lately found out in Hackney Marsh, neere London, etc.*:<sup>35</sup>

About a Fortnight since a great multitude of people were met going towards the River in Hackney Marsh, and were followed to the water side, where they all were Baptized againe, themselves doing it one to another; some of which persons were so feeble and aged, that they were fayne to Ride on Horse-backe thither. This was wel observed by many of the Inhabitants living thereabouts, and afterwards one of them Christened his owne Child, and another tooke upon him to Church his owne wife, an Abominable Act, and full of grosse Impiety.

There is nothing here to imply immersion more than affusion as the mode, nor is it easy to explain the latter two averments into consistency with anything likely to be done by the Baptists; so that I am inclined to dissociate the whole transaction from them, and look upon it as merely an incidental illustration of that unsettledness, and disposition toward novelties, which were about that time<sup>36</sup> beginning powerfully to affect the English mind.

We now reach the first of several very decided testimonies. In April, 1642,<sup>37</sup> one "P. B." published a *Discourse* favoring the Baptism of children. This was the well-known Praise-God Barbon,<sup>38</sup> whom both Ivimey<sup>39</sup> and Brook<sup>40</sup> represent to have been a Baptist and the pastor of a Baptist church, and who really was closely connected with them; but whose two books which have been preserved, show him, while on friendly terms with the Baptists—"some of which are my loving friends and acquaintance, whom I would not displease, but rather please; whom I envy not, but love; but the truth is to be loved above

<sup>34</sup> Richard Baxter [*Reliquie Baxterianæ*, etc. 41] says, under a date which seems to be either 1641 or 1642, that at Gloucester he met with the first Anabaptists he had ever seen: "about a dozen young Men, or more, of our English Parts, had received the Obedience unto Infant Baptisme, and were re-baptized, and several more draw others after them." But he says nothing of their holding on any particular mode of administration.

No. 5 p. 10.

<sup>35</sup> The famous "Root and Branch" petition, praying that the government of Bishops with all its Dependencies, Roots and Branches, be abolished, had been sent to Parliament the previous December.

<sup>36</sup> "A. 13, 1642," is Thomason's endorsement across the title-page.

<sup>37</sup> Misled by the endorsement, in what seemed to be a contemporary hand-writing, across the title-page of a copy in my possession, in the Bibliographical Collection of the Appendix of *Congregationalism in New-England*, by W. A. and J. L. No. 834, is "P. Praise-God B." For Thomason's other references to him, see what Kitchin's *Library*, etc. No. 7, 118] has printed, in the Appendix "third of Press-God Barbon of later" citing passages showing beyond mistake his reference to this tract.

<sup>38</sup> p. 157.

<sup>40</sup> ib. 399.

all, being most deare and precious”<sup>41</sup> — to have radically opposed their views on the subject in hand. He says:<sup>42</sup>

The way of *new* Baptizing, *late*ly began to be practised by some supposing themselves, and fo others, not to have bin Baptized with the Baptisme of Christ, hath no ground, etc. . . .

But now *very late*ly some are mightily taken, as having found out a new defect in the Baptisme under the defection, which maketh such a nullitie of Baptisme, in their conceit, that it is none at all; and it is concerning *the manner of Baptizing*, wherein they have eyed such default as it maketh an absolute nullitie of all persons Baptisme but such as have bin *fo* Baptized *acording to their new discovery*; and so partly as before in regard of the subject, and partly in regard of so great default in the manner: They not only conclude, as is before sayd, a nullitie of their present Baptisme, And so but adresse themselves *to be Baptized a third time* after the *true way and manner they have found out*, which they account a precious truth. *The particular of their opinion and practise is to Dip, and that persons are to be Dipped, all and every part to be under the Water*: for if all the whole person be not under the Water, then they hold they are not Baptized with the Baptisme of Christ. As for Sprinkling, or pouring Water on the Face, it is nothing at all as they account, and so measuring themselves by these *new* thoughts, as unbaptized, they adresse themselves to take it up after the manner of Dipping. . . . Baptisme [they reason] is a Buriall, as it is written, We are Buried with him in Baptisme, &c., and we are raised up also to newnesse of life. This Buriall and resurrection, only Dipping can import and hold forth. Whereunto I say it is very true, that Baptisme is a Buriall, and holdeth forth our Buriall and rising with Christ. And so it is [also] in regard of the person that is Baptized by Sprinkling, or pouring Water on the Face, as they are pleased to say, they are under the water, and Buried. I desire they would shew how else they were Baptized unto Moyses in the Cloud and in the Sea, when not so much as an hair of their heads was wet . . .

And furthermore to resolve and determine how this totall dipping can stand with modesty and chastiteneſſe, is a hard matter to be made apparant. If out of modesty persons shall use a linnen garment, or the like, it will be very considerable [i.e. it will require to be carefully considered], whether this is not to be modell above what is written, etc. . . .

I hope when they have *further considered* this matter, they may abate of the fiercenes of their opinion: so as to thinke that Baptisme under or in the defection may be Gods ordinance, *so as there shall be no need of this new dipping*.

But inasmuch as this is a *very new way*, and the full growth of it, and settling is *not yet known*, if it be to themselves, *yet not to me and others*: I will forbear to say further to it.

Careful reading will find three things here declared, viz.: (1) that certain Baptists were then insisting on dipping as essential to true Baptism; (2) that this view — in the spring of 1642 — had been very recently for the first time advocated and acted upon; and (3) that its adoption by some had led them to submit to the rite for the third time<sup>43</sup> — which last renders necessary the con-

<sup>41</sup> *Discourses*, etc. [No. 61] p. iv.

<sup>42</sup> *I. L.* [p. 7, 12, 13, 15.

<sup>43</sup> Fathom refers to this in another place (p. 11): “there is to goe and to goe upon, but that which leadeth in to an endless Labyrinth: and, indeed, this some of them have come to see and to confesse, and to have

relected their second Baptisme also, and taken up a third, which in time no doubt, when their heate is over . . . they will see it to be as faulty as their first or second, etc.” N. Homes in *His Poetical Works*, etc. (1645) [No. 77, p. v] describes an actual case, as follows:

clusion that the English Baptists who had felt bound in conscience to be rebaptized as adults, had been hitherto sprinkled or affused; obliging them, when they afterwards took up the idea of dipping, to be baptized still again.<sup>44</sup>

Four treatises on the other side followed Mr. Barbon's volume within three months; one by Thomas Kilcop<sup>45</sup> in May, one by Edward Barber in May,<sup>46</sup> and one in June by "A. R."<sup>47</sup> followed by a *Second Part*,<sup>48</sup> in July, from the same author. Kilcop refers to Barbon's book, and replies to one of his arguments. Barbon<sup>49</sup> had questioned the right of the Baptists, if they did think true baptism to have been lost from the earth, to restore the same without special warrant from heaven. Kilcop answers:<sup>50</sup>

Every Scripture that gives you warrant, or any of your judgement, to erect a Church state, gives us the same warrant to erect baptisme, sith the one cannot be done without the other, for none can put on Christ (that is viably by outward profession) but such as are baptized into Christ, etc.

But he makes no allusion whatever to Barbon's charge of the newness of the dipping way.

Barber's treatise bears on its title-page the date of 1641. But the book contains internal evidence carrying it over at least to May, 1642, as its earliest possible date of issue.<sup>51</sup> He replies to Barbon in the same manner as Kilcop had done;<sup>52</sup> but makes no further reference to the charge of the newness of the dipping way, than is involved in saying in his preface:<sup>53</sup>

*Beloved Reader*, it may seeme strange that in these times when such abundance of Knowledge of the Gospell is professed in the World, there should notwithstanding be generally such ignorance, especially in and amongst those that professe themselves Ministers thereof, of that glorious principle, True Baptisme or Dipping . . . and that the Lord should, amongst some others, *raise up mee, a poore Tradesman, to divulge* [divulge] *this glorious Truth* . . . The Lords usuall dealing it being to bring mighty things to passe by weake meanes, as . . . where the walls of Jericho fell down by the blaits of Rams hornes, etc.

One congregation at first adding to their Infant-Baptisme the adult baptisme of sprinkling: then not retreating therein, and amounting to agree to that a dipping, owing to the breaking to pieces of their congregation. Since that the Minister first dipped himselfe. Not contented therewith, was after baptized by one that had onely his Infante Baptisme.

<sup>44</sup> I beg to say here, once for all, that I fully appreciate the objection which our Baptist Brethren logically make, from their premises, to the using of the term "baptized again," when one, sprinkled in childhood, is affused or immersed in after life. I use the term not with purpose of offense to them, but simply as true from my standpoint, and the most convenient way, without lengthened circumlocution, of stating the facts.

<sup>45</sup> No. 7.

<sup>46</sup> No. 8.

<sup>47</sup> No. 9.

<sup>48</sup> No. 10.

<sup>49</sup> *Dijourne*, etc. p. 6. [referring to the case of Nadab and Abihu, Lev. x.]

<sup>50</sup> *Short Treatise*, etc. [No. 7] p. 10.

<sup>51</sup> *E. g.* [p. 27] "Since part of this Treatise was in Presse, there came to my hand a Booke, set forth by P. B. [No. 6, published Apr. 1642] which could I have gotten sooner, I should have answered more fully, etc."

<sup>52</sup> *Small Treatise*, etc. [No. 8] p. 27.

<sup>53</sup> *Ibid.* p. ii.



“A. R.” has in his Second Part the following plea in mitigation of this charge of newness, etc. :<sup>54</sup>

If any shall thinke it strange and unlikely, that all the godliest Divines and best Churches should be thus deceived in this point of Baptisme for so many yeares together [*i. e.* as never before to know that true baptism is dipping, and dipping alone true baptism]: let them consider that all Christendome (except here and there one, or some few, or no considerable number) was swallowed up in grosse Popery for many hundred yeares before Luthers time, which was not untill about 100. yeares agone.

We may note here, in passing, a similar plea advanced eleven years later by W. Kaye in his *Baptisme without Basin*, etc. (1653), thus :<sup>55</sup>

*Q. How comes it then to pass that this Doctrine of Baptisme [dipping] hath not been before revealed?*

*A.* [in part] In discovery whereof, the Church *begins* to be restored to the purity of the primitive time of Christ and his Apostles.

At some time during 1642 one “R. B.” also replied to Mr. Barbon in a book<sup>56</sup> which has thus far eluded my search, but which led Barbon to write a reply, which came out 14 April, 1643. In the course thereof he utters himself as follows, viz. :<sup>57</sup>

*New things* are very pleasant, and many are much taken with them, as is R. B. with *dipping*: about which he taketh great paines, produceth many scriptures, etc. . . . What should be the cause R. B. hath laboured so much in this matter of dipping, and taken notice of every particular, I leave every man free to judge: for my part I take it to be, as I said before: *It is new, and the man is mightily taken with it.* [He goes on to charge R. B. with] denying the Baptisme of all the Reformed Churches & separated [separated] Churches, & also of all other Christians, either Reformed, or yet in defection, only those *two or three* [Churches] excepted that have *within these two or three yeeres, or some such short time, bin totally dipped* for Baptisme by persons at the beginning unbaptized themselves. [Further in referring to Barber's book, he cites his taunt: “the Church P. B. is a member of was unheard of till within these 200. yeeres,” and replies] Well; two hundred yeeres is *some* antiquitie, *more then two or three yeeres, such as is the defect of the totall dippers in this kingdom.*

Here it will be noticed that the “very lately” of his book of April, 1642, becomes the more definite “two or three yeeres;” which, deducted from April, 1643, would fix the date of the origin of the practice of dipping, so far as his authority goes, as having been in 1640 or 1641. Another writer, J. Watts (1657), fourteen years later makes a statement which reaches nearly the same result: giving the origin of dipping in England — he probably wrote in 1656 — as “about 13. or 14. yeare agoe.”<sup>58</sup>

<sup>54</sup> *The Second Part of the Vanity*, etc. [No. 10] p. 2 p.

<sup>55</sup> No. 168, p. 32.

<sup>56</sup> No. 13

<sup>57</sup> *A Reply*, etc. [No. 18] pp. 13, 39, 31, 60.

<sup>58</sup> J. Watts, *A S. s. s. s.*, etc. [No. 219] p. 64.

To save space I shall now classify a number of corroborative testimonies, arranged in the order of their years of publication, viz.:

1644. D. FEATLY,<sup>59</sup> — “this Article [the XLth of the *Anabaptist Confession* requiring dipping] is wholly fowred with *the new leaven* of Anabaptisme. I say the *new leaven*; for it cannot be proved that any of the ancient Anabaptists maintained any such position. . . . It is true, John baptized Christ in Jordan, and Philip baptized the Eunuch in the river; but the text saith not, that either the Eunuch, or Christ himself, or any baptized by John, or his Disciples, or any of Christs Disciples, were *dipped, plunged, or doused over head and ears*, as this Article implyeth, and our Anabaptists *new* practice.”
1644. W. COOKE:<sup>60</sup> “I would know with these *new Dippers*, whether the parties to be dowed and dipped, may be baptized in a garment, or no? If they may, then happily [haply] the garment may keep the water from some part of the body, and then they are not rightly baptized; for the whole man, say they, must be dipped.”
1644. The author of the *LOYALL CONVERT*, etc.<sup>61</sup> styles this baptism by dipping: “*The New Distemper.*”
1644. I. KNUXTON:<sup>62</sup> “this opinion [of rebaptizing by dipping] being but *new and upstart*, there is good reason they should disclaime it, and be humbled for it.”
1645. J. MABBATT<sup>63</sup> replies to Knutton’s taunt not by denying, but by justifying, the newness, in saying: “the Apostles were in their time charged for ‘new and upstart’ Doctrine by some; should they by good reason therefore disclaime it, and be humbled for it, and so have denyed Christs doctrine and Truth,” etc.
1645. E. PAGITT,<sup>64</sup> — “yea, at this day they [the Anabaptists] have a *new crotchet* come into their heads, that all that have not been plunged nor dipt under water, are not truly baptized, and these also they re-baptize. . . . In the Thames and Rivers, the Baptizer, and the party baptized goe both into the Rivers, and the parties to be baptized are dipped or plunged under water.”
1645. *NINETEEN ARGUMENTS*, etc.:<sup>65</sup> “*The new Ordinance of Dipping,*” etc.
1645. J. SALTMARSH<sup>66</sup> calls “the *dipping* them in the water. . . . the *new* Baptism.”
1645. HANSERD KNOLLYS,<sup>67</sup> in answering Saltmarsh, retorts that “Paul’s Doctrine was called ‘new,’ although he preached Jesus and the Resurrection,” etc.
1645. J. EACHARD<sup>68</sup> says: “the Anabaptistes by a *new* baptisme. . . . will not communicate with others, for they think they are more holy then others, by strictnesse of their order, etc.”
1646. R. BAILLIE<sup>69</sup> declares: “Among the *new inventions* of the *late* Anabaptists, there is none which with greater animosity they set on foot, then [than] the necessity of dipping over head and ears; then [than] the nullity of infusion and sprinkling in the administra-

<sup>59</sup> *The Dippers Dipt*, etc. [No. 46] p. 187.

<sup>60</sup> *A Learned and Full Answer*, etc. [No. 30] p. 21.

<sup>61</sup> *The New Dipper*, written by the Author of the *Loyal Convert*, etc. Oxonil, 4. p. ii, 26. The word “Dipper” takes its name as an attack upon the “110 baptisms” of these dippers.

<sup>62</sup> *Seven Questions*, etc. [No. 45] p. 23.

<sup>63</sup> *A Letter for Generall*, etc. [No. 64] p. 32.

<sup>64</sup> *Heresiology*, etc. [No. 54] pp. 30, 31.

<sup>65</sup> No. 68, p. 4.

<sup>66</sup> *The Smoke in the Temple*, etc. [No. 69] pp. 15, 16.

<sup>67</sup> *The Shining of a Flaming Fire*, etc. [No. 74] p. 1.

<sup>68</sup> *The Axe Against*, etc. [No. 75] p. 8.

<sup>69</sup> *Anabaptism*, etc. [No. 102] p. 173.

tion of baptisme . . . *The question about the necessity of dipping seems to be taken up only the other year by the Anabaptists in England* . . . The pretting of dipping, and exploding of sprinkling, is but an *vicious conceit* of the English Anabaptists . . . Let us therefore consider if this *sparkle of new light* have any derivation from the lamp of the Sanctuary, etc.”

1650. N. STEPHENS<sup>70</sup> argues: “If they [Anabaptists] say that the Commission Matt. xxviii: 19 was their first Administrators rule, then he must be a Disciple made by ordinary preaching and teaching, before he had authority to minister their *new* Baptisme.”
1653. JOHN GOODWIN — the famous pastor of St. Stephens, Coleman St. — is a voluminous witness. He wrote three books within two years bearing upon the subject, and it would be wearisome to exhaust here the apt citations from these volumes. I extract a few as a sample.

From PHILADELPHIA, etc. (1653):<sup>71</sup> “the brethren of *new* Baptisme;” “the way of *new* Baptisme;” “surprised with a religious conceit of a necessity of *new* Baptisme;” “the children of *new* Baptisme;” etc.

From WATER-DIPPING, etc. (1653):<sup>72</sup> “not simply lawful, but necessary also (in point of duty) for persons baptized *after the new mode of Dipping*, to continue communion with those churches . . . of which they were members before the said Dipping;” “the *new mode of Dipping*;” “being actually baptized after the manner of the brethren of *new Baptisme*;” “the main Pillar upon which the house of our *new Dippers* of men, and dividers of Churches, is built;” “I heartily wish for the sake of some of them, whom I know, that their *new* Baptism doth not help to diminish their old grace;” “and for the Mode of the *latest and newest Invention* . . . it is, as far as we are able to conceive by the representation of it made unto some of us, so contrived, and so to be managed, that the Baptist who dippeth according to it had need to be a man of stout limbs, and of a very able and active body: otherwise the person to be baptized, especially if in any degree corpulent, or unwieldy, runs a great hazard of meeting with Christs latter Baptism, instead of his former;” “persons baptized after the *new mode* of dipping.”

From CATAPHTISM, etc.<sup>73</sup> (1655): “your *new* baptisme;” “after the *new mode of dipping*;” “Mr. W. A. himself in his ‘Aufwer,’ [App. No. 167] etc. maketh it matter of exception and complaint, that I sometimes stile his way of Rebaptizing *New Baptism*. And yet heretofore in discussing with a grave Minister of Mr. A’s, judgement in the point of Rebaptizing, and the most ancient that I know walking in that way, finding him not so well satisfied that his way should be stiled Ana-baptism, I desired to know of him what other term would please him? His answer was *New Baptism*.” “and however Baptists of the *new order* abominiate the saying . . . yet it may truly, at least beyond all reasonable contradiction be said that unto many, *their burying under water* hath haltened their burial also under earth.”

1655. J. PARNELL<sup>74</sup> testifies: “now *within these late years* . . . they [the Anabaptists] say . . . they must be dipped in the water, and that they call baptizing.”
1657. J. WALLIS<sup>75</sup> declares: “Dipping was, and is, as I have said, a *New* *business*, and a very *New* one.”

<sup>70</sup> *A Discourse*, etc. [No. 137] p. 65.

<sup>71</sup> No. 166, pp. 13, 24, 25, 2.

<sup>72</sup> No. 169, pp. 4, 5, 11, 26, 37, 89.

<sup>73</sup> No. 166, pp. vi, xxx, xxxii, 56.

<sup>74</sup> *The Works*, etc. No. 202, p. 16.

<sup>75</sup> *A Discourse*, etc. [No. 219], p. iii.

1669. R. BAXTER:<sup>76</sup> "they [Anabaptists] do introduce a new sort of Christianity . . . and a new sort of Baptism, which the church of Christ never knew to this day . . . As if they were raised in the end of the world to reform the Baptism and Christianity of all ages, and were not only wiser than the universal church from Christ till now, but also at last must make the Church another thing."

If these multiplied witnesses tell the truth, and the English Baptists, in or about 1641, did largely take up immersion as their form of administering baptism, in all human probability—since it would be too much to anticipate that the movement could instantly carry the convictions of the entire body—it must have resulted, that, for a time there were, side by side in that country, two sorts of Baptists; the one rejecting infant baptism, but using aspersion still, the other adding to their original tenet the fervent holding of the XLth Article of their creed of 1644. We are not without evidence that such was the fact. As late as 1660 we find *A Breife Description, or Character, of the Religion and Manners of the Phanatiques in Generall*, etc.<sup>77</sup> carefully distinguishing between simple Anabaptists, and *Dippers*. In 1656 the author of *Eivōnikon*<sup>78</sup> in undertaking to compose the existing theological differences of the time, thus speaks:

But there are Anabaptists — so some call them,  
Wee'l not Dispute the name: all good befall them.  
Good Brother, let thy Charity advance  
To give them *timing* [the timing] of an Ordinance.  
And for what elfe most hold, you need not fear them;  
However, 'tis not Christianlike to jeer them.  
*What though some weak ones in the water fall?*  
Be modeſt, Brother, do not cenſure all;  
Look but amongst them with impartial eyes  
You'll find ther's many godly, sober, wife.

I may be wrong, but I interpret the italicized line as referring to immersionists, as distinguished from their affusionist brethren. However this may be, we have a most square and definite testimony, in 1646,<sup>79</sup> to this effect, as to the town of Chelmsford, in Essex:

It is so filled with Sectaries, especially *Brownists* and *Anabaptists*, that a third part of the people refuse to communicate in the Church-Lyturgie, and halfe refuse to receive the blessed Sacrament, unlesse they may receive it in what posture they please to take it. *They have amongst them two sorts of Anabaptists: the one they call the Old Men, or ASYLERS, because they*

<sup>76</sup> *The Case of Church-dissenters; or Directions for weak Christians, to keep them from being Dividers or Troublers of the Church*, etc. 1669, 8°. 1 pp. xlviiii, 430, iv. [B. M. 1073.1.22.0] pp. 47, 48.

<sup>77</sup> No. 249, p. 1.

<sup>78</sup> No. 214, p. 20.

<sup>79</sup> B. Ryves, *Mercurius Rusticus; or the Countreyes Complaint of the barbarous Outrages committed by the Sectaries*. Oxford, 1646, sm. 8°. 1 p. xvi, 224. [B. M. [E. 1077. (1.)] p. 22.

were but sprinkled: the other they call the *New Men*, or the *IMMERSI*, because they were overwhelmed in their Re-baptization.

One of my Baptist critics, after asking, in a mixture of indignation and triumph:<sup>80</sup> "When did English Baptist Churches cease to pour in baptism, and begin to immerse?" went on to say in censure of my intimation that such had been the case: "In this, as in other things, Dr. Dexter has allowed his eagerness in making out a case to overbear his fidelity as a historian." I now make respectful answer that — in my judgment — in view of the evidence I have herein presented, nothing but the obstinate and discreditable refusal to apply to matters touching his own denomination those principles and processes of reasoning which, with other men, he is accustomed to apply to all other things, can prevent a Baptist from conceding that the churches of his order in the mother country did introduce dipping, as a method of baptism at that time new, in or about the year 1641.

Before passing from the subject I desire to add a few words upon two related questions: Was there any truth in the ancient statements that the early English Baptists sent over to Holland in order to obtain genuine immersion thence? and that the ordinance was at first received by their candidates naked?

Crosby's view of the first matter seems to be that there were three ways possible for the recovery of the lost rite of immersion in England; viz.: (1) "that the first administrator should baptize himself, and then proceed to the baptizing of others;"<sup>81</sup> (2) "that first they formed a church of their opinion in the point of baptism: then the church appoints two of these ministers to begin the administration of it, by baptizing each other; after this one, or both these, baptize the rest of the congregation;"<sup>82</sup> (3) "to send over to the foreign Anabaptists, who descended from the ancient Waldenses in France or Germany, that for one or more receiving baptism from them, might become proper administrators of it to others."<sup>83</sup> He says: "some thought this [latter] the best way, and acted accordingly;" but "the greatest number of the English Baptists, and

<sup>80</sup> The *Chicago Standard*, 1 July, 1880.

<sup>81</sup> *Hist. Eng. Bap.*, etc. i: 97.

<sup>82</sup> *Ibid.* i: 97. It is one of the curiosities of mental vagaries on such subjects, that it should never have occurred to the good people advocating this view, how incongruous upon their own principles, it was. They held that a true church which had not been entered by immersion was impossible; yet they proposed to form a church of unbaptized people, and to have that unbap-

tized church — which, being such, was no church, and had no church-power — exercise church-power enough to make ministers, and to authorize those ministers to immerse each other, and then to turn around and immerse the rest! Which what consistency could such people in their next breath denounce paedobaptist churches as: "false churches, falsely constituted in the baptism of infants, and their own unbaptized estate?"

<sup>83</sup> *Ibid.* i: 100.

the more judicious, looked upon all this as needless trouble, etc.”<sup>84</sup> He himself was of opinion (1) that John Smyth had not baptized himself; and (2) that the English Baptists had not “derived their baptism from the aforesaid Mr. Smith.”<sup>85</sup> He therefore judged that most of the English Baptists received their immersion in the second way named. As we have seen, he was further clear that Mr. Spilisbury had not sought foreign baptism. But he cites the Kiffin manuscript in proof that another Englishman did go abroad for that purpose.

The statement of the Kiffin paper is this:<sup>87</sup>

Several sober and pious persons belonging to the congregations of the dissenters about London, were convinced that believers were the only proper subjects of baptism, and that it ought to be administered by immersion, etc. . . . They could not be satisfied about any administrator in England to begin this practice; *because tho’ some in this nation rejected the baptism of infants, yet they had not, as they knew of, revived the ancient custom of immersion*:<sup>88</sup> But hearing that some in the Netherlands practis’d it, they agreed to send over one Mr. Richard Blount, who understood the Dutch Language: That he went accordingly, carrying letters of recommendation with him, and was kindly received both by the church there, and Mr. *John Batte* their teacher: That upon his return, he baptized Mr. Samuel Blacklock, a minister, and these two baptized the rest of their company, whose names are in the manuscript, to the number of fifty-three.

Ivimey and Evans<sup>89</sup> appear to agree with Crosby in endorsing the trustworthiness of the account here given. On the other hand, had not Kiffin — as it is supposed — made the statement, it would be suspicious for its vagueness, and for the fact that none of the historians, not even Wilson, Calamy, Brook or Neal, know anything about either Blount or Blacklock, beyond what is here stated. It is true, however, that Edwards,<sup>90</sup> in 1646, speaks of “one *Blunt*, Emmes, and Wrighters Church” as “one of the first and prime Churches of Anabaptists now in these latter times;” and Barclay<sup>91</sup> seems to have discovered that there was a *John Batten*, who was “a well-known Collegiant, the teacher of a congregation of Collegiants at Leyden,” whom he supposes to be the man who administered the immersion. Moreover, in 1676, E. Hutchinson, in speaking of the origin of the Baptists in England, says:<sup>92</sup>

The great objection was the want of an Administrator, which (as I have heard) was removed by sending certain messengers to *Holland*, whence they were supplied.

<sup>84</sup> *Ibid.*, i: 101.

<sup>85</sup> He was certainly in error as to Helwys and Murton, and the churches which they founded, and all who stood in succession from them.

<sup>86</sup> See p. 44, *ante*.

<sup>87</sup> *H. C. Eng. Bapt.*, i: 102.

<sup>88</sup> The reader will not fail to note the — incidental, and therefore influential — corroboration which this

sentence affords to the demonstration already given that immersion was unknown to the Baptists in England between 1603 and 1641.

<sup>89</sup> *Hist. Eng. Bapt.*, etc. i: 145; *Early Eng. Bapt.*, etc. ii: 78.

<sup>90</sup> *Gangraena*, etc. 3d Pt. p. 112.

<sup>91</sup> *Inner Life*, etc. 75.

<sup>92</sup> *A Treatise*, etc. [No. 307] p. vi.

A broadside, which has been preserved in the library of the British Museum — bearing date 5 Jan. 1650 — may perhaps be fairly taken in general corroboration of the Kiffin statement, although it refers to a previous attempt which was a failure in a more distant field. It purports to have been “written by a pious Gentleman that hath been thirteen yeares amongst the Separatills.”<sup>91</sup> He is describing Puritans who had become Anabaptists, and he says :

- v. 11. Then you together took in hand  
To build Christ house upon the sand,  
And till you want the Corners-stone —  
I mean Jesus that is Christ alone.
- v. 12. His word you know you did promise [peruse?]  
And there you found the word baptize,  
You said the meaning of't must be  
Needs meant of water-Baptisme.
- v. 13. Then did you muse and cast your care  
All for an Administrator;  
*But here in England none was seen  
That used aught but sprinkling;*
- v. 14. At length you heard men say,  
That there was Saints in *Silicia*,  
Who ever since the Apostles time  
Had kept this Ordinance pure, divine.
- v. 15. Thither alas you sent in haste  
And thus you did some treasure wattle,  
But when your messengers came there  
They were deceiv'd as we are here.
- v. 16. But this they told you in good deed,  
That *they* of baptism stood in need;  
And for a present remedy,  
With prayers they to Heaven did cry.
- v. 17. Then did they with a joynt consent  
Do that of which you now repent,  
Authorize one them to baptize  
Thus this fine cheat they did devise.  
• • • • •
- v. 19. And thus, at length, you yourselves baptized,  
Till you another sect devised;  
etc. etc. etc. etc.

<sup>90</sup> *Antiquakerism, or a Character of the Quakers Spirit from its Original*, etc. [No. 238.]

<sup>91</sup> Another incidental proof of the truth of the main argument of this chapter.

The same sheet contains a marginal *prose* note, thus :

They fent up and down the world for a man to baptize them, but they found none, but such as had baptized themselves. In *England* there was some [kindred spirits, *i.e.* Baptists] in the practice of sprinckling,<sup>94</sup> but these the Dippers, to my knowledge, did reject from communion with them on this very ground.

From all which it seems safe to conclude that while Mr. Blount probably did go to Holland and obtain immersion from the *Collegianten*, this was the only case of the sort, and did not alter the fact that the majority of the Calvinistic Baptists of England originated immersion among themselves, after the second manner which Crosby suggests.

The testimony as to the remaining question is conflicting. We may most intelligently glance at this also in chronological order ; and I shall assume that the truth of the old maxim *fas est ab hoste doceri*, will sufficiently cover the point of some value in the evidence of those who did not agree with, and even maligned these men, to make it worth our while to include in aid of our judgment two or three specimens of what they said.

1643. AN ANABAPTISTS SERMON, etc.<sup>95</sup> This word wash . . . is not to sprinkle them with a little idolatrous water out of a Font or Basin ; but to powre water on their heads ; nay to dip them in water over head and cares ; for such dipping will fetch the falsenefic of sinne out of their natures . . . Unlesse all be thus rebaptized *flark naked*, & dipped as well head as tayle, as you are, none can be saved.

1644. THE ANABAPTISTS GROUND-WORK, etc.<sup>96</sup> I ask T.[homas] L.[amb] and the rest of those Baptists, or Dippers, that will not be called Anabaptists (though they baptize some that have been twice baptized before<sup>97</sup>) what rule they have by word or example in Scripture, *for their going men and women together into the water*, and for their manner of dipping, and every circumstance and action they perform concerning the same.

1644. D. FEATLEY.<sup>98</sup> The resort of great multitudes of men and women together in the evening, and *going naked into rivers*, there to be plunged and Dipt, cannot be done without scandall . . . They strip themselves *flark naked*, . . . when they flock in great multitudes, men and women together, to their Jordans to be dipt, etc.

1644. S. RICHARDSON<sup>99</sup> answering Featley, says : Wee answer, wee abhor it [baptism naked] and deny that any of us ever did so, and challenge him to prove it against us, if he can.

1645. THE ANABAPTISTS CATECHISME, etc. : 100

Q. *Why are you called Anabaptists ?*

<sup>94</sup> No. 19, pp. 5, 8.

<sup>95</sup> No. 24, p. 23.

<sup>96</sup> Notice the confirmation here further given of the fact that the Baptists before 1741, or thereabouts, had been *affused* as adults. Only so could their ultimate

immersion become the *third* administration of the rite to them.

<sup>97</sup> *The Dippers Dipt, etc.* [No. 46] pp. 35, 167.

<sup>98</sup> *Some Brief Considerations, etc.* [No. 48] p. 5.

<sup>100</sup> No. 59, p. 1.



A. Because we went *naked* into the pure water, and were dipped in the holy streames, where we clested our bodies (from the corruption that was before upon us) in the pretence of the Brethren, and the Sisters of the Congregation.

1645. T. EDWARDS collected several testimonies in the drag-net of his *Gongrena*:<sup>101</sup> They [the Anabaptists] have baptized many weakly antient women *naked* in rivers in winter, whereupon some have tickened and died . . . In baptizing women *naked* in the pretence and sight of men . . . No wonder he [a man of doubtful reputation become Anabaptist preacher] and many such, turned Dippers to dip young maids and young women *naked*, for it was the fittest trade to serve their turns that could be . . . A company of unclean men under the pretence of Religion, might have thereby faire opportunities to feed their eyes full of adultery in beholding young women *naked*, and in handling young women *naked*, being about them in dressing and undressing them, etc. . . . Many in our times who professed Religion were fullfil filthy persons, though this was covered under a profession of Religion, and therefore so soon as they heard of an opinion of baptizing grown persons, and that by dipping of *naked women*, they presently fell to it, as the best way to enjoy their lulls by, etc.<sup>102</sup>

1646. THE TIMES DISPLAYED<sup>103</sup> [represents the Anabaptist as saying]:

After so long a night of woe and sorrow  
Behold a fair, and a delicious morrow;  
After so many years, when we oppress  
Were fined, imprisoned, and could never rest,  
For the Devils Image, the hated Bishops, now  
We openly and without dread avow  
Our tenets, dipping maids and wives each day  
Their natural concupiscence to allay;  
And although some we drown, those drowned fo  
Doe but by water unto heaven goe.

1648. R. ALLEN<sup>104</sup> argues: If it be sufficient reason against Infant Baptism that there is no express precept or example for it, then let the Anabaptists themselves for shame leave off that *shameful stripping and dipping* their profelytes, or else shew me where they have any express command or example for it . . . As for their *stripping*, it is against common honesty and modesty, and that dipping is not necessary to be used, is clear from their own argument, because they have no where one express word of command or warrant for it.

1650. T. BAKWELL:<sup>105</sup> Neither may they have garments for that use [of dipping] consecrated as Aarons breeches, Exod. 28: 42, 43. This would be as bad as the Prelates Surplices; and for women to wear them, being mans apparel, it were an abomination to the Lord, Deut. 22: 5.

<sup>101</sup> No. 76, pp. 67, 143; No. 99, pp. 183, 261.

<sup>102</sup> Edwards elsewhere [p. 55] adds a confirmatory incident:

As other woman having a desire to be Re-baptized, and having cut off all her clothes to the nakedness, she went into the Water, but before she was dipping, the time the Dipper played, she covered her secret parts with both her hands; the which the Dipper observing, told the woman that it was an unseemly sight to see her hold her hands downward, it being an Ordinance of Jesus Christ, her hands, with her heart, should be lifted

upwards toward heaven (as he shew'd her how he did), but she, refusing for modesties sake, could not be Re-baptized.

<sup>103</sup> *The Times Displayed, in Six Sundrys: the first, a Protest and an Independent; the second an Answer to it; and a Postscript*, etc. 4. pp. 24. [B. M. 1. 35. 100.] p. 8.

<sup>104</sup> *An Antidote*, etc. [No. 121] pp. 122, 125.

<sup>105</sup> *Doctor Chamberlens visited*, etc. [No. 134] p. 20.

1652. T. HALL: 166 Now it cannot be imagin'd that John and the Apostles, having the same rites present at their baptism, would thus *Dip men and women*; which, on the occasion of our Anabaptists, *went contrary* against the Rules of Modesty and Chastity.
1653. H. HAYGARD: 97 I believe I have baptized an Indian at the baptizing of many Indians, both in the hands, and *water, the eye being wash'd in my hand*, whether it was with a man approved or amongst any that I know of. But suppose that some men have been baptized with me, when there were none but men together, would this be such an unbecoming and wickedness?
1654. J. GARDWIN: 18 Besides, we do not read in the Scriptures of any Baptismal Boots, or Baptismal Breaches, or of shifting garments to avoid the danger of being baptized, or of *carrying a man with women, as a cleaving from the water to the earth or mud*, with some other devices now, or of late, in frequent use amongst our new Baptists in the way of their practice.
1655. W. FINNEY: 100 Lastly let the world judge if the mockery of Gospel churches would infer to many *would to men* to be dip't with men.
1657. J. WATTS: 100 By this time, Sir, I hope you see that your dipping of women in their clothes is a new business in the Church, and hath no point or foothold to be gotten in the old way, or amongst the ancient Writers and Fathers of the former Churches. Yea, this your cloth dipping doeth even wash that out much more than about twenty years ago your professors, and former Anabaptists, the V. M. of Scotland, the pious Sons of the name, the prophets of those days, did by the Example report and rumour together, and went *walk'd* into the Rivers, their Jordan, and were there dip't; and I should have had the same said that of the former *walk'd* in their Jordan Dips, or Dippings; John and Yeman but Fathers did not dip in your manner, nor is it possible but as old as some elder Brethren, who about 15, or 17 years ago came about the country, or they did not dip in your manner, in the way of this, *but walk'd*.
1658. A. HERRINGTON: 100 It is as idle or fool nor pertinent to the interrogatory [he is referring to the denial of H. Haygard, c. 1653; he says he dip't *both men and women*, but not to *walk with naked men*, and *at the baptism of a man and woman in their clothes*, etc. he is not a cooling upon infidelity, I have had my understanding.

I add but a single further witness, and he of some years later: one who will hardly be suspected of scant information, or the disingenuous use of facts:

1675. R. BAXTER: 102 In the year 1677, or 1678, or both, when Anabaptism began to multiply to be ayled with more force, and more than before, I travell'd near Mr. Fox's school, a county where some [Anabaptists] were, and within the hearing of the clergy, some of the parishes of the county: And that in that baptizing, the company consisted of Members and Dip'ts, who were of both sexes, *men and women, as well as children*; and that I saw many baptiz'd, both men and women, and that I saw many of them, and that report till this day [Mr. Baxter] did it in his writings. And that no Anabaptist could find it to me that I then

<sup>1</sup> *The Works of Baxter, etc.* (B. M. E.) c. 58.

<sup>2</sup> *The Works of Baxter, etc.* (No. 164)

<sup>3</sup> *The Works of Baxter, etc.* (No. 169), p. 40.

<sup>1</sup> *The Works of Baxter, etc.* No. 181, p. 61.

<sup>2</sup> *The Works of Baxter, etc.* No. 219, pp. 25, 64.

<sup>3</sup> *The Works of Baxter, etc.* No. 221, p. 7.

<sup>4</sup> *The Works of Baxter, etc.* *Charitable Interrogatory, etc.* No. 299, pp. 30, 31.

or since conversed with: And that thereupon in 1650, I wrote against both sorts — those that *baptized naked*, and those that did not: And after all this when Mr. Tombes answered my book, *and those very passages, he never denied the truth of the thing* (though he did not so baptise himself) . . . and I appeal to impartial reason whether he would not then at the time have denied it, had it been deniable . . . I must confesse *I did not see the persons baptized naked*, nor do I take it to be lawfull to defame any upon doubtful reports: But when it is a *fact common*, and *not denied by themselves*, either ministers or people at the time, I think it is to be taken so much notice of as the confuting of the evil doth require. I know not by sight that there is a Fornicator, Adulterer, Murderer, or Thief (as I remember) in England: And yet if I neither Write nor Preach to call such to repentance lest I be a slanderer in saying that there are any such, I think it would be foolish uncharitable charity, and unrighteous justice.

I leave my readers to draw their own inferences from this testimony; freely confessing that to my mind the best solution of its contradictions is found in the theory that there were, in the beginning of immersion in England, Baptists and Baptistes; that, very likely, in those rude and turbulent times, there may have been some among them who were fanatical, and some who were destitute of all delicacy of feeling; possibly some scoundrels masquerading in the garb of piety for the service of their lusts; and that Mr. Baxter was quite right in concluding that “some baptized naked, and some did not.” Very possibly also there may have been at times room for honest misapprehension, inasmuch as the garments sometimes worn appear to have been so scanty, that, to a spectator on the bank of the stream, the candidate when partly immersed might appear to be wholly unclad. And I construe the note in the margin of the fortieth Article of the Anabaptist Creed of 1644 which I have cited,<sup>113</sup> as corroborative of this view; being intended as much on the one hand to repress undesirable license among their own people, as, on the other, to convince outsiders of the propriety of their way.

I shall close this chapter by two or three further extracts which seem to me worth publicity, for the light which they cast upon some aspects of the general subject.

In Watts's *Scribe*,<sup>114</sup> etc. (1657) he gives a brief statement of the *modus operandi* of the late baptism of two women which had been furnished him by some Baptist hand — to the effect that the two women privately changed their clothes, and went into the water above the knees; that the administrator tied their clothes about their knees with a string, and dipped them over head and ears; and that they then went out of the water and shifted themselves, with the help of some of the sisters.

<sup>113</sup> See p. 41

| <sup>114</sup> No 219, p. v.

We get a much more circumstantial account, in 1646, in the pages of *Mercurius Cívicus*,<sup>115</sup> which is as follows :

We have been importuned to give you the relation of the rebaptizing of a woman at *Hemsted* in *Hartfordshire*, in a river called *Bourne End*, hard by *Bourne Mill*; which, to shew the strangeness of the manner, and the madnesse of that Sect, we have here inserted, as from authentick hands it was sent unto us.

In the Parish of Hemsted in Hartfordshire<sup>116</sup> there liveth one *James Browne*, by trade a Sawyer; by calling a converter of holy siffers; by person of a very big and tall stature: by Religion formerly a good Protestant, diligent in hearing of sermons, and alwayes seeking to hear the best men. Now of late time, within these six or seaven yeares,<sup>117</sup> he hath quite left the Church; and instead of hearing of Gods Ministers in publique, he is become a preacher and teacher of others (especially of women) going about from house to house preaching and teaching, Instructing and Baptizing; (or Rebaptizing) doing good as they say to so many as adhere to his kinde of Teaching: and he is either the second or third man of note for spirituall abilities (as the Brethren are pleased to call them) in all that part of the Country.

About the middle of September now last past, 1645, this *James Browne*, having on a day Preached (or as they call it spoken) unto an assembly of the Brethren, where he inveighed against Baptizing of Infants; affirming it to be a most damnable popish sinne; and that all true Christians ought more to mourne and lament for that they were Baptized when they were Infants, then for all the sinnes that ever they committed in the whole course of their lives; and further shewing how necessary and needfull it was to salvation (having attained unto a sufficient measure of Faith) to be rebaptized. One *Mary Halsey*, wife of *William Halsey*, a holy woman of the company, desired to be baptized a new; showing her selfe to be very forrowfull for the blindness of her parents, that would have her Baptized in her Infancy, before she knew what it meant, and she (being then without Faith) unworthy of it. *Browne* having throughly examined this his new Convert, and found her to have attained to a competent knowledge, the examination ended.

This woman with *Browne* went into a River, neere hand to the house of that dayes exercise called *Bourne End* River; and there, neere unto *Bourne End* Mill, in a place of the River somewhat deeper then the ordinary Channell, where having joynd together they went down into the water: *Browne* went down in his leather Breeches in which he used to go to Sawing; and the woman went into the water in a paire of Linnen Drawers onely to cover her Shame; made of purpose for such like uses; the rest of her body being all quite naked.

In this water, *Browne* washed her body all over from top to toe, rubbing her with his hands, as men do their sheep when they wash them; and so cleansed her from all filthinesse (as he saith, both of body and spirit) and throwing water upon her, used the words of Baptisme: *I Baptize thee, in the name of the Father, and of the Sonne, and of the Holy Ghost*; thrusting her head three times into the water because three persons in Trinity; and in this water I wash and purge away all thy sinnes; sending them down the stream, together with this water that runneth off thy body: so that now thou art made as cleane again from all sinne and wickednesse as ever thou wast in thy Infancy: nay, cleaner, for now thy originall sinne if thou hadst any, is

<sup>115</sup> *Mercurius Cívicus*, Oct. 8-15, 1646. [B. M. (E. 357 [12.] ) p. 2114.

<sup>116</sup> *Itinerary* [ii: 175] mentions Hemel Hempstead in Herts as the seat of an ancient Baptist church, probably

founded "about the period of the Revolution," but says nothing of Browne in connection with it.

<sup>117</sup> Note how all these time references date back very nearly to the same period.

quite taken away, and thou art now received into the number of Christs chosen Children; and made a member of his Myſticall body, and mayeſt be fully aſſured of the Kingdome of Heaven.

This being done, they departed out of the water, and went to the place of that dayes exerciſe.

This was ſeen and heard by the Miller of *Bourne End*, and ſome others, who had got behind a hedge to heare and ſee the action. As they were going out of the water, the Miller called to them, and wiſhed *Breton* to rub her a little more; for there is (ſaith he) I doubt one ſpot that is not yet made white; and they departed making no anſwer, and a man with them, that the woman brought doune with her to look to her apparell, which ſhe put off neere the River ſide when ſhe went into the water.

It ſo happens that we have remaining a tract which had its origin in the very company out of whoſe amicable ſeparation grew the firſt Calvinistic Baptist English church, and which lets us in to the exact nature of the differences then under diſcuſſion between different portions of that body as to Baptiſm. It was written about ten years after the diſiſion by which Mr. Spilſbury's church was formed, and its references to dipping ſeem to me to imply ſuch newneſs in that diſcuſſion, as to corroborate the theory that Mr. Spilſbury at firſt aſſeſed his adult believers. It is entitled *To Sions Virgins: or a ſhort forme of Catechiſme of the Doctrine of Baptiſme. In uſe in theſe times that are ſo full of Queſtions. By an antient member of that long agoe gathered Congregation whereof Mr. Henry Jacob was an Inſtrument of gathering it, and the Paſſour worthy of double honour, Mr. John Lathropp ſucceeding him, now paſſour in New England.* etc. Printed in the year 1644.<sup>113</sup> Two or three extracts from its pages will ſhow us preciſely how the debate was then proceeding. Beginning by aſſerting and advocating Infant Baptiſm, with various particulars, it aſks:<sup>119</sup>

*Q. What forme is to be uſed in baptiſme?*

*A.* The Miniſter is to dip his hand, and to powre cleane water, ſprinkle and waſh the finner, and ſo it is fully baptiſed.

*Q. Is not dipping of the head full baptiſme?*

*A.* No, not without powring, ſprinkling, and waſhing; no more then giving whole wafers in the fupper: there was bread, but no breaking ſhewing forth Chriffs ſufferings; ſo whole rivers flowes not forth Chriffs ſufferings, powring Him out like water beſprinkling all His rayment.

*Q. What is it for the finners to goe into the water themſelves, and come out themſelves to ſhew forth death and buriall?*

*A.* A lying ſigne, to make a figure of the creature, for wee muſt ſee Chriſt in the employment of the Officer, and uſe of the Water, powring, ſprinkling, waſhing: there muſt be a dipper dipping his hand, but not a dipped, but in Chriſt himſelfe who by his owne power puts into himſelfe the Rocke and fountaine.

<sup>113</sup> No. 36.

| <sup>119</sup>p. 2.

*Q. What speaks pouring out of water? 120*

*A.* (1) It speaks Christ poured out like water. (2) It speaks Christ pouring out cleane water upon believers washing away filth. (3) It speaks pouring out of the Spirit, so that out of the belly of believers may flow rivers of water of life.

*Q. What speaks washing?*

*A.* It speaks washing from filthiness and cleansing from sin.

*Q. What speaks sprinkling?*

*A.* (1) It speaks sprinkling the conscience from dead works. (2) It speaks our high calling, being called to the blood of sprinkling.

*Q. What doth Christ teach believers by pouring water on the baptized — Infants or other? 121*

*A.* Christ teacheth believers to pour out their souls to him, hee having poured out His Spirit upon them giving them power to be His Sonnes and Daughters, so there is [as?] great use to eye Christ in the use of the ordinance as once to be baptized.

*Q. What is hold forth of Christ in dipping the Baptized?*

*A.* To dip an Infant there is a dim light of Christ, as in the whole wafer no shewing forth Christ his suffering; but for a creature to goe in and out of the water, the dipper to dip downe the head, is no shewing Christ at all as I can see. I have not so learned Christ.

Let them take heede that teach these “new truths” as they call them, these *new forms*,<sup>123</sup> or newly taken up,<sup>122</sup>

I do not see how a candid reading of the multiplied authorities here presented, can fail to justify the conclusions which I have drawn.

<sup>120</sup> *Ibid.*, p. 2.

<sup>121</sup> *Ibid.*, p. 5.

<sup>122</sup> *Ibid.*, p. 7.

<sup>123</sup> Notice the corroboration here (to 141) afforded to

the general argument of this chapter, making dipping a new form in or about 1541.



### CHAPTER III.

#### SOME CONSIDERATION OF THE HISTORICAL VALUE OF THE ALLEGED "ANCIENT RECORDS" OF THE BAPTIST CHURCH OF CROWLE, ETC.

THE *General Baptist Magazine* of London, in its issue for July, 1879, published an article entitled "The Beginnings of Liberty,"<sup>1</sup> which was largely made up of extracts from what purported to be the ancient records of the "Church of Christ meeting at Epworth, Crowle, and West Butterwick," in Lincolnshire, Eng. A second article, in the October number of the same journal for the same year, entitled "John Norcott,"<sup>2</sup> contained a few additional extracts.<sup>3</sup> The quality of these was so remarkable as speedily to attract attention on this side of the Atlantic; inasmuch as, if to be depended upon for stating the truth, they would go far to modify not merely the accepted annals of Nonconformity in the old country, but those of the Plymouth Colony as well.

The Baptist and other religious journals of England appear to have received these "quotations" without question as genuine and trustworthy, and I have heard that Mr. Spurgeon has on one or two occasions made them his authority for some public utterance. One Baptist gazette in this country referred to them as settling certain controverted questions "beyond reasonable dispute;"<sup>4</sup> but most of the American newspapers of that denomination so far as I observed touched them gingerly, if at all. Meanwhile, although it was vaguely stated<sup>5</sup> that these "ancient records" had been submitted to an "antiquarian," who, after examination, had "certified his belief that they are genuine, and refer to the days of Queen Elizabeth;" no historical scholar in England appeared to think the matter of sufficient consequence to make such a thorough examination at first hand, and on the ground, as might furnish a

<sup>1</sup> *General Baptist Magazine* for 1879. Edited by J. H. C. of London, M.A., LL.B., B.Sc., *Editor of the General Baptist Society. The Eighty-First Volume*, London, E. Marlborough & Co. 51 Old Bailey, 1879, p. 327.

<sup>2</sup> *Ibid.* p. 438.

<sup>3</sup> The London *Baptist* of 6 Feb. 1880, I have seen it

stated also contained the same, or similar, extracts; but I have never met with that paper.

<sup>4</sup> The *Harold Christian Secretary*, 4 Aug. 1878.

<sup>5</sup> The statement was made in the *Christian Secretary*, of the above date, as possibly having been copied from the *London Baptist*. I find nothing of the sort mentioned in the *General Baptist Magazine*.

reasonable basis for their acceptance as authentic data by the student of those times.

Anxious, in the absence of all more competent endeavor, to do what I could for my own satisfaction in the matter, on 6 May last, I went up from London on purpose to get a look, if possible, at these venerable papers. Crowle is a little market town and parish of Lincolnshire, near the confluence of the Trent and the Ouse; containing a few more than 3,000 inhabitants, and easily reached by rail from Doncaster, from which it is distant some fifteen miles in a direction a little north of east. I was so fortunate as to find the Rev. Jabez Stutterd, who is the pastor of the General Baptist Church in that place, and the copyist of the documents in question, at home, and was very kindly received by him. On telling him the purpose of my visit, and asking to be permitted, under his supervision, to examine the original ancient manuscript, I was grieved—more, I will confess, than surprised—to be told that that original has been for some time lost.—it is feared irrecoverably,—and that only his copy remains. This copy he assured me that he made, with all possible care, *about fifteen years* before. This he was very willing I should transcribe in full, and in the most obliging manner aided me to do so. I found several passages to be included which have never been printed; some of them, if possible, of a more extraordinary character than any heretofore made public. I now proceed to give the whole consecutively, with Mr. Stutterd's appended voucher for the fidelity of my work.

I should premise here, that, in the matter of spelling, I found considerable variation in different portions of these extracts; owing, perhaps to Mr. Stutterd's failure always, as to that, to follow closely his original. I have therefore, throughout, in this respect conformed to the style of orthography indicated in those parts which partake most strongly of the characteristics of the date assigned to them.

*The first Church Covenant — 4 January, 1597.*

Wee, this Church of Christ (meeting at Epworth, Crowle and Weß Butterwick, in ye County of Lincoln) whose names are underwritten, give up ourselues to ye Lord, and one to another, according to ye will of God, and do promise and covenant in ye presence of Christ, to waike together in ye lawes and ordinances of baptized belicuers, according to ye rules of ye gospel, through Iesus Christ, He helping us.

<i>James Reynors,</i>	} Elders of ye Church.
<i>Henry Helme,</i>	
<i>John Merton,</i>	
<i>William Braxton,</i>	
<i>William Druiford,</i>	

[32 signatures, or marks.]



1598, 20 November. William Bradford baptized in ye old river Torne, below Epworth town, at midnight. Moon shone bright. To God bee prairie euermore.<sup>6</sup>

1603, 3 September. Our poor people are hunted & persecuted on every side: some taken & shut up in prisons.

Things have come to such a passe among us it has been resolved, yet not without a bitter struggle on our parts as a Church of Christ meeting at Crowle, Epworth & Butterwick, that for the sake of peace we shall leaue this our dear native countrye & retire to Holland, wher, we heare, there is freedom of religion for all men. Wee shall haue to learne a newe language, and get our liuings we know not how. It is a dear place & subject to ye miseries of warre: is thought by many of ye brethren, an adventure almost desperate, a case intolerable, & a miserie worse then death. Especially seeing our brethren are not acquainted with trades nor traffique (by which Hollanders subsist) but wee are used to plaine countrie life and farming.

Wee have resolved to pray vnceasingly: our chiefe difficultie is wee cannot stay, yet wee are not suffered to goe; for ye Ports & Hauens are shut against us, so wee must looke for secrete means of conveyance, see ye failers, & pay high rates for our passage.

1603, 3 November. Brother Brewster found a sea-captaine who agreed to take us from Boston in this county to Amsterdam in Holland. Wee parted with our goods, repaired to Boston as secretly as wee could. Wee arrived before ye captaine, & had a wearie time waiting, fearing wee might bee betrayed. The vessel appeared at night. Wee embarked with our goods, & now thought — surely the bitternesse of death is past. But, no, the ship was boarded by teachers, & other officers, with whom our Captaine was in league. In ye deade of ye night wee were turned out into open boats, & searched & ransaked by ye officials — women as well as men. When they had taken all our money, bookes & goods from us, they carried us before ye magistrates, who ordered us off to prison, where we lay for a month: our only crime being that we would worship God in liberty of conscience.

The monthe after the greater number of us 72, were released; but Mr. Brewster & seaven others were detained & conveyed to Lincoln goale, to bee tryed at the Assizes. Wee trudged homewards to Crowle, Butterwick, Epworth, where wee arrived pennyleffe, hungrie and tired: but ye brethren met for prayer.

1603, 30 December. The judge at Lincoln Assizes has been more merciful than wee dared to hope. Our brethren & sisters are set at libertie. But these persecutions are unendurable. Wee have firmly resolved to make another effort to departe.

1604, 12 February. John Smith, Vicar of Gainborough, came inquiring about our views: he debated nearly all night with Elders Henry Helwice and John Morton, who defended our cause well. Hee comes againe in a short time.

1604, 7 May. John Smith has carefully read ye scriptures and is convinced wee are in ye truth: hee tells us he was deceived in ye way of Pedobaptistry, & does now embrace ye fayth in ye true Christian & Apollolic baptism.

Hee discoursed sweetly last night in Elder James Rayners chamber from “Lo, ye Kingdom of God is within you.” It was sweet as honie. He will resigne his church living, & ye Church

<sup>6</sup>This entire entry about Bradford is not in Mr. Stutterd's manuscript copy, which merely bears a marginal endorsement of Bradford's immersion at this

date. I transcribe this therefore from the printed version in the *Magazine*; Mr. S. attesting the genuineness of that.

of Christ at Epworth, which hee says is ye true Church of Christ, will receive him for baptisme.

1606, 24 *March*. This night at midnight Elder John Morton baptized John Smith, vicar of Gainborough in the river Don. It was so dark wee were obliged to have torch-lights. Elder Brewler prayed, & Mr. Smith made a good confession. Walked to Epworth in his cold clothes, but received no harm. The dilance was over two miles. All our friends were present. A strong wind, but faire aboue-head. To ye triune God be all ye praise.

1607, 10 *February*. John Smith has held silent meetings at midnight all this weeke at Brigg, Beltoft, Epworth, Butterwick. At Crowle ye parish parson told us hee would informe. William Bradford is to holde fourth next Tuesday at Crowle Croffe.

1607, 16 *February*. William Bradford, from Aufterfield, wished to speake at Crowle Croffe, but ye parson prevented him, & flogged him with his horie-whip, & set his bull-dogge at him; but hee awed ye brute off with his staffe.

1609, 22 *March*. Wee kept a solemn daye of prayer. The Church had small communion for some monthes till God put it into our hearts to humble ourselues, reforme his house, and sett upon his work almoſte loſt by fix yeares persequition.

1609, 24 *March*. John Norcott, of Crowle, baptized at two of ye clocke in ye morn, in ye river Torne, by John Smith, late Vicar of Gainborough.<sup>7</sup>

1609, 30 *March*. A meeting of ye Church to-night. John Smith, late vicar of Gainborough, John Morton, Henry Helwife, Richard Carver, William Bradford, James Rayner, William Brewler, Eli Kelsey, John Rowe,<sup>8</sup> met to consult on removing ye Church into Holland on account of persequition.<sup>9</sup> They resolved to remove part of ye Church into Holland in order to ye quiet enjoyment of ye ordinances of his house in Apollolic manner. Lord, doe help us.<sup>10</sup>

1609, 4 *April*. Received at ye Supper of ye Lord John Norcott. John Smith broke ye bread & mingled ye wine in James Rayners apple-chamber. John Norcott choſe as ye Elder of ye Church.<sup>11</sup>

1609, 4 *April*. Rev. John Smith started in an open boat from Butterwick down ye Trent river unto Hull, thence to Holland (Ghent or Leyden) to enjoy liberty of conscience in a foreign country. John Norcott, Henry Helwife, John Morton, Richard Carver, William Bradford went. More are to followe.

<i>John Carver,</i> <i>William Bradford,</i> <i>Thomas Prince,</i> <i>Edward Winslow,</i>	}	<i>Elders.</i> <sup>12</sup>
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<sup>7</sup>This entire entry I did not find in Mr. Stutterd's copy, but I insert it here as having been printed in the *General Baptist Magazine* [1870, p. 436], and therefore, a further extract of like authenticity with its contents, is attached by Mr. S.

<sup>8</sup>This name is printed *John Wood* in the *General Baptist Magazine* [1870, p. 436], where the extract is given.

<sup>9</sup>To this extract as printed above in the *Gen. Bapt. Mag.* are added the names of "James Rayner, Will-

iam Brewler and John Morton — *Elders*." The date there named for this entry is 4 *April*, 1609.

<sup>10</sup>This last entry beginning at "They resolved," etc. is not in Mr. Stutterd's copy, but is printed as above, as being duly copied from the record.

<sup>11</sup>The same is true of this entire passage.

<sup>12</sup>I was a little doubtful as to the significance of these four names thus appended, but Mr. Stutterd said that he understood it as an official certificate inserted in the body of the record to authenticate the same.

1613. John Rowe has come home from Holland, and says our friends haue no peace. The baby-baptizers are verily mad. John Norcott has written his book on baptism, and got it printed. And he [John Rowe] has brought one with him home. It is quaint, but according to ye Bible.

1614, *December*. Thomas Petch has returned very unwell from Holland, and brings ye sad newes of ye sudden deaths of John Smith & John Norcott of putrid fever, after a few houres illness. They were both buried in one graue. Their consolations in Christ were wonderful. In life united — in death not diuided.

1615, *February*. John Carver, William Bradford, Edward Winlow, William Brewster, Richard Carver, John Morton, Henry Helwite, John Turner, Thomas Tinker, Samuel Fuller, Edward Fuller, John Oldham, returned from Holland. Oh how dejected! Poore deare foules!

1615, 16 *March*. John Morton, William Bradford, gone over to Collingham and Milerton to consult Elder Warner of Milerton, and put things in order. Things disorderly at both places.

1617, *November*. The Church Elders resolved to day to sell their estates & move from England to provinces lately discovered by Sir Walter Raleigh in Virginia. Continual haratiment by Ecclesiastical Courtes and Bishops Mandamutes. Six of our friends are in Lincoln gaole, charged with reading the Word, & praying themselves, in stead of going to church to publike prayers.

1617, 10 *November*. John Morton returned from Chichester where he went as soon as he came home from Holland, to set things orderly there.

1617, ——. John Morton fell sicke and dyed. Buried at Butterwick in ye front of ye meeting door. A good man. Hee were twice in Lincoln Old Cattle. Hee was a bright light. May his wery bones rest peacefull.

1618, 1 *January*. Agree to hold a fast day & much prayer for ye poor deare foules in Lincoln gaole. Doe Lord hear us when wee crie.

1619. John Carver, Richard Carver, William Bradford, Edward Winlow, William Brewster, John Turner, Thomas Tinker, Samuel Fuller, & Edward Fuller, sold ye estates & decided to goe to Merica, or wee shall soon be in gaole. Oh, these fiery persequitors!

1620, 22 *July*. Hired a thallop to start for Boston Deepes, there one met us to take us on to Plimoth. The church met all night this night for tolemin prayer and farewell. Oh ye sobs & ye sighes & groanings in ye spirit. Seventy-four of us moving away.

Agreed by the Church not to haue no commune with Robinfon, and not any of that party because wee beleene:

- I. Iesus Christ dyed for all human kinde.
- II. Ye Holy Ghost renewes mans fallen states.
- III. Wee baptise man & woman; not babys.

*William Bradford,  
En. & Collingham,  
Edward Fuller,  
Edward Winlow,  
William Brewster,  
Thomas Tinker.*<sup>33</sup>

<sup>33</sup> Mr. Stutter's explanation with regard to the names was the same as that before given in a similar

case: "They seemed to be affixed to authenticate the record."

## CERTIFICATE OF AUTHENTICATION.

*I hereby certify that, in the year 1866, several loose leaves of the original church records of the Ancient Baptist Church of Crowle, Epworth and Butterwick, came into my possession, and were copied by me with great care; and that the above transcript by Mr. Deane, has this day been by him made in my presence from my copy then taken, and, according to my best knowledge and belief, is faithful to those originals, now lost.*

[Signed]

*Labez Stuttered*  
*General Baptist Minister*

*Crowle Lincoln,*  
*May. 6<sup>th</sup> 1881.*

Had these "extracts" been first printed *in full*, as above, on the American side of the Atlantic, they could have awakened little more than a passing wonder as to what manner of man should have taken the trouble of their origin: and would scarcely have been thought worthy of serious examination—least of all of deliberate refutation. But the critical study of the beginnings of Nonconformity seems to be now so much less common in England than in America, that these amazing declarations—at least such and so many of them as were then made public—appear at once to have gained unquestioning acceptance there, as a genuine and valuable addition to the sources of Separatist history. Twice, at least, the literary editor of the *Nonconformist and Independent*<sup>15</sup> has cited them as if they stood on a par in point of authority with Winthrop's or Pepys's Journal, or Bradford's and Strype's Histories; while one of the freshest issues of the London press—a volume called *The English Baptists, Who They are, and What they have done*, etc.<sup>16</sup>—founds upon their statements in regard to John Smyth an important portion of its argument and appeal. It seems to be needful, therefore, to give them a consideration to which in themselves they have no claim, and this must plead my apology for

<sup>15</sup> Mr. Stuttered referred me to the extracts which had been published in the *General Baptist Magazine*, as being authentic, except as he then and there amended them in one or two slight particulars; so that this voucher covers all the extracts here given, whether

actually copied from Mr. S's manuscript, or copied from the *Magazine* under his eye.

<sup>16</sup> In its issues of 30 Sept. 1880, and 18 Aug. 1881.

<sup>17</sup> Edited by John Clifford, M.A., LL.B., and published by E. Marlborough & Co., 1881.

repeating here the offense which has before been charged upon me, of swinging a beetle to knock down a fly.<sup>17</sup>

Truth always agrees with itself. And the fairest of all possible tests of the value of such a record is applied in its minute comparison with facts otherwise well known, which stand in a relation so close to it as to demonstrate its verity or its inexactness, through its conformity or its nonconformity with them. To such a test I now propose to subject the various statements above made.

1. To begin with the covenant. I make no objection to that as being an instrument probable for such use at that time;<sup>18</sup> but I must question the plausibility of a small portion of its phraseology. The clause "whose names are underwritten," has no counterpart in any authentic early document of the sort which I have ever seen, and appears to have a somewhat later flavor.<sup>19</sup> The act of covenanting in those days evidently emphasized itself as a deed of public engagement and avowal, rather than of more private mutual written contract. This may best be shown by placing side by side the earliest three formulæ of the sort with which I am acquainted — thus:

1593. <sup>20</sup>	1606. <sup>21</sup>	1616. <sup>22</sup>
DEPOSITION OF DANIEL BUCK.	THE MAYFLOWER CHURCH.	MR. JACOB'S CHURCH.
Being asked what vowe or promise hee made when hee came first to yr Societic, hee answereth & sayth yt he made ys <i>Profession</i> , viz.:	As ye Lords free people, joyned them selves (by a covenant of the Lord) into a Church Estate in ye fellowship of ye gospell:	<i>Standing together, they joined hands, and solemnly covenanted with each other, in the presence of Almighty God:</i>
<i>That hee would walke with ye rest of ym so longe as they did walke in ye way of ye Lorde, &amp; as farr as might bee warranted by ye Word of God.</i>	<i>To walke in all his wayes, made known, or to be made known unto them, according to their best endeavours, whatsoeuer it should cost them, the Lord assisting them.</i>	<i>To walke together in all Gods wayes and ordinances, according as he had already revealed, or should further make them known to them.</i>

<sup>17</sup> *Golden Rule*, 4 Dec. 1880.

<sup>18</sup> The *New York Independent*, in July, 1880, did thus object. In noticing this document as then found in the columns of *Zion's Advocate*, it said:

So far as our reading goes, church covenants were not in use during that period. They are a rather more modern invention, coming into use during the next age.

But this overlooks the fact, abundantly evidenced, that the church afterwards officered by Johnson and Ainsworth was using such a covenant in 1571, and that Neal gives, in almost the same words, the covenant by which, in 1646, Henry Jacob's church in London was confederate.

<sup>19</sup> The earliest near approach to this form of words which I recall, is in the covenant of the church in Fwy St. Edmunds, 21 Dec. 1648 [Browne, *Hist. Congm. in Norfolk and Suffolk*, etc. 395]: "Wee whose names are here subscribed, etc."

We find the exact phraseology in the covenant of the church of which Doddridge was afterwards pastor, at Northampton, at some date apparently a few years prior to 1735 (Coleman, *Memorial's Independent Chh's Northamptonshire*, etc. p. 11): "We, this church of Christ, whose names are underwritten, etc."

<sup>20</sup> *Ha. Lett. MSS.* 7042, p. 306.

<sup>21</sup> Bradford, *Hist. Plim. Plant.* 9.

<sup>22</sup> Neal, *Hist. Puritans* (ed. 1837), i: 462.

The phrase "baptized believers," also, although common fifty years later, seems to be of doubtful authenticity in the sixteenth century in the North of England. The five signatures here declared to be attached to the covenant, I will at present criticise no further than to suggest that we shall by and by find reason to question the accuracy of the Christian names of two of them, and that there is the best of evidence that other two at this time represented lads respectively of eight and sixteen years of age—most unlikely to be so set forward and honored.

2. The second entry suggests a few inaccuracies, in little things, running through the extracts, which may be noted together here:

(1.) It is stated that the "moon shone bright" *at midnight of 20 November, 1598*. But Robert Watson's *New Almanacke, etc. for this present yeare 1598*,<sup>23</sup> states that the full moon for November of that year, was "on the iiii daye, iiii minutes after two of ye clocke in ye morning;" which would make the twentieth day to be two days after the *new* moon—so that the amount of moonlight available at midnight of that date, could hardly have aided much in the dipping even of William Bradford.

(2.) On the other hand, it is further set down that, at the baptism of John Smyth, 24 March, 1606, although it was "faire aboue-head," it was so dark at midnight that they could not see without torches. Of course, if fair overhead, the moon, if there were any, must have had entire opportunity to shine. But I have the authority of Prof. Pickering of the Harvard College Observatory,<sup>24</sup> for stating that the moon came to the full at the meridian of Greenwich in the afternoon of 23 March, 1606; so that this baptism took place *the night after the full moon*; when, with an unobscured sky, it could not have been as dark as is here represented.

(3.) It is stated that, on 12 February, 1604, John Smyth came inquiring for the "views" of these people, and debated nearly all night upon them. But 12 February, 1604, was *Sunday*; a most unlikely day for one who was, and who—according to the statement herein made—remained for more than two years longer, vicar of Gainsborough, to have been thus engaged fifteen or twenty miles away from his own Church Service.

(4.) The term "Pædobaptistry"—under date of 7 May, 1604—seems a questionable one for that time, and has much more the savor of one or two generations later.

<sup>23</sup> *New Almanacke and Pægnification for this present yeare, etc.* B. M. [P. P. 2452] *sub dato*.

<sup>24</sup> By Newcomb's *Tables of Solar Eclipses*, I infer

that the moon was full March 23, 1606, in the afternoon, on the meridian of Greenwich." Edward C. Pickering, *MS. note*.

(5.) It is very unlikely that so impulsive and rapid a man as we have already seen John Smyth to be, if he embraced “ye fayth in ye true Chrillian & Apolitic baptisme” as early as 7 May, 1604, should have waited until the last day of 1606<sup>25</sup> — two years, ten months and seventeen days — before being rebaptized.

(6.) It is noted that William Bradford “wished to speake at Crowle Croffe” on 16 February, 1607, and that this was the “next *Tuesday*” after 10 February. But 16 February, 1607, was *Monday*.

(7.) It is declared that John Norcott was “chose as ye Elder of ye Church” on [4 April, 1609] the very day of his admission to that church, and *precisely eleven months and twenty days before he was baptized!* This follows from the fact that by Old Style — which was in universal use in England until 2 September, 1752<sup>26</sup> (or more than one hundred and forty years after the events here set down) — the 24th of March was the last day of the year; which would make 4 April, 1609, the eleventh, and 24 March, 1609, the three hundred and sixty-fifth day of the same year. Improbable as such church membership and preferment of an unbaptized man must be, in itself, the more in the case of a small church which, if these records are to be taken in evidence, already had *eight* elders; that unlikelihood is increased by the fact, which will be made evident further on, that John Norcott could not have been born for nearly a quarter of a century after this date.

(8.) The entry of 4 April, 1609, purports to be certified by the signatures of four Elders. If this be authentic, the predilection of this church for youthful officers seems something wonderful; inasmuch as, at this date, Bradford was scarcely nineteen, Winslow not six months over thirteen, and Prince — who was born in 1600 or 1601 — between eight and nine years of age!

(9.) The sudden and unannounced appearance in the summer of 1620 of Enoch Clapham [*he* wrote his name Henoche] upon the scene, rises very nearly to the acme of absurdity. Nearly thirty years before ordained a minister of the Established Church by Bishop Wickham, after preaching some years in Lancashire, he associated with the Separatists and went to Holland, thence to Scotland, then to Holland again, then back to Scotland, and once more to the Netherlands; whence, leaving the Separation and returning to England, he preached in Southwark nine sermons on Tares, out of which he made a book. In the time of the great plague he discoursed unacceptably, and was committed

<sup>25</sup> It must be remembered that these dates, if genuine, are in Old Style, so that the year began on 25 March; and 24 March, 1606, would be ten months and seventeen days after, instead of one month and

thirteen days before, 7 May, 1605, as, by New Style, it would be.

<sup>26</sup> The day after Wednesday 2 September, being called Thursday 14 September, by *Statute 24, Geo. II. c. 23*.

to the Gate-house at Westminster by the Archbishop of Canterbury. Down to 1609—that is, during the first eighteen years of his ministry—he had published eleven volumes which I can trace, after which date I find none. From the general tone of these books, I do not believe it possible that he could have lived eleven years longer in silence, and I therefore presume him to have gone to his rest—he seems to have had little on earth—long before the date when he is herein named as at Crowle.<sup>27</sup> In any event, taking his own words in testimony, particularly some in one of his latest known works,<sup>28</sup> one would nearly as soon have expected to find Lyman Beecher or Thomas Binney joining the Mormons, as to find Clapham in his old age an Anabaptist Elder!

(10.) As to “provinces” in the autumn of 1617 “*lately discovered by Sir Walter Raleigh in Virginia;*” not to press the point that Raleigh himself never was in North America; more than three and thirty years—or the lifetime of an entire generation—had passed since his captains Amadas and Barlow first sighted Ocracoke.

(11.) The statement [22 July, 1620] in regard to “Plimoth,” with its concluding reasons why Bradford, Fuller, Tinker, Winslow and Brewster determined “not to haue no commune with Robinson, etc.,” as Prince Henry said, is “laughter for a month, and a good jest forever!”

I now proceed to look at these pretended records a little more closely, in connection with what they have to say in regard to the more prominent of the actors therein.

### 3. As to *Samuel Fuller* two statements are made, viz.:

(1.) 1615, *February*, that he returned “a dejected soule” from Holland;

(2.) 1610, ———, that he sold his estate (presumably in Crowle, or its neighborhood) to “goe to Merica.”

Now among the few things that we positively know about Samuel Fuller are: (1) that he lived in London before going to Holland;<sup>29</sup> (2) that he was in Amsterdam with Robinson’s people in 1608-9;<sup>30</sup> (3) that he buried a child in St. Peter’s, Leyden, 29 June, 1615;<sup>31</sup> (4) that he lived in the *Pieterkerkhoff*

<sup>27</sup> I have taken these facts mainly from his own pen in the “Epistle to the Reader” of his *Amulet*; or *a Sovereigne remedie against Siniere and Heresie*, etc. (1604), p. 48. [Bodleian. (H. 6. Th.)]

<sup>28</sup> Especially particularly to his *Errors on the Right Hand through a Prejudicious Zeale*, etc. (1608), 12, pp. 7. [B. M. (1020. e. o. [1])] in which he is tremendously severe upon Separatists and Anabaptists. It is fair to add that he followed this with *Errors on the*

*Left Hand through a Frozen Securitie* (1608), 12, [B. M. (1020. e. o. [2])] in which he vividly depicts the evils which afflicted the Establishment, and indicates that he held a fairly evangelical conservative position.

<sup>29</sup> *Licht-boeck*, etc. B. p. 17.

<sup>30</sup> *Laws's Prephane Schisme*, etc. 11, 24, 76.

<sup>31</sup> *Regiſter van de Overledene personen Begraven binnen Leyden*, No. 3, p. 107.



in Leyden in July, 1615; (5) that he buried his wife Agnes in St. Peter's 3 July, 1615;<sup>32</sup> (6) that he was married again in Leyden 27 May, 1617;<sup>33</sup> (7) that he then lived near the *Marspoort* in Leyden;<sup>34</sup> and (8) that he was one of the witnesses of John Goodman's marriage there, 5 October, 1619.<sup>35</sup>

All of which is violently incompatible with the assertions made with regard to him in these papers.

4. Of *Edward Winslow* we find four averments, viz.:

(1.) 1600, 4 April, that he signed the Crowle record as an Elder;

(2.) 1615, February, that he returned to Crowle, as one of the "dejected foules," from Holland;

(3.) 1619, ———, that he sold his estate (in Crowle or neighborhood) "to goe to Merica;"

(4.) 1620, 22 July, that, as an Elder of Crowle church, he renounced communion with Robinson and his company.

Now of Winslow we know: (1) that he was born at Droitwich, Eng. 18 Oct. 1595;<sup>36</sup> (2) that, by consequence, he was precisely thirteen years, five months and seventeen days old, when represented above to be signing church records as an elder; (3) that he lived in London before going to Leyden;<sup>37</sup> (4) that instead of returning in a dejected state from Holland in the spring of 1615 (when he would be scarce five months beyond his nineteenth year) there is no evidence that he ever was in Holland at all before 1617;<sup>38</sup> that at Leyden, 13 May, 1618, he married Elizabeth Barker;<sup>39</sup> and (5) finally, that he was in Leyden 10 June, 1620;<sup>40</sup> heard Mr. Robinson's farewell discourse (for the preservation of all knowledge of which we are indebted to his pen) early in July;<sup>41</sup> sailed from Delfs-Haven in the *Speedwell* 12 July;<sup>42</sup> and was with the *Mayflower* company at Southampton making ready for their voyage across the Atlantic on that very July day on which he is above misrepresented as having renounced all fellowship with them. Comment is needless.

<sup>32</sup> *Ibid.*

<sup>33</sup> *Lecht-boeck*, etc. B. p. 64.

<sup>34</sup> *Ibid.*

<sup>35</sup> *Ibid.* p. 66.

<sup>36</sup> Transcript of Parish Record, *N. E. Hist. & Gen. Reg.* 4<sup>th</sup> 7, p. 216.

<sup>37</sup> *Lecht-boeck*, etc. B. p. 75.

<sup>38</sup> He himself says (*Hypocritie Unmasked*, etc. p. 97): "I living three yeares under his [Mr. Robinson's] Ministry, before we began the worke of Plantation in *New-England*." This would throw back his going to Leyden to reside, to the summer of 1617.

<sup>39</sup> *Lecht-boeck*, etc. B. p. 76.

<sup>40</sup> With Isaac, Bradford and Merton [see *Bradford's Jour.* p. 31], he signed at Leyden a letter of date 1-10 June, 1620, to Carver and Cushman in London.

<sup>41</sup> He reports this from memory (*Hypocritie Unmasked*, etc. p. 97) as if he heard it, and his language can fairly warrant no other conclusion than that he did.

<sup>42</sup> He says (*Ibid.* p. 94):

And when the Ship was ready to carry us away, the Brethren that stayed behind againe comm'ed us, lit the Lord with us, and for us, and we further engaged our selves mutually as before; they, I say, that stayed at Leyden leaied us that were to goe at our Fathers house being large, who were reconciled our selves, our our teares, with singing of Psalmes, making joyful songs in our hearts, as was us with the voice, there being many of the Congregation vnderfoot in Munket and psalms it was the sweetest in heave that ever mine eares heard. When also they comm'ed us to *Delfs-Haven*, where we were to imbarque, with their kind us againe; and after prayer performed by our Fathers, where a flood of teares was poured out, they accompanied us to the Ship, etc.

5. Of *John Carver* three things are declared, viz.:

- (1.) 1609, 4 April, that, as Elder of Crowle church, he signed its records;
- (2.) 1615, February, that he returned "dejected" from Holland;
- (3.) 1619, ———, that he sold his property in that region to "goe to Merica."

For so good, and probably great, a man, our knowledge of John Carver is singularly scanty. But we do know a few things, as follows, viz.: (1) that, to appearance—the record is not clear—he was in Leyden, and buried a child in St. Pancras, 10 July, 1609;<sup>43</sup> (2) that he was in Leyden at a marriage, 28 May, 1616;<sup>44</sup> (3) that he was at another there, 23 Mar. 1617;<sup>45</sup> (4) and at still another 18 August, 1618;<sup>46</sup> (5) that he was a deacon of Robinson's church;<sup>47</sup> (6) that he was sent from Leyden to London as an agent of Robinson's congregation in the autumn of 1617;<sup>48</sup> (7) that he was sent again on a like errand in the spring of 1620;<sup>49</sup> (8) that he went from Leyden to Delfs-Haven and Southampton with the company in July, 1620; (9) received a letter at Southampton from John Robinson of date 27 July, 1620;<sup>50</sup> and (10) was chosen Governor of one of the ships for the expedition—a choice confirmed for the whole Colony, 11 November following, in Provincetown harbor.<sup>51</sup> Which things could not have been true of him were the Crowle records authentic.

6. We now come to *John Norcott*, concerning whom these papers include six statements, viz.:

- (1.) 1609, 24 March, that he was baptized in the Torne by John Smyth;
- (2.) 1609, 4 April, that he was received at the Lord's Supper;
- (3.) 1609, 4 April, that he was chosen an Elder of the Church;
- (4.) 1609, 4 April, that he started with others for Holland;
- (5.) 1613, ———, that he had written a quaint but scriptural book on Baptism, which was printed in Holland;
- (6.) 1614—November (?), that he died suddenly at Amsterdam of putrid fever, and was buried in the same grave with John Smyth.

As to these particulars there are four things only needing here to be said. (1) As will be seen by turning back,<sup>52</sup> John Smyth had been in Amsterdam two or three years at the time when he is above made to have been at Epworth performing this baptism; (2) he had certainly been dead and buried in Am-

<sup>43</sup> *Register van de Overledene personen*, etc. No. 3, p. 10. The handwriting is very blind, and the name may be John something else, but Baron Elsevier, archivist of Leyden, inclines to read it *Carver*. A like record occurs in *Reg.* No. 3, p. 8] under date of 11 Nov. 1617.

<sup>44</sup> *I. tit-book*, etc. B. p. 51.

<sup>45</sup> *Ibid.* p. 60.

<sup>46</sup> *Ibid.* p. 77.

<sup>47</sup> *Bradford*, p. 32.

<sup>48</sup> *Ibid.* pp. 30-32.

<sup>49</sup> *Ibid.* p. 43.

<sup>50</sup> *Ibid.* p. 63.

<sup>51</sup> *Ibid.* pp. 68, 69.

<sup>52</sup> p. 2 of this pamphlet.

sterdam more than two years, when he is here represented as dying and sharing John Norcott's interment there;<sup>53</sup> while (3) Ivimey<sup>54</sup> states that the John Norcott, who wrote that *Baptism Discovers*, etc. which, beyond question,<sup>55</sup> must be the book referred to, as "quaint, but according to ye Bible," having "probably shortened his days by his excessive labours," after a ministry that "was but short," died "in middle life," 24 March, 1675-6, pastor of the church in Gravel-lane, Wapping. But if he died "in middle life," he could not have been over forty-five years of age; and if he were five and forty at his death in 1676, he must have been born not earlier than 1630 — or one and twenty years after the first, and sixteen years after the last mention of his name in these Crowle "records." And, finally (4), the book which is here represented to have been printed in Holland in or about 1613, appears, in reality, to have been first put to press about *fifty-seven years later in England*.<sup>56</sup>

7. We next reach *John Morton*, or, as he himself wrote his name, *John Murton*, of whom nine declarations are made, to wit, that:

- (1.) 1590, 4 January, he signed the original church covenant as an Elder;
- (2.) 1604, 12 February, as a Crowle Elder he debated with John Smyth;
- (3.) 1606, 24 March, he baptized John Smyth in the Don;
- (4.) 1609, 30 March, he met the church in consultation about emigration;
- (5.) 1609, 4 April, he started with Smyth and others for Holland;
- (6.) 1615, February, he came back among the "dejected;"
- (7.) 1615, 16 March, he went to Collingbam, etc. to order things;
- (8.) 1617, 10 November, he came back from Chichester;
- (9.) 1617, ———, he fell sick, died, and was buried at Butterwick.

<sup>53</sup> *Ibid.* p. 38.

<sup>54</sup> *ibid.* 29, 28.

<sup>55</sup> "Beyond question" — because there is neither trace of any other John Norcott, nor of any other book on Baptism by any kind of a Norcott; because the phrase "quaint but according to ye Bible" might very fairly be applied (by a Baptist critic) to the book in its original form; and because the author dedicates it "To his truly beloved *Friends and Brethren in and about Wapping*," etc., thus identifying the Wapping pastor as its author. Mr. Spurgeon — who can hardly be congratulated on special eminence as an antiquary (*non omnia possimus omnes*) — published a new edition of it, "corrected and somewhat altered," in 1878, in the preface to which he said (p. vi):

The little book which is here presented to you, almost in its ancient form, was first printed in Holland more than 200 years ago, by a servant of the Lord who was in exile for the faith.

If Mr. Spurgeon had taken the trouble to examine the earliest edition now accessible in the British Mu-

seum — which is the fifth — [4326. aa.] he would have found in it an "Epistle Dedicatory" to the third edition, signed by William Kiffin and R. C. [Richard Claridge], which says:

What Approbation this Piece hath found may appear from hence; that *since the first Edition of it here in England*, it hath been *Reprinted* in Holland, was also lately translated into Welsh; and now growing scarce and much asked for, the Bookseller hath been Advised to give it another Impression.

<sup>56</sup> Watt does not mention the book. The Dr. Williams Library has the third edition, of date 1694, the earliest which I have met with. We have then (see last note) these four data: (1) *The third* edition in 1694; (2) *The second* (English) published in Holland; (3) *the first*, published in England while its author was pastor at Wapping. (4) As he says in his dedication: "Our Sun is going down, eternity is upon us," etc., it is fairly to be presumed that this first edition was published not long before his death in March, 1674: from all which its date cannot reasonably be put earlier than 1670, where I place it (App. No. 276).

Put by the side of the above dates and declarations the following facts, viz. : (1) that John Murton was born in 1582 or 1583,<sup>57</sup> and was consequently little if any more than twenty-one years of age when he is represented as being so effective in debate as an Elder with an old hand like Smyth; (2) that he lived in Gainsborough (or Queensborough<sup>58</sup>) before going to Amsterdam; (3) that he was in Amsterdam 23 August, 1608, because he, on that date, announced to the magistrates of that city his intention, being 25 years of age, to marry Jane Hodgkin of Worksop, who was 23;<sup>59</sup> (4) that, in the room of his baptizing Smyth in the Don in 1606, at some time in 1608 Smyth rebaptized *him* at Amsterdam;<sup>60</sup> (5) that so far from coming among the "poor dear dejected" back to Crowle in February, 1615, he had two or three years before returned, in good courage, to England and founded a Baptist church in London at Newgate;<sup>61</sup> and (6) that instead of dying, and lying his "wēry bones," in "ye front of ye meeting door" at Butterwick in 1617, he was alive and vigorous in his London pastorate as late as 13 November, 1626.<sup>62</sup>

8. We have next eleven entries touching *William Bradford*, thus :

- (1.) 1598, 20 November, he was baptized in the Torne;
- (2.) 1599, 4 January, was an Elder of Crowle church;
- (3.) 1607, 10 February, announced to "holde fourth" at Crowle Crosse;
- (4.) 1607, 16 February, tried it, but the parson and his dog prevented;
- (5.) 1607, 30 March, met with the church about emigrating;
- (6.) 1607, 4 April, started after liberty of conscience in an open boat;
- (7.) 1609, 4 April, signed record as Elder stating that fact;
- (8.) 1615, February, came back from Holland among the "deare dejected;"
- (9.) 1615, 16 March, started for Collingham, etc. to set things to rights;
- (10.) 1619, ———, sold his property in Crowle, or thereabouts, to "goe to Merika;"
- (11.) 1620, 22 July, renounced communion with Robinson and his "party."

Compare with the above the following facts, viz. : (1) we have the evidence of the Austerfield Parish Records, remaining in beautiful parchment, that William Bradford was baptized 19 March, 1589-90<sup>63</sup>—he would, consequently, have been only *eight years, eight months and one day* old when he is said to have been immersed as an adult; (2) he would have been only *nine years, nine months and sixteen days* old, when he is here represented to be signing the covenant as an

<sup>57</sup> Amsterdam *Psychology*, p. 11-12, s. d. 23 A 12, 108.

<sup>58</sup> The record in *Chappin's Book*, which might stand for either. The Dutch names spelled as they liked, e. g. Broun is once *Blise*, and Goodman *Goodmer* *1617*.

<sup>60</sup> See pp. 10, 34, 32, *ante*.

<sup>59</sup> See p. 42, *ante*. See also *Truths Victory*, etc. (p. 17, p. 11).

<sup>61</sup> *Letter of C. C. Anstot*, *Evans*, iii, 25, 23.

<sup>62</sup> Fetch the original. A transcript may also be found in *Hutton's Collections concerning S. Mary's Church*, etc. (1734) p. 135.

Elder of the church ; (3) he would have been but *sixteen years, ten months and twenty-six days* old on that memorable day of the encounter with the parson and "the bull-dogge;" (4) his own history shews<sup>64</sup> that having lived in Amsterdam "aboute a year," as early as in February, 1609, he was making arrangements, which were perfected by the first of May of that year, to remove to Leyden ;<sup>65</sup> (5) instead of coming back "dejected" from Amsterdam to Crowle in February, 1615, he was assisting Samuel Lee to citizenship in Leyden on 19 October of that year ;<sup>66</sup> instead of selling property in Crowle and its neighborhood preparing to "goe to Merika" in 1619, he sold in Leyden 19 April of that year a house on the north side of the *Achtergracht*,<sup>67</sup> and, 7 June following, aided William Ring to become a citizen there ;<sup>68</sup> and in 1620, shared in the departure of the Pilgrim fathers from Delfs-Haven, and all their fortunes at Southampton, Dartmouth and Plymouth, with their subsequent Mayflower voyage—there being no evidence that he ever set foot in England from the day of his first leaving it for Amsterdam, till, in July, 1620, he disembarked from the *Speedwell* in Southampton Water.

9. Turn we now to *William Brewster*, as to whom there are the eight following assertions, viz. :

(1.) *1599, 4 January*, that he was an Elder of Crowle Church ;

(2.) *1603, 3 November*, that he agreed with a sea-captain to remove 72 of the Crowle Company from Boston to Amsterdam ;

(3.) *1603, November*, that by treachery he was lodged in prison, and lay a month in Lincoln jail ;

(4.) *1606, 24 March*, that he offered prayer at the midnight baptism of Smyth in the Don ;

(5.) *1609, 30 March*, that he met to consult with the church about emigration ;

(6.) *1615, February*, that, as one of the "deare dejected," he returned from Holland ;

(7.) *1619, ———*, that, with others, he sold his estate in or near Crowle ; and

(8.) *1620, 22 July*, that he joined with Bradford, Clapham, Fuller, Winslow and Tinker in renouncing communion with Robinson.

It will be quite sufficient to set the memory of William Brewster right concerning these asseverations, if we note : (1) that, from 1 April, 1594, for many years he filled the place at Scrooby as agent of the Archbishop of York which his father had filled before him, and was Postmaster there ;<sup>69</sup> and that he continued thus in Government employ until 30 September, 1607<sup>70</sup>—a fact which,

<sup>64</sup> *Hist. Flim. Plant.* etc. 16.

<sup>65</sup> *His Daghe-boek (Leyden)*, (G) p. 34.

<sup>66</sup> *Doortre-boek (Leyden), t'genst in den Jare 1603, ende Geveyn-dicht in den Jare 1635*, (F) p. 91.

<sup>67</sup> *Op Draegts-boeken-in huizen (N.V.)* p. 175.

<sup>68</sup> *D. ster-boek*, etc. (F) p. 129.

<sup>69</sup> *P. R. O. Dom. Eliz.* vol. 23, no. 48.

<sup>70</sup> Hunter, *C. Lectons*, etc. 68.

in those jealous days, must have been irreconcilable with the first four of them; (2) that, with Bradford and the others, he had been in Amsterdam a twelvemonth, and was just about removing with them to Leyden, at the date of the fifth;<sup>71</sup> that instead of returning to England in 1615, he was chosen by John Robinson's church in Leyden "an affilant unto him in ye place of an Elder;"<sup>72</sup> that in 1617, 1618 and 1619 he was publishing books, Latin and English, in Leyden;<sup>73</sup> that in 1619 he was sent to London as an agent in the negotiations about the removal to New England;<sup>74</sup> and that, in 1620, instead of renouncing communion with Robinson and his company, he led off in the emigration to New Plymouth in a harmony of both doctrinal and practical feeling, desire, and design, with his beloved and honored pastor which was so perfect, that it is hard to say whether the Crowle falsehood which declares the contrary, excels in its unverity or its impudence.<sup>75</sup>

10. I have reserved inquiry as to *John Smyth* until the last needing special investigation as to the tone of these "records" with regard to them, partly because, in some aspects, he was the most noteworthy of the company; but mainly because his case has one peculiarity. It can scarcely be called violently probable, yet the human mind is able to conceive it possible, that there should have been contemporaneously living during the first quarter of the seventeenth century, in England and thereabouts, two Samuel Fullers, and two Edward Winslows, and two John Carvers (there surely were not two John Norcotts), and two John Murtons, and two William Bradfords, and two William Brewsters, concerning one set of whom the statements made in these Crowle papers might be facts; as, concerning the other set of whom, the statements which I have accumulated above from various authentic sources surely were facts; so that an enthusiastic and inappeasable champion of those "records" might still insist that, granting the truth of all which I claim to be true, all which those documents allege may still be also true — of other men of the same names. Waiving then, for the present, all inference from what has gone before, it will be agreed on all hands as inconceivable that there can have been two John Smyths, *both vicar of Gainsborough, in and about 1600*. This name, then, furnishes the opportunity for a crucial test, which shall now be applied. Nine distinct declarations are made concerning him. Thus:

<sup>71</sup> Vide Bradford's *Hist. Plym. Plant.* 164; Dialogue, etc. *Young*, 46.

<sup>72</sup> *Bradford*, p. 17.

<sup>73</sup> See the titles of three such volumes in Latin and seven in English, under these three years, in the Appendix of *Congregationalism as Seen*, etc. Besides

these I have surely traced other two in Latin, and one in English.

<sup>74</sup> *Traitor's A.* p. 30.

<sup>75</sup> This lies on the face of Bradford's whole account of the removal, with the arrangements that led to, and the correspondence which followed, it.

(1.) 1604, 12 February. "John Smith, Vicar of Gainfborough," inquired and debated.

(2.) 1604, 7 May. He acknowledged his conversion to Anti-paedobaptistry, proposed to be rebaptized, discoursed sweetly, and announced his intention to resign his vicarage.

(3.) 1606, 24 March. After subsequently waiting a time, for him, most extraordinary [two years, ten months and seventeen days] he, "John Smith, Vicar of Gainfborough," was baptized in the Don, having "made a good confession."

(4.) 1607, 10 February. He is declared to have — another extraordinary thing for him — been holding "silent meetings."

(5.) 1609, 30 March. He — "late Vicar of Gainfborough" — shared in the church debate about emigrating to Holland.

(6.) 1609, 4 April. He administered the sacrament in an "apple-chamber," and received John Norcott to the church.

(7.) 1609, 4 April. On the same day — it was Tuesday — he started with John Norcott and others down the Trent in an open boat, bound for Hull, Holland, and liberty of conscience.

(8.) 1609, 24 March. He and Norcott seem to have come back together from the Low Countries, in order that he might baptize that mythical young man — who had been already, in his unbaptized state, a church member, and an Elder, for eleven months and twenty days — in the Torne; — doubtless better than all Dutch waters in which to wash and be clean.

(9.) 1614, December. The painful news of his decease — and that of the mythical young man — both dying suddenly of *putrid fever*, and sharing one grave, reaches the bereaved remnant at Crowle.

To take the last first, we have already seen that the burial records of the *Nieuwe Kerk* at Amsterdam contain the proof that Smyth was interred there 1 September, 1612, or a little more than *two years previous to the date here assigned*; and that he died of a *consumption*, having been sick *seven weeks*.<sup>76</sup> We have also already seen that the third, fourth, fifth, sixth and seventh of these statements cannot be true, because Smyth went to Amsterdam with his Gainsborough company in October or November, 1606,<sup>77</sup> and there is no evidence that he ever revisited England. As to the first, second, and eighth, all which can be needful to destroy any possible remnant of probability which in any mind may still attach to them, will be to recall attention to the fact that Smyth never accepted the Baptist theory of believers' baptism until 1609;<sup>78</sup> and that in the very month in which he is here represented to have been baptizing Norcott in the Torne in the North of England, having been excommunicated from the church he had formed at the date of his re-baptism in Amsterdam, he was vainly asking a Mennonite church in that city to receive him, while Murton, Helwys, Pygott and Seamer were remonstrating against such reception;<sup>79</sup> with some further proof of the uniform Paedobaptist tenor of his

<sup>76</sup> See pp. 37 and 17, and notes 167, 159, 165, *ante*.

<sup>77</sup> p. 2 and note 13, *ante*.

<sup>78</sup> See p. 9, *ante*.

<sup>79</sup> See pp. 36 and 37, *ante*.

books down to his *Character of the Beast*, printed also in 1609. Let us glance at these.

(1.) *Principles and Inferences*, etc. [1607]. This of course was sent forth three years after these "records" assure us that its author had renounced "Pædobaptistry," and one year after they say he had been rebaptized. Yet among these 203 Principles or Inferences, there is not the slightest reference to the mode or subjects of Baptism—a thing incredible were the author already a convert to the notion that that subject requires to be made the corner stone of churches.

(2.) *The Differences of the Churches of the Separation*, etc. [summer of 1608].<sup>60</sup> Here, again, although the book was expressly written to "clear further" the truth, he never once alludes to Baptism as a subject of doubt, difficulty, or debate—showing that his opinions on that subject still remained at one with those then common among the Separatists.

(3.) *Parallels, Censures, Observations*, etc. [I think late in 1608, although dated 1609]. Here, down almost to the very epoch of his re-baptism by se baptism, we find him :

(a) identifying himself still with "the Brownists," whose doctrine he declares to be "the vndoubted truth of God ;"<sup>61</sup>

(b) denouncing Anabaptists, in common with "Papists" and "Arrians," etc. as "heretiques ;"<sup>62</sup>

(c) objecting against the baptism of the Church of England, not because of any defect in manner, or error as to its subjects, but simply because that church is "not the true body of Christ, the true Church of God, therefore all the holy things are profaned when they are ther administrd ;"<sup>63</sup>

(d) and, finally, by distinctly saying that *all which he asks as to reform on the subject of baptism in the Church of England*, is that infant baptism "be administrd simply, as Christ teacheth: without Godfathers, the crossie, questions to infants, etc."<sup>64</sup>

This must necessarily be conclusive that down to a period nearly five years later than the date of his alleged full conversion to immersionist views—saying nothing of dipping, which he never accepted—Smyth had not gotten so far as that fundamental tenet of the Baptists, of baptism for adult believers alone. No Baptist out of a lunatic asylum could have written the sentence last quoted above!

<sup>60</sup> See p. 8, and note 42, *ante*.

<sup>61</sup> pp. 10, 11, 135.

<sup>62</sup> See p. 4, note 27, *ante*.

<sup>63</sup> pp. 117, 139, 142.

<sup>64</sup> p. 79.



I find in these alleged records of this ancient Baptist church, eighty distinct statements, as to twenty different individuals. I have now minutely, and as I trust candidly, examined from them two assertions as to Samuel Fuller, four as to Edward Winslow, three as to John Carver, six as to John Norcott, nine as to John Murton, eleven as to William Bradford, eight as to William Brewster, and nine as to John Smyth — fifty-two in all; and have proved *every one of them* to be, if not impossible, at least improbable with an intensity in most cases equivalent to moral incredibility. I have pointed out, further, eleven cases of palpable disagreement with well established facts. As to Henoeh Clapham and Thomas Prence I have shown further unlikelihoods. Thomas Petch I never heard of before, and, considering that the only thing which he is said to have done, is, to have brought from Holland the misstatement that a man who had died of a lingering consumption two years before, was then just suddenly deceased of putrid fever, I never care to hear of him again. This disposes of eleven of the twenty persons, and of six and sixty of the eighty "facts" — leaving nine unimportant men and fourteen unessential assertions unexamined as yet; concerning whom, and which, more directly.

The candid reader who bears in mind the two facts: (1) that in the case of the eight prominent persons whose relation to this record has been considered, every one of the two and fifty averments made in regard to them has been shown to be unfounded; and (2) that in the case of John Smyth, "vicar of Gainfborough," well-meant mistake was impossible, and no conclusion other than that of an attempt at the deliberate perversion of history remains credible; will now be prepared to join me in the conclusion that these newly-discovered leaves out of an old oaken chest are — *falsum in uno, falsum in omnibus* — all together, an unblushing forgery; undertaken by some excessively ill-informed person, and carried out in a singularly stupid and bungling manner. A few words further on that subject.

And here let me say, at once, that I acquit the Rev. Mr. Stutterd of all complicity with such an attempt, and all suspicion of it. He impressed me as an honest and good man, much more likely, in his comparatively uncultured simplicity in regard to such subjects, to be imposed upon, than to undertake imposition upon others. In answer to my inquiries at the time he told me that the "original records" which he copied, seemed written neither on paper nor parchment, but on something reminding him of plantain leaf; that the ink now and then was very faded; and that the leaves were much decayed and eaten by small red insects discernible under a magnifier; so that in parts it was only with the greatest difficulty that the contents could be made out at all. Anxious to get possession of all the facts, I addressed him a note on my return to

London, which, with his reply, I append—for convenience placing my questions and his answers in parallel.

Grand Hotel, London, 9 May, 1881.

Crowle, Lincolnshire,

Via Doncaster,

12 May, 1881.

Rev. Jabez Stutterd,

My dear Sir,

Yours of yesterday arrived, but found me from home.

Dear Sir: Two or three inquiries have suggested themselves to me, which I ought to have proposed to you, in reference to the very interesting records of your church, when I saw you the other day: but, as they escaped me at that time, I venture to send them now, and ask you to be so good as to reply to them in the enclosed envelope. I will be glad to know:

1. As nearly as possible, when, by whom, and in what place, were these leaves of the old record discovered?

2. Was any public announcement—so far as you know—of that discovery made *at the time*?

3. Of whom did you receive them for the purpose of copying them; and to whom, and when, did you return them after you had copied them?

4. Did you copy *all* of that record which referred to matters of public interest, of the general character of those which you did copy?

5. When were you first made acquainted with the fact that the originals are since lost; and from whom did you learn it?

6. Do you think any thorough and sufficient

1. The old records were discovered at Butterwick in a chest of an old Baptist family, by the Rev. Smith Watson many years ago. In 1866 I first saw them at Revd. Smith Watson's, and copied the 7 or 8 leaves, moth-eaten and decayed as they were. Some two or three weeks I had them.

2. No public announcement was made at the time. At length by the wish and desire of the members and deacons of the Church, and not on my own responsibility, a portion of it was sent to our own Magazine for preservation.

3. I received them of Revd. Smith Watson. And when copied they were returned to his care again, after being carefully copied in the presence of some of our Brethren. This was in 1866.

4. I copied all I possibly could which related to matters of interest—from the damp and moth-eaten records.

5. About four years ago, when preaching at Butterwick, we wanted to see them, and refer to them again, but we could not find them anywhere. When Smith Watson died his goods and chattels were divided amongst his friends, who all say they have not seen anything of them [*i. e.* the records]. These particulars I have had over and over again from his relatives.

6. A thorough and severe search has been

search has been made to recover the lost manuscript; and is it to your mind perfectly clear that it is now of no use to undertake at Epworth, or Butterwick, or elsewhere, any further inquiry for the missing records?

7. Should you imagine there could be the slightest probability that, in copying the manuscript, in its confessedly imperfect and illegible state, you mistook and miscopied names; so that, for the names of William Bradford, John Carver, Edward Winslow, Samuel Fuller, and John Smyth — for example — as given in your copy, other names ought to be substituted, in order *exactly* to render the original?

8. Is there the slightest doubt in your mind that the fragment which you copied was a *genuine portion of the original records of your church*? Or do you conceive it as barely *possible* that some mischievous or designing person could have prepared such an (apparently) ancient manuscript, in the view and intent to deceive you, and others, into the belief that it was what it really was not?

You will, my dear sir, much add to the obligations under which I already am to your kind courtesy, if you will reply to the above.

I am, faithfully, yours,

HENRY M. DEXTER.

Rev. Mr. Stutterd.

The well informed student of New England history who has closely examined the pretended extracts printed near the beginning of this chapter, will, long since, no doubt, have reached the conclusion that, if left to stand solely on their own probability — as Mr. Stutterd's letter above clearly shows they must be — they cannot possibly be assigned to a date earlier than 1856 — while probably written some years later. The evidence of this I will now produce, by asking the reader to examine with minutest care the passages which I now place side by side.

Things have come to such a passe . . . .  
 . . . it has been resolved . . . that for the  
 sake of peace we shall leave this our dear

made in Epworth, East and West Butterwick, in Ashby, Winterton and Hasey and other places, to recover the lost portions of the record. For the present, though, we keep making inquiries. And to my mind it seems clear that they are lost irrecoverably, but some of our friends think they may turn up, some day.

7. The greatest care was taken in copying the manuscript, for then it was falling fast into a state of decay. Possibly there might be a name copied wrong, but I am not aware such is the case. We are all imperfect in this imperfect world.

8. I have no doubt whatever on my mind but what was copied was a genuine portion of the original records. My Brethren here think the same. I cannot entertain the opinion that some mischievous or ill-designing person could prepare such a Document for the sake of deceiving.

Dear Sir, I have replied with pleasure to your enquiries,

And believe me,

Yours truly,

JABEZ STUTTERD.

Seeing them selves thus molested, and that  
 ther was no hope of their continuance ther,  
 by a joynte confente they resolved to goe into

native countrey & retire to Holland, wher, we heare, there is freedom of religion for all men. Wee shall haue to learne a newe language, and get our liuings we know not how. It is a deare place & subject to ye miseries of warre: is thought by many of ye brethren, an aduenture almost desperate, a case intolerable, & a miserie worse then death. Especially seeing our brethren are not acquainted with trades nor traffique (by which Hollanders subsiste) but wee are used to plain countrie life and farming.

Wee have resolved to pray vnceasinglie: our chiefe difficultie is wee cannot stay, yet wee are not suffered to goe; for ye Ports & Hauens are shut against us, so wee must looke for secreete meanes of conveance, see ye failers, & pay high rates for our passage.

Any scholar familiar with such matters will see, and will say, at once, that the person who wrote one of the above statements must have had the other not merely in memory, but actually under his eye, while writing. But that in the second column was written by William Bradford in the year 1630<sup>65</sup> in the little settlement of New Plymouth on this side of the sea; remained in manuscript—a part of the time in the custody of Thomas Prince in the steeple of the Old South Church—until it was purloined, carried to England and in some inexplicable way deposited in the Fulham library; whence it was first printed in 1856 by the Massachusetts Historical Society, and where (it is charitable to suppose through the Bishop of London's ignorance that he is the keeper of stolen goods) it still remains. It is safe to say that Bradford did not copy from the Crowle "records;" therefore the fabricator of those "records" which are printed in the first column copied from Bradford. And, as the forger could never have seen the manuscript, he copied from the printed version. He could not, therefore, have written earlier than 1856, and as it would naturally take some time for such a volume to work its way up to the North of England, he probably manufactured these "records" not very long before they were "discovered" in 1866; having been by him placed in the "old oaken chest" judiciously and conveniently to that end.

Following this clew we strike at once upon further probable revelations. There can hardly be reasonable doubt that the whole story of the thwarted Crowle and Epworth endeavor to flee to Holland by way of Boston in 1603,

ye Low-Countries, wher they heard was freedom of Religion for all men . . . . . they must learne a new language, and get their liuings they knew not how; it being a deare place & subjecte to ye miseries of warr, it was by many thought an aduenture almost desperate, a case intolerable & a miserie worse then death. Especially seeing they were not acquainted with trades nor traffique (by which yt countrie doth subsiste) but had only been used to a plaine countrie life & ye innocente trade of husbandry. . . . .

Though they could not stay, yet were y<sup>e</sup> not suffered to goe, but ye ports & hauens were shut against them, so as they were faine to seeke secreete meane of conveance, & to bribe & see ye mariners, & giue extraordinarie rates for their passages.

<sup>65</sup> See Bradford's own statement, *Hist. Plym. Plant.* | etc. 6. For the extracts see pp. 10, 11 and 12.

was suggested by Bradford's account of the like attempt of the Scrooby men in 1608;<sup>86</sup> nor that it was, in the main, as to its language, largely suggested therefrom. For example, mark the following:

*The Crowle Forgery.* (1603.)

A fea-captaine who agreed to take us from Bolton in this county to Amsterdamb . . . Wee arrived before ye captaine, & had a wearie time waiting . . . The vessell appeared at night . . . The ship was borded by ferchers & other officers, with whom our Captaine was in league. In ye deade of ye night wee were turned out into open boats, & searched & ransaked by ye officials—women as wel as men. When they had taken all our money, bookes & goods from us, they carried us before ye magistrates, who ordered us off to prison, where we lay for a month . . . The monthe after the greater number of us 72. were releafed; but Mr. Brewler & feaven others were detained & conveyed to Lincoln goale.

*Bradford's History.* (1608.)

At Bolton in Lincolnshire . . . made agreement with the maister, etc. . . . After long waiting . . . he came at length & tooke them in, in ye night. But when he had them & their goods aboard, he betrayed them, having before hand complotted with ye ferchers & other officers fo to doe; who tooke them, and put them into open boats, & ther rifled & ransaked them, searching them to their shirts for money, yea even ye women funder then became modestie . . . Stripte of their money, books and much other goods, they were presented to ye magistrates . . . and fo they were comitted to ward . . . After a months imprifonment, ye greatest parte were dismitte & sent to ye places from whence they came, but 7. of ye principall [foot-note, "Elder Brewler was one of these"] were still kept in prison, and bound over to ye Alices.

We may now, perhaps, see our way to account for the nine men remaining. Of these Helwise was a natural suggestion; as he was always a true yokefellow of Murton, and the change of his Christian name from Thomas to Henry was either one more blunder, or a precautionary measure against over-exactness. Robert Carver appears to have been prompted in the same way, as brother of John. Edward Fuller, John Oldham, Thomas Tinker and John Turner were taken bodily from the lists of the passengers of the Mayflower, and the Anne and Little James.<sup>87</sup> John [James] Rayner appears to have been one of Robinson's men, and probably one of Brewster's printers.<sup>88</sup> John Rowe and Eli Kelsey remain. But there was a John Rowe—son of John—who was a well-known man in those days;<sup>89</sup> and Taylor<sup>90</sup> says that in 1661 there was an Anabaptist named John Kelsay in Lincolnshire, from whom—giving him another Bible Christian name—this laboring romancer could complete the roll of his *dramatis personæ*.

<sup>86</sup> *Ibid.* p. 12.

<sup>87</sup> *Bradford*, pp. 449, 453, 454; *Young*, 352.

<sup>88</sup> "Il fut imprimeur probablement avec William

Brewster," etc. *MS. of M. le Baron W. J. C. Rammelemaun Elsevier.*

<sup>89</sup> Palmer's *Calamy*, i: 150.

<sup>90</sup> *Gen. Exp.* i: 193.

This inquiry may here be concluded. Perhaps it ought to be concluded with an apology for having occupied so much space in the examination of such unmitigated rubbish. A more despicably fraudulent endeavor to pollute the sources of history, than these alleged ancient Crowle Church records, surely does not stain the annals of English literature. Were it not that the ill effects of such deception sadden all aspects of such a case, this would be positively ludicrous for the stupendousness of its stupidity; for the absurdities growing out of its inacquaintance with so simple a fact of the past as the difference between Old Style and New; for its never-mending failure to hit any nail upon the head. If the man had thrown a font of types into the air, they could not have fallen down into feebler fables. The doctrine of the calculation of chances, if he had left it unmeddled with, must surely have somewhere yielded him at least one little single solitary fact amid his howling wilderness of lies.

As it is, one may write the epitaph of these "records" fitly in "the wordes of the Preacher, the sonne of Dauid king in Jerufalem"—injecting the reiterated noun thereof with the fulness of that classic sense of mendacity, in which Cicero in his Tusculan Questions employed it:

**Vanitas Vanitatum : Vanitas Vanitatum :**  
**Et omnia Vanitas.**



## Collections toward a Bibliography of the first two Generations of the Baptist Controversy in England.

[The only explanation which seems to be needed here is that, in arranging books by their dates, in every case where possible I have followed Thomason's endorsement on the title-pages; printing, when they have been indicated by him, the month and day, in fine type under the year. In doing thus I have sometimes been compelled to disregard the year as set forth on the title-page. *Z. g.* No. 8 bears the printed date of 1641, but, as I have shown [note 51, p. 48 ante], it could not have been published before May, 1642. As my object herein has simply been to direct to the means of knowledge the attention of those who may doubt my statements, or who desire further to pursue lines of thought by them suggested, I have generally given only so much of a title as may accurately identify a book, and named some one library where it may be consulted. In those cases where I have not found a volume, I have sometimes indicated the source of my impression that such a book had existence. The place of publication is London, unless otherwise stated.]

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|----------------|--|----|
| 1618.          | A Plain and Well-grounded Treatise concerning Baptisme. [translated from the Dutch.] [ <i>Crosby</i> , i: 128.]  | 1  |
| 1623.          | [I. P.] [RESTON.]—Anabaptismes Mysterie of Iniquity Unmasked, etc. 167, pp. xxx. 68. [contains Anabaptist letter giving grounds of separation from the Chh. of Eng. rep. by <i>Crosby</i> , i: 133-139.] B. M. [4323. a.]  | 2  |
| 1624.          | DODD & CLEAVER.—The Patrimony of Christian Children, etc. 47. [ <i>Crosby</i> , i: 141.]   | 3  |
| 1641.          | A Discovery of 29. Sects here in London, all of which except the first, are most Divelish and Damnable, etc. 47, pp. 8. B. M. [E. 168. (7.)]   | 4  |
| 1641.          | The Book of Common Prayer now used in the Church of England, vindicated from the Aspersions of all Schismatiques, Anabaptists, Brownists, and Separatists; Together with a discovery of a sort of people called <i>Rebaptists</i> , lately found out in Hackney Marsh neere London, etc. 4, pp. 8. B. M. [3475. aaa.]  | 5  |
| 1642. [Apr.]   | [P. B.] [ARBON.]—A Discourse tending to prove the Baptisme in, or under the defection of Antichrist to be the Ordinance of Jesus Christ, as also That the Baptisme of Infants or Children, is warrantable and agreeable to the Word of God, etc. 4, pp. viii, 32. B. M. [E. 138. (23.)]  | 6  |
| [1642.] [Mar.] | T. KILCOP.—A Short Treatise of Baptisme. Wherein is declared that only Christs disciples or believers are to be baptized, etc. [in pl.] 16, pp. iii, 13. B. M. [E. 1113. (1.)]   | 7  |
| [1642.] [Mar.] | E. BARBER.—A Small Treatise of Baptisme, or Dipping; wherein is clearly showed, that the Lord Christ ordained Dipping for those only that profess repentance and faith; (1) proved by Scriptures; (2) by Arguments; (3) a Parallel betwixt Chrismeson and Dipping; (4) an Answer to some objections by P. Barbon [i. e. those raised in no. 6]. 4, pp. viii, 30. B. M. [E. 143. (17.)] | 8  |
| 1642. [June]   | [A. R.]—A Treatise of the Vanity of Childishe Baptisme; wherein the deficiency of the Baptisme of the Church of England is considered in five particulars thereof; and wherein also is proved that <i>Baptizing</i> is Dipping and Dipping <i>Baptizing</i> . 4, pp. vi, 32. B. M. [152. (4.)]   | 9  |
| 1642. [4 July] | [A. R.]—The Second Part of the Vanity & Childishnes of Infants Baptisme [no. 6] wherein The grounds from Several Scriptures usually brought for to justify the same, are met and answered. Also the nature of the divers Covenants made with Abraham and his seed, briefly opened and applied. 4, pp. ii, 30. B. M. [E. 57. (5.)]  | 10 |

1642. T. WYNELL. — The Covenants Plea for Infants: or, The Covenant of Free Grace pleading the Divine 11  
[2 Sept.] Right of Christian Infants unto the Seal of holy Baptisme. Against the rusticke Sophistry, and  
 wicked Cavillations of sacrilegious Anabaptists, etc. Oxford, 4, pp. xii, 124.  
 B. M. [E. 115. (17.)]
1642. A Short History of the Anabaptists of High and Low Germany, etc. 4, pp. iv, 56. 12  
 B. M. [E. 115. (5.)]
1642. [R. B.] — An Answer to the Treatise of P. B. [no. 6] on Baptisme, etc. 4. 13
1642. A Warning for England, especially for London, in the famous history of the frantic Anabaptists,  
 etc. 4. 14  
 Bodleian, [Wood. C47. 2.]
1642. Reasons humbly offered in justification of the action of letting a Room in London-house unto certain  
 peaceable Christians called Anabaptists. 4.  
 Bodleian, [4. P. 1. Art. 15.]
1642. J. TAYLOR — A Cluster of Coxcombes: or a Cinquopace of five sorts of Knaves and Fooles:  
 namely, the Donatists, Publicians, Disciplinarians, Anabaptists, and Brownists, etc. [in. pl.] 4,  
 pp. 8.  
 B. M. [E. 154. (19.)]
1643. The Roundheads Catechisme: or, the Newtew catechizing the Anabaptists, Puritans, Separatists,  
[3 Apr.] and well-affected under the name of Roundheads, with their joynt Answer to the same. 32,  
 pp. 32.  
 B. M. [E. 1205. (1.)]
1643. [P. B.] [ARNON] — A Reply to the Frivolous and impertinent Answer of R. B. [no. 13] to the 18  
[14 Apr.] Discourse of P. B. [no. 6] in which Discourse is shewed, that the Baptisme in the Defection of  
 Antichrist, is the ordinance of God, notwithstanding the corruptions that attend the same, and that  
 the Baptisme of Infants is lawful: both of which are vindicated from the exceptions of R. B. and  
 further cleared by the same author [i. e. P. B.]. There is also a reply in way of Answer to some  
 exceptions of E. B. [no. 8] against the same. 4, pp. vi, 64.  
 B. M. [E. 96. (20.)]
1643. An Anabaptists Sermon. Preached at the Rebaptizing of a Brother, at the new or holy Jordan, as  
[29 Apr.] they call it, in the Flow or Hackney River, etc. 4, pp. 4.  
 B. M. [E. 97. (13.)]
1643. [S. C.] — A Christian Plea for Christians Baptisme: Raised from the grave of *Apostasy*: or, A 20  
[25 May] Short Treatise, being a reproof of some things written by A. R. in his Treatise entitled *The Fan-*  
*atical* [no. 9], etc. 4, pp. viii, 30.  
 B. M. [E. 104. (2.)]
1643. The Clergyes Bill of Complaint: or submissive suit of one in the behalf of all the Orthodox and  
 great sorrow-suffering Church-men throughout England; exhibited to the Houses of Parliament  
 against Brownists, Anabaptists, and other Schismatics. Oxford, 4.  
 Bodleian, [Pamph. 58.]
1643. [S. C.] — A Christian Plea for Infants Baptisme, or a Confutation of some things written by A. R.  
[2 Febr.] in his Treatise entituled *The Second Part* [no. 10] etc. 4, pp. ii, 166.  
 B. M. [E. 35. (2.)]
1643. T. BLAKE. — The Birth-Priviledge or Covenant-Holinesse of Believers and their Issue in the time 23  
[25 Mar.] of the Gospel: With the right of Infants to Baptism. 4, pp. vi, 34.  
 B. M. [E. 37. (2.)]
1644. The Anabaptists Groundwork for Reformation: or, New Planting of Churches, that no man, 24  
[21 May] woman nor child, may be baptized, but such as have justifying Faith, and doe make profession  
 thereof, before to the Baptizer, I found false, with all things depending thereon, as being contrary  
 to the Scriptures, and to the Examples of Christ and his Apostles, etc. 4, pp. iv, 34.  
 B. M. [E. 56. (2.)]
1644. H. AMSWORTH. — A Seasonable Discourse, or a Censure upon a Dialogue of the Anabaptists, etc. 25  
[4 June] 4, pp. iv, 74. [First printed (probably) in 1623.]  
 B. M. [E. 50. (8.)]
1644. T. BARKWELL. — A Confutation of the Anabaptists, and all others who affect not civill government;  
[11 June] proving the Lawfulness of it . . . Also Arguments against the Anabaptists, proving that Infants  
 borne of Christian Parents ought to be baptized, etc. 4, [in. pl.] pp. 102.  
 B. M. [E. 51. (20.)]
1644. T. NETT. — The New-Cracker crackt by the Nett . . . being the vindication of honest men from 27  
[18 Aug.] the scandalous aspersions of T. B. as you may see in his learned book called the *Confutation* [no.  
 2], etc. Large 4, [in. pl.] p. 8.  
 B. M. [E. 254. (1.)]
1644. S. MUSHALL. — A Sermon of the Baptizing of Infants; preached in the Abbey-Church at West- 28  
[27 Aug.]minster, 1643, pp. 13, 12.  
 B. M. [K. P. gold 10. 171. (21.)]



1644. Infants Baptizing Proved Lawfull by the Scriptures: Objections against it resolved and removed, [19 Sept.] etc. 4°, pp. 16.  
B. M. [E. 8. (31.)]
1644. W. COOKE. — A learned and Full Answer to a Treatise intituled *The Vanity* [nos. 9 & 10], etc. [19 Sept.] Also the question concerning the necessitie of Dipping in Baptisme is fully discussed, etc. 4°, pp. viii, 112.  
B. M. [E. 9. (2.)]
1644. John the Baptist, Forerunner of Christ Iesus; or A necessity for Liberty of Conscience, as the only means under heaven to strengthen Children weake in faith, to convince Hereticks misled in faith, etc. 4°, pp. viii, 108.  
B. M. [E. 9. (13.)]
1644. F. CORNWELL. — The Vindication of the Royall Commission of King Iesus, Matt. xxviii: 19-20, [27 Sept.] compared with Mark, xvi: 15, 16, against the Antichristian Faction of Pope Innocentius the third, that enacted by a decree that the Baptisme of the Infants of Believers should succeed Circumcision. 4°, pp. vi, 18.  
B. M. [E. 10. (15.)]
1644. The Summe of a Conference at Terling in Essex, Jan. 11, 1643 . . . on Infants Baptisme, etc. 4°, [7 Oct.] pp. viii, 36.  
B. M. [E. 12. (2.)]
1644. A Declaration against Anabaptists: to stop the Persecution fō their errors, falsely pretended to be [9 Oct.] a *Vindication* [no. 32], etc. 4°, pp. ii, 6.  
B. M. [E. 12. (9.)]
1644. The Confession of Faith of those Churches which are commonly (though falsely) called Anabaptists, [13 Oct.] etc. 4°, pp. 24.  
B. M. [E. 12. (24.)]
1644. To Sions Virgins: Or, A Short Forme of Catechisme of the Doctrine of *Baptisme*, in use in these Times that are so full of Questions. By an Ancient Member, of that long agoe gathered Congregation, wherof Mr. *Henry Jacob* was an Instrument of gathering it, and the Pastour worthy of double honour, Mr. *John Lathroppe* succeeding him, now pastor in *New-England*: and the beloved Congregation, through Gods mercies sees her Teachers, waiting when God shall give more Liberty and Pastours according to his own heart, praying the Lord of the harvest to thrust forth Labourers into his harvest. 4°, pp. iv, 8.  
B. M. [E. 17. (19.)]
1644. T. BARFVELL. — The Antinomians Christ Confounded, and the Lords Christ exalted, [pp. 56-68. [19 Nov.] "The grounds of true Religion laid open and applied"] etc. 4°, pp. iv, 68.  
B. M. [E. 17. (16.)]
1644. The New Distemper, written by the Author of the *Loyall Convert*, etc. Oxford, 4°, pp. ii, 26. [20 Nov.] B. M. [E. 17. (20.)]
1644. [T. B., B. D.] — A Moderate answer to these two Questions: (1) whether ther be sufficient ground in Scripture to warrant . . . a Christian to present his infant to the Sacrament of Baptism; (2) whether it be not sinfull . . . to receive the Sacrament in a mixt assembly. 4°, [pp. ii, 32. B. M. [E. 17. (6.)]
1644. C. BLACKWOOD. — The Storming of Antichrist in his strongest Garrisons, of compulsion of Conscience, and Infants Baptisme, etc. 4°, pp. iv, 62, 68. [23 Dec.] B. M. [E. 22. (15.)]
- [1644.] J. SPILSBURY. — A Treatise concerning the lawfull subjects of Baptism, etc. 4°. [probably 1st ed. of no. 149.]
1644. T. LAMB. — The Un-Lawfulness of Infants Baptisme, etc. 4°. 42
1644. The Compassionate Samaritane. Unbinding the Conscience, and powring oyle into the wounds which have bene made upon the Separation, etc. [pp. 60-71 the Anabaptists in particular.] 24°, pp. 81.  
B. M. [E. 1202. (1.)]
1644. The Fontaine of Free Grace opened . . . wherein they [*i. e.* the Congregation of Christ in London [21 Jan.] falsely called Anabaptists] vindicate themselves from the scandalous aspersions of holding *Free-Will*, and denying a free *Election* by grace. 12°, pp. iv, 24.  
B. M. [E. 1181. (3.)]
1644. I. KNETTON. — Seven Questions about the Controversie betweene the Chvrch of England, and the Separatists and Anabaptists, briefly discussed, etc. 4°, pp. 13, 36. [21 Nov.] B. M. [E. 25. (20.)]
1644. D. FEATLEY. — The Dippers Dipt, or the Anabaptists dyck'd and plvng'd over Head and Eares at a Disputation in Southwark, etc. 4°, pp. xviii, 223. [1 Feb.] B. M. [E. 203. (11.)]

1644. [P. B.] — A Defence of the Lawfulness of Baptizing Infants . . . in way of answer to something  
[22 Feb.] written by J. Spisberie [no. 41], etc. 4, pp. vi, 64.  
B. M. [E. 279. (12.1)]
1644. S. RICHARDSON — Some Brief Considerations on Dr. Featley, his book intituled *The Differ Diff*,  
[25 Feb.] [no. 40], wherein in some measure is discovered his many great and false accusations of divers per-  
sons commonly call'd *Anabaptists*, etc. 4, pp. ii, 18.  
B. M. [E. 279. (23.1)]
1645. H. DENNER. — Antichrist Unmasked in two Treatises. The first, An Answer unto two Pædobaptists  
[3 Apr.] . . . the Arguments for Childrens Baptisme opened, and answered. The Second, the Man of  
Sinne discovered in Doctrine, etc. 4, pp. iv, 52.  
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1645. R. RAM. — Pædobaptisme: or, the Baptizing of Infants Justified, by the judgment and practice of  
[3 Apr.] ancient and modern Divines, etc. 4, pp. iv, 28.  
B. M. [E. 279. (12.1)]
1645. [J. G. [RAUST.]] — Truth's Victorie against Heresie: all sorts comprehended under those ten men-  
[20 Apr.] tioned, viz. (1) Papiists; (2) Familists; (3) Arrians; (4) Arminians; (5) Anabaptists; (6) Sepa-  
ratists; (7) Antinomists; (8) Monarchists; (9) Maccenarist; (10) Independents, etc. 4, pp. iv, 74.  
B. M. [E. 277. (7.1)]
1645. [R. BYFIELD.] — Temple-defilers defiled, wherein a true visible Church of Christ is described, the  
[22 Apr.] evils and pernicious errors, especially appertaining to Schisme, Anabaptisme and Libertinisme  
that infest our Church are discovered, etc. 4, pp. viii, 40.  
B. M. [E. 278. (26.1)]
1645. T. BLAKE. — Infants baptisme freed from Anti-christianisme. A full repulse to Mr. C. B. in his  
[29 Apr.] assault, *The Storming* [no. 49], etc. 4, pp. viii, 139.  
B. M. [E. 279. (10.1)]
1645. E. PAGITT. — Heresiography: or, a description of the Hereticks and Sectaries of these latter times,  
[8 May] etc. 4, pp. xxiv, 132.  
B. M. [E. 282. (5.1)]
1645. G. PHILLIPS. — A Reply to a Confutation of some Grounds for Infant Baptism: as also concerning  
[19 June] the form of a Church, put forth against me by one T. Lamb [no. 42], etc. 4, pp. xvi, 154.  
B. M. [E. 287. (4.1)]
1645. W. KIFFIN. — A Brief Remonstrance of the Reasons and Grounds of Anabaptists for their Sepa-  
[20 July] ration, etc. 4, pp. iv, 196.  
B. M. [E. 263. (19.1)]
1645. J. RICHART. — A Looking Glasse for the Anabaptists and the rest of the Separatists: Wherein they  
[18 Sept.] may clearly behold a brief Confutation of a certain un-licensed Scandalous Pamphlet intituled the  
*Remonstrance* [no. 50], etc. 4, pp. iv, 29.  
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1645. The Anabaptists Catechisme: with all their Practises, Meetings and Exercises, etc. 167, pp. ii, 14.  
[11 Sept.] B. M. [E. 1185. (8.1)]
1645. [CAPT. HOBSON.] — The Gallacy of Infants Baptisme Discovered, or Five Arguments, to prove that  
[19 Dec.] Infants ought not to be baptized, etc. 4, pp. vi, 16.  
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1645. J. TOMES. — Two Treatises and an Appendix to them concerning Infant-Baptisme: (1) an Exer-  
[16 Dec.] citation presented to the Chairman of a Committee of the Assembly; (2) an Examen of Mr. Mat-  
shalls Sermon [no. 2], etc. 4, pp. x, 34, 12, 8.  
B. M. [E. 312. (1.1)]
1645. R. FAYE, JR. — The Lawfulness of Infants-Baptisme, or, An Answer to Thomas Lamb his eight  
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etc. by B. C. N. H. Knowles, W. Kiffin, etc. 4, pp. ii, 50.  
B. M. [E. 313. (11.1)]
1645. J. MARRATT. — A Briefe or Generall Reply unto Mr. Knuttons Answers unto the VII. Questions  
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1745. R. GARNER. — A Treatise of Baptisme; wherein is clearly proved the lawfulnessse of Beleevers Baptisme, etc. 4<sup>o</sup>, pp. iv, 34.  
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[31 Feb.] B. M. [E. 322. (16.)] 74
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[10 Feb.] B. M. [E. 323. (2.)] 76
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165. A Declaration of some of those People in or near London called Anabaptists who own and believe [14 Jan.] that Gods love in the death of his Son is extended to all men, and are in the practice of the Doctrines of Christ contained in Hebrews vi: 1, 2. folio, s. sh. 240  
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165. A Serious Manifesto and Declaration of the Anabaptist, and other Congregational Churches, Touching [28 Feb.] the present Transactions of the Affairs of this Commonwealth, both in Church and State. [single sheet] fol. 241  
B. M. [699. f. 23. (65.)]
165. A Brief Confession or Declaration of Faith set forth by many of us, who are (falsely) called [13 Mar.] Anabaptists, to inform all men (in these days of scandal and reproach) of our innocent Belief and Practice, etc. 4°, pp. 12. 242  
B. M. [E. 1017. (14.)]
165. The Arraignment of the Anabaptists Good Old Cause, with the manner and proceedings of the [22 Mar.] Court of Justice against him, etc. 4°, pp. 19. 243  
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165. A Phanatique League and Covenant solemnly entered into by the Asserters of the Good Old Cause, [20 Mar.] etc. [single sheet] fol. 244  
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165. The Character of a Phanatique, etc. [single sheet] fol. 245  
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165. *Questionus Te*, etc.: Or, the Supplement for the new Letany for these Times, etc. 4°, pp. 8. 246  
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1660. G. WHITEHEAD. — The Authority of the True Ministry, in Baptizing with the Spirit, etc. Being a short return to a Book entituled *A Reply to a Scandalous Paper*, subscribed by one Samuel Bradley, a Baptist Teacher, as concerning a dispute that was between some of the people called Quakers, and some Baptists in Southwarke, etc. 4°, pp. 16. [Smith's *Friends Books*, etc. ii : 887.] 247
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1660. The Character of an Anabaptist. [single sheet] fol. [29 Jan.] B. M. [609. f. 26. (51.)] 256
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1663. T. SHEPARD. — The Church-membership of Children, and their Right to Baptisme. Cambridge, N. E. 4<sup>o</sup>, pp. xxii, 26.  
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1664. [B. KEACH.] — The Child's Instructor; or, a new and easy Primmer, etc. 16<sup>o</sup>. [teaches that infants should not be baptized, etc.] [*Crosby*, ii: 186.]
1664. J. ALLIN. — Animadversions upon the *Antisynodalia* [no. 265], etc. in the name of the Dissenting Brethren, etc. Cambridge, N. E. 4<sup>o</sup>, pp. vi, 82.  
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1664. [J. MITCHELL & R. MATHER.] — A Defence of the Answer and Arguments of the Synod met at Boston in the year 1662, concerning the Subject of Baptism, etc. . . . against the Reply made thereto by the Rev. Mr. J. Davenport . . . in his Treatise entituled *Another Essay* [no. 267], etc. Cambridge, N. E. 4<sup>o</sup>, pp. iii, 49, 102.  
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1665. J. IVES. — Infant Baptism Disproved, and Believers Baptism Proved, etc. 4<sup>o</sup>. [*Wat*, s. n.]
1665. Collection of the Testimonies of the Fathers of the New England Churches respecting Baptism, etc. Cambridge, N. E. 4<sup>o</sup>, pp. 32. [*Trans. Amer. Antiq. Soc.*, vi: 315.]
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1669. T. WALL. — A Necessary Treatise for this age, or a Plain Discovery of that great Error of Denying Baptisme with Water to the Children of Believers, etc. 16<sup>o</sup>, pp. 52.  
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- [1670.] J. NORCOTT. — Baptism Discovered Plainly and Faithfully According to the Word of God, etc. 4<sup>o</sup>. [several times reprinted, e. g. 1794, 1723, 1722, 1723, 1875.]
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1671. T. LAWSON. — A Treatise concerning Baptism: with a Discourse concerning the Supper-Bread and wine called also Communion, etc. 4<sup>o</sup>. [*Wat*, s. n.]
1672. [T. R.] [DYVARD.] — The Anabaptists Lying Wonder attested by his Brother Independent, returned upon themselves, etc. 4<sup>o</sup>, pp. 16.  
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1672. [T. R.] [DYVARD.] — The Anabaptist Preacher unmask'd, in a further Discovery of his Lying Wonder out of Lincolnshire: as also the News from Richard Hobbs, an Anabaptist Preacher in Dover, exam'd. Their juggles, Lyes, and Deceits detected, etc. 4<sup>o</sup>, pp. 20.  
B. M. [110. j. 212. (3.)]
1672. L. HOWARD. — A Looking Glass for the Baptists, etc. [*Taylor*, i: 99, etc.]
1672. G. WHITEHEAD. — The Dipper Plunged: or, Thomas Heels his feigned *Dialogue between a Christian and a Quaker*, etc. proved an unchristian forgery, etc. 4<sup>o</sup>, pp. 20. [Smith's *Friends Books*, ii: 83.]
1672. [E. N.] — Truth is strongest, or Infant Baptism once more soberly Examined, fairly Tried and justly Censured. Being Reflections on two sermons by Mr. Sharp on behalf of J. B. etc. 4<sup>o</sup>.
1673. H. COLLINS. — An Antidote to prevent the Prevalency of Anabaptism, etc. 4<sup>o</sup>. [*Wat*, s. n.]
1673. Mr. Baxter Baptized in Blood, or, a Sad History of the Unparalleled Cruelty of the Anabaptists in New England. Faithfully Relating the Cruel Barbarous, and Bloody Murder of Mr. Baxter an Orthodox Minister, who was kill'd by the Anabaptists, and his skin most cruelly flaid off from his Body, etc. 4<sup>o</sup>, pp. 19.  
[One sold in the Binley Collection.]
1673. Forgery Detected, and Innocency Vindicated: Being a faithfull account of the reasonable Discovery of an horrid and detestable scandal rais'd on the Anabaptists of New England, in that diabolical pamphlet entituled *Mr. Baxter* [no. 275], etc. 4<sup>o</sup>, pp. 19.  
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1674. J. GRATTAN. — John Baptist D'creasing, and Christ increasing, etc. 8°. [cited by Barclay, *Inner Life*, etc. p. 375.] 293
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