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The Contents of Stinton's Repository.

FROM Stinton's Repository of Divers Historical Matters relating to English Baptists, we have already given the four most important papers, furnished with a few notes for the first time. Before we part company with the collection it may be well to present the exact title of the whole, and of the thirty documents it contains, with notes as to the use already made of them by subsequent historians, especially Thomas Crosby, and with attention to the accuracy of transcription by Stinton, Gould and Keymer.

The original Repository has been mislaid for about half-a-century, and we depend on a transcript made by Mr. William Keymer, master at the Grey Friars Priory School in Norwich, for the Rev. George Gould. The first page was written by Mr. Gould himself, and he underlined a few peculiarities of spelling, evidently to impress on the copyist that such minute points must be carefully reproduced. The neatness of Mr. Keymer's work is obvious, the care he spent on the work was observed by the Rev. Principal Gould, the general accuracy of his transcription has been verified by comparison of the latter part with the original, still in Principal Gould's possession; and also by comparison with the printed books copied by Stinton whose copy was again copied by Keymer. In this latter case, we also get testimony to the accuracy of Stinton's copying, a matter of some importance when we have had to deal with the manuscripts that lay before him. On the principle that calling attention to something as an exception, proves that the rule is the other way, bad readings will be commented on when met. The spelling and style of the titles afford material for estimating Stinton's literary abilities, and for recognizing that he often copied verbatim, but not literatim.

A REPOSITORY of Divers Historical Matters relating to the English Antipædobaptists. Collected from Original Papers or Faithfull Extracts.

ANNO 1712.

I began to make this Collection in Jan: 1710-11.

The letter "e" in "Antipedobaptists" is underlined by the Rev. George Gould. Stinton in his Journal, both the original in the Angus Library and the transcript in the Doctor Williams Library, spelt æ, as also did Crosby habitually, and as did Mr. Gould himself, witness page xv of his book "Open Communion and the Baptists of Norwich." This is not what we should have expected from Stinton, and the peculiarity is marked by the transcriber. It will be observed again at number four, but not at numbers seventeen and twenty. As for the word itself, apart from its spelling, it was popularized, but not invented, by Wall, who published his History of Infant Baptism, in 1705. Stinton accepted it; Crosby objected; I. xviii, viii.

Numb: I

The Records of An Antient Congregation of Dissenters from w^{ch} many of y^e Independant & Baptist Churches in London took their first rise: ex MSS of M^r H. Jessey, w^{ch} I rec^d of M^r Rich^d Adams.

Two points of reading again deserve passing notice, the "a" underlined by Mr. Gould, which in 1710 was a frequent spelling; and "Mr. H. Jessey," which has been misread by one student, but is undoubtedly the reading here, and has been specially verified.

This document has been used by many historians. Neal quotes from it under the date 1616, as from "MS. penes me" which tallies exactly with Crosby's story that he lent Stinton's materials to Neal, who made some slight use of them. Neal also spells "Independant." Crosby used these records when they reached the point dealing with baptism. In 1839 Hanbury regretted that he could not find them, but he divined that they formed part of Crosby's loan to Neal: Historical Memorials, I, 292-3. Waddington and Stoughton seem not to have known them, and except as through Neal and Crosby they remained unused till in recent years they were produced by Principal Gould, and

were keenly criticised by several Americans, who have conferred on them the obvious title "The Jessey Records."

In 1905 they were carefully studied by the Rev. J. H. Shakespeare, M.A., who was the first to point out their great value for showing the evolution of those times; and next year the bare text was printed without note or comment by the Congregational Historical Society. Our edition has added notes as to some of the events and people concerned, drawn from contemporary sources.

Numb: 2

An old MSS, giveing some Accott of those Baptists who first formed themselves into distinct Congregations, or Churches in London. found among certain Paper given me by Mr Adams

The illiteracy of the compiler is abundantly evident in this title. The form "giveing" is standard with him. The name Baptist appears interchangeable with Antipædobaptist. This document is not a heap of records, like number one, but is a manuscript complete in itself, though evidently based to some extent on these records. Crosby paraphrased it in his first volume at page 148, and there attributed it without hesitation to William Kiffin: as Kiffin lived till 1701, he may have had Kiffin's own authority for that statement; but at page 101 he only claimed that it was "said to be by Mr. William Kiffin." In his third volume, criticising Neal, he referred to it again at page 41. From his description, it is often known as "The Kiffin Manuscript," though we incline rather to attribute it, like number one, to Henry Jessey.

Numb: 3

The Confession of Faith of Those Churches wch are comonly (though falsly) called Anabaptists. Subscribed by them in ye behalfe of Seven Congregations or Churches of Christ in London.

This title is evidently based upon the title page of the first edition, 1644, where also we read "(though falsly)." But the second sentence is a remarkable conflation of the closing words

in the prefaces of the first and second editions:— (1) "Subscribed in the names of seven churches in London," (2) "Subscribed by us in the behalf of seven congregations or churches of Christ in London. As also by a French congregation of the same judgment." On the whole it recalls rather the second edition, with the word "us" changed to "them," and yet giving an incomplete sense. The names in this Repository close the second document just before this title, and are apparently taken from the first edition, except that the name of Samuel Richardson is omitted. The text of the confession is not copied at all in this Repository.

Crosby at page 170 of his first volume refers to the Confession, introducing on his own account the error that several editions were published in 1644, after saying that it was first published in 1643. The fact is that it was issued in October 1644, and the second edition on 28 January, 1645-6. It was the second edition which Crosby put in his Appendix at page 7.

Numb: 4

An Account of divers Conferances, held in ye Congregation of w^{ch} Mr Henry Jessey was Pastor, about Infant-baptism, by w^{ch} Mr H. Jessey & ye greatest part of that Congregation ware proselited to y^e Opinion & Practice of y^e Antipedobabtists being an old M.S.S. w^{ch} I rec^d of Mr Adams, supposed to be written by Mr Jessey, or transcribed from his Jurnal.

This document was used by Crosby as the foundation of his account at page 310, and has been studied by Dr. Lofton and Mr. Shakespeare. It belongs to the same group as numbers one and two, and has therefore been edited in the same way. The story disclosed in the three documents was woven together by the present writer in 1905, and published in the Baptist Review and Expositor. He ventured to entitle this document "The Knowles Debate."

Numb: 5

The Oath taken by Midwives when they were allowed in case of Necessity to Administer Baptism

This is quoted from Strype's Annals, page 501, under the year 1567, being an extract from Archbishop Parker's Registers. The thirteen lines introducing it may well be Stinton's own verbiage, with spellings such as—fitt, oblidged 'em, Accordily, and other errors. And fourteen more lines at the close based on an unnamed History of England, Volume II, page 117, dealing with 1603, have more Stintonian orthography—differance, Puritants, conferance, Hamton, circumstantialls, stifly, himselfe, farr, Lawfull, ruberick.

Crosby made no use of this, and it seems to be of no importance, except for the History's reminder that James on his bare authority limited baptism to be by ministers, whereas the Prayer-Books of Edward and Elizabeth permitted any one to christen.

Numb: 6

The Abjuration taken by 4 Dutch Anabaptists in y^e Reign of Q. Elizabeth.

Wall and this MS. and Crosby all spell here "Antipædo-baptists" in the text. The two quotations from Wall and D'Assigny, are reproduced by Crosby at page 68, where he mentions them without referring to his immediate source, whereas it is evident on comparison that he followed Stinton implicitly, and had not even referred to Wall. Stinton was astonished at one clause in the abjuration, and put in the margin "sic origine," which does more credit to his love of accuracy than to his Latin.

Numb: 7

A Copie rightly related of An Anabaptists Letter written to his sometimes Accounted Christian Brethren showing y^e Cause of his Seperation from y^e Church of England, indited by a Principle Elder in & of that Seperation

[A note at the side adds]

from a Treatise intituled Anabaptismes Myserie of Iniquity unmasked, by J. P. Anno 1623

The source acknowledged is a book by the famous Doctor John Preston of Cambridge, which testifies to the progress of the General Baptists. Crosby prints the letter at page 133, refers to

it again at page 275. The letter is signed H.H., and dated from London in 1622: it can hardly be assigned to Henry Haggar, known at Stafford in 1653. It refers to Mrs. Fountaine, who may be compared with Mr. Fountain, invoked to help in the debate provoked by Hanserd Knowles in Jessey's church.

Numb: 8

Two Orders of ye Parliament of ye CoṃonWealth of England, Scotland & Ireland concerning the Anabaptists.

Tombes^s Reven. p^t 3d dedication

This title contains a grave blunder, irrespective of spelling. The orders in question were made in 1647 and 1648, when the parliament was still the full Long Parliament, which represented England alone, not Scotland and Ireland. Not till 1649 was the title "Commonwealth" adopted, not till 1653 did one Parliament represent all three divisions. The third part of Tombes' Review was published in 1657, so that the mistake can be understood. Crosby did not reproduce it, and for once he went further, getting and publishing the full original second order: see page 196 onwards.

Numb: 9

The Copy of A Letter written by ye Rev^d Dr Barlow afterwards Lord Bishop of Lincoln to Mr Jn^o Tombs. Anno. 1656.

[Credited at the side to]

Tombes^s Reven. Prefac: 3 Vol

Crosby quoted one sentence from this in the preface to his third volume, page xiii.

Numb: 10

An Account of ye Sufferings of m^r Laurence Clarkson for Anabaptism, in ye Year 1645, & his recantation of ye Same.

taken out of M^r Edwards^s Gangræna, pg 72.

This excited Crosby's ire, and while he did not quote this, he rebutted it in his preface, I, xvi.

Numb: 11

A Collection of ye Opinions of ye Old Lollards, New Reformers & Anabaptists, complained of By ye Convocation in the Reign of Henry ye 8th wth ye Articles of Religion agreed upon & published by ye Kings Authority in opposition to ye Same.

Ex, Fullers Church History, Lib 5. Sec. 3^d pg 208

Crosby did not quote the 67 opinions which Stinton reproduces, but followed him at page 34 even in the selection as to baptism—apparently having not referred to either Fuller or Burnet, being absolutely dependent on this manuscript.

Numb: 12

Dr Burnets Account of ye Anabaptists y^t lived in ye Reign of Edward the Sixth, & of ye Punishments y^t ware then Inflicted upon some of them, particularly of ye Burning of Joan of Kent, an Englishwoman, & George Van Parre, a Dutchman.

His. Refor: Vol 2^d part 2^d pg 110, 111, 112, 113.

It is hardly quite fair of Crosby to say on page 46, "I shall give that account of them and their sufferings which I find in Bishop Burnet.", though he certainly omitted much of Stinton's excerpts, which cover twelve foolscap pages. On the other hand, there is a marginal note here "Anno 1599 3d Edwd 6th" which is an obvious slip for 1549; while Crosby who did put 1549 on page 46, went back to 1547 on the next.

Numb: 13

Mr John Fox's Letter to Q: Elizabeth in Faviour of two Dutch Anabaptists condemned to be burnt in Smithfield.

Ex Fullers Church Hist: Cent 16. pg. 104.

On page 69, Crosby passed direct from reproducing number six of this collection to reproducing this, except that while Stinton copied both Latin and English, Crosby gave only the translation. Even the comment on page 74 is lifted bodily from Stinton.

Numb: 14

The Address of y^e 'Anabaptists to King Charles II^d before his Restoration wth their Propositions annexed to it, & the Letter sent along with it to his Majesty then at Bruges in y^e Year 1658.

Ex Lord Clarendons His. Rebellion. Vol 3. p 625.
Fo. Edit: 1719. Vo. 3. p. 359.

This address is Crosby's fifth appendix to his first volume, with the reference to the folio edition of Clarendon, specified as 1719. In the text at page 250 Crosby referred to it, with other extracts from Clarendon, vol. III, page 489. Stinton's extracts occupy seventeen foolscap pages. The ten men who signed the address was quite without weight in Baptist circles, and not many are known at all: John Wildman, an ex-major, as reported on 11 December 1660 to the government as doing what he liked at the Newbury Post Office; John Sturghion on 29 March 1661 published A Plea for Tolleration of Opinions and Perswasions in Matters of Religion, differing from the Church of England; John Armiger was a member of Knowles' church writing to Hexham in 1653; John Hedworth may be the M.P. for Durham about the same date; Ralph Jennings may be connected with the William and Theodore Jennings who signed with Armiger.

Numb: 15

Two Apologys of y^e People called 'Anabaptists, published presently after y^e Insurrection of Venner & his Accomplacies. wherein they protest both against y^e Principles & Practices of that Rebellious Party. Anno 1660

ex Granthams Chris: Prin. Lib. 2. pg 7

Stinton gives only the reference, not the extract. The reference moreover has two blunders, and should read:—Chris-

tianismus Primitivus, Liber 3, page 7. Crosby may have procured the originals, specimens of which may be seen at Manchester Baptist College and other libraries, but as he exactly reproduces Grantham with all the side-notes, it is more likely he followed up Stinton's reference. He has however the curious remark that he found a short-hand note at the end of these printed apologies: the particular copy which Crosby had, is not accessible to this editor, but it seems to have been known to a former owner of his copy of Crosby, who has left a marginal note on it.

Numb: 16.

Mr Fuller's account of y^e Begining of y^e Anabaptists in England: wth a discovery of his Mistake therein.

from his Church His: Book 5. pg 229

These three pages provide Crosby with his pages 39-41, where he alters the reference to book four. We might have hoped that he would have digested the material better, but he rather disarms the critic by his modesty at pages 1 and xvii.

Numb: 17

M^r Hutchinsons Account of y^e Revival of Anti-pædobaptism towards y^e latter end of the Reign of King Charles y^e First.

This was cited by Crosby at page 100, when he very naturally expanded and corrected it by the first-hand account in earlier documents of this collection. But he never explained that the author was Edward Hutchinson, not the colonel John Hutchinson who had been far more prominent at the same time. He was faithful to the maxim "Not beyond what is written."

Numb: 18.

An Account of y^e Methods taken by y^e Baptists to obtain a proper Administrator of Baptism by Immersion, when that practice had been so long disused, y^t there was no one who had been so

baptized to be found. with y^e Opinion of Henry Lawrence, Lord President, on y^e Case.

When Crosby wrote the section beginning at page 96, he evidently had Bampfield's statement in mind; but very probably he neglected it as inferior in authority to documents one, two and four. At page 105 he quotes Laurence as summarising and deciding the merits of the case.

Numb: 19.

A brief Account of the Sufferings of y^e People called Anabaptis, in & about London, in y^e two first Years after y^e Restoration of King Charles II^d Anno 1661. 1662.

These seven pages provided material for Crosby's second volume, at pages 91, 161, 172; though he again made no reference to Stinton, but only to ultimate authorities.

Numb: 20

Several Antipædobaptists taken up for Preaching against y^e Act of Uniformity made y^e 35. Eliz, & against y^e Kings Supremacy in Ecclesiastical Matters.

Ex Fullers Au: Hist: Book 11. page 172

This is on page 161 of Crosby, where it serves as a text to be corrected by the authentic information in document 23. The title here seems to be Stinton's own composition as usual, and is not followed by Crosby; nor indeed is it quite accurate.

Numb: 21.

The Tryall of Mr Benja: Keach who was prosecuted for Wrighting against Infant Baptism &c, with an Account of y^e Punishment inflicted on him for y^e same. Anno 1664.

Taken from Manuscript found among Mr Keachs Papers after his Death, which as he

informed me when alive was sent him from one in y^t Country who was present both at his tryall & Punishment, & took what passed in Wrighting.

The title here is evidently Stinton's, for the "Benja:" and "Account" are most characteristic. Crosby filled twenty pages with this information, from II. 187. But it is delicious to read in the MS. the following dialogue, with Stinton's side-note, both varied by Crosby:—

Judg: What trade are you of?

Keach: A Taylor*

Judg: Are you of another Trade?

B.K. No my Lord

Judg. Yes you are; did you not write this book (holding one of ye Primers in his hand.

*Note yt in these times of Persecution many dissenting Ministers ware obliged to follow Trades, both to support themselves & Families, & to conceal themselves ye latter from their Einimies.

For this note of Stinton's misrepresents the case. It was the glory of the Baptists, and especially of the General Baptists, to whom Keach then belonged, that the priesthood of all believers was a very real thing. They believed that any man might be called of God to preach, and churches often had several such "Ministers" besides the Elder. It was the rare exception for them, and even for the Elder, to be set free from their occupations and to be supported by their fellow members. The Baptist theory and practice in 1664 was sharply distinct from that of the Presbyterians: of them alone is Stinton's note somewhat true. But the note is valuable evidence as to the feelings entertained about 1711 by a leading Particular Baptist minister. It is remarkable that the present day ultra-Calvinistic ministers have largely reverted to the early practice, and frequently earn their living without being a charge on their brethren.

Numb: 22.

An Address of y^e Baptist Ministers in & about the City of London, presented to his Majesty King William 3rd upon y^e French Kings proclaiming y^e Pretended Prince of Wales, King of England, &c. from y^e London Gazette of Decem^r 29th 1701.

With the alteration of a date, Crosby incorporated this at III. 356. Stinton copied from the Gazette "Stanet," and put a side-note that it should have been Stennett. This testifies to the accuracy he aimed at in transcription.

Numb: 23.

An Account of A Church that usually met in Southwark near St Mary Overys Church, consisting partly of Pædobaptists, & partly of Antipædobaptists, from their first Constitution in y^e Reign of K. James I, to their Dissolution in 1705.
taken out of their Church Book, &c.

This is one of the documents used by Neal, which Crosby proved he had garbled. Twice over did the good deacon deal with Neal and his iniquities in this matter; at I. 162, and at III. 39. Yet Neal has been followed by Congregational historians without number, to the great confusion of their history. The document is of interest both textually and historically, and has been edited with notes. It covers over eleven pages foolscap.

Numb: 24.

An Accott of 12 Anabaptists who were Sentanced to dye at Ailesbury for their Nonconformity in 1669

This is given almost verbatim by Crosby at II. 180, with the acknowledgment "Manuscript penes me," and with the alteration of 1669 to 1664. As Clarendon, referred to in the document as "chancellor Hide," fled from England in 1667, Crosby seems right; and as the proceedings were taken under the Conventicle Act of Elizabeth, we may infer that the Conventicle Act of Charles was not yet passed, a second indication that 1664 is the date, though 1669 is repeated in this margin. Therefore either Stinton or Keymer made a slip. When Stinton closes by remarking—what Crosby omits—"This relation I received from Mrs. Bowles, daughter to Mary Jackman ye Widd yt was condemn'd according to ye best of her Remembrance, Apr: 10. 1715," then we see that Mrs. Bowles had had fifty years in which to confuse the dates. We also see that the date in the title, 1712, refers only to the

beginning of Stinton's copying his manuscripts, and that his labours continued.

Numb: 25.

A Letter from ye Baptist's Church at Waterford, in Ireland, to some of ye Same Perswasion at Dublin to disswade them from haveing Cōmunion wth Persons not regularly Baptized.

To this Crosby refers at III. 44, where it serves as a text whence to preach at Neal.

Numb: 26.

A Letter from Pensilvania giveing an Account of ye State & Number of ye Baptized Churches in that Province in the year 1715
Philad: Aug. 12. 1714

There is an obvious blunder here, for a letter of 1714 could hardly give an account of the state of things in 1715. Crosby at page 122 accepts the 1714 date, which shows both his uncritical spirit at first, and that the error was made before his day; but in Volume IV. at page 160 he assigns it to 1716, and goes on to quote as a reply a letter dated January 4, 1716—that is to say 1716-7—which professes to reply to one of the 20th of July 1715. At page 193 the Philadelphia reply to this is dated Sept. 13, 1717. Evidently if we read originally Aug. 12, 1716, all fall into perfect sequence. This tallies also with Stinton's Journal for 1716. Therefore we have another clear instance of an error in dating, in Stinton's transcript.

Numb: 27.

A Confession of ye Faith of Several Churches of Christ, in ye County of Somerset, & of Some Churches in ye Countyes neer adjacent.

This is a copy of a printed title-page, with texts and imprint. The text is not given. But Crosby evidently inherited the pamphlet, and printed it as his third appendix.

Numb: 28.

Part of a Narrative & Complaint, that by ye help of an Honourable Parliament Man was presented to ye King ye 26 of ye 5th Month, July 1660. wth the Kings Answer thereunto.

This is in Crosby's second volume at page 19, credited to Jessey, and with the signatures omitted. Here it attracted the attention of Adam Taylor, who from Jessey reprinted it entire. But Stinton got no credit.

Numb: 29.

Some Parts of A Confession of Faith published by Certain Persons term'd Anabaptists about 1611.

This extract from John Robinson was put by Crosby as his fourth appendix, with a reference in the text at page 268. The whole Confession was first published by Evans in 1862, *Early English Baptists*, I. 257, being a version from the Dutch. The English edition was published by Barclay in 1877, as an inset at page vii after page 93 of his *Inner History of the Religious Societies of the Commonwealth*.

Numb: 30

Two Sad Instances of the Persecution practiced by the Protestants themselves in the Reign of King Edward ye 6th, against ye Anabaptists met with in Fox's Latin Book of Martyrs, but left out in his English, out of a tender regard, it is supposed, to the Reputation of the Martyrs in Q. Maries Reign; translated by M^r Peirce, in his Answer to Nichols, pg 33. wth M^r Peirces remarks on ye Same.

This was used by Crosby at page 59, even with the same imputation of motive. His whole dealing with the cases of Joan Bocher and George van Parre, from page 46 onwards, is to copy numbers 12 and 30, crediting Burnet, Fox, and Peirce, but not

Stinton; and not trying to give one connected account. He evidently considered that his repeated and ample expressions of indebtedness to his pastor would suffice, and that his readers would prefer to rely on well-known historians.

At page 138 of the Gould manuscript, the Stinton Repository ends. Six pages following contain the titles of several books dealing with Anabaptists, between 1642 and 1700, with a few extracts. Then follows "The Copy of a Letter which I received from Mr. Randal, and was sent to him from a Country Gent." It is dated from Downton, Jany 14. 1737-8, fills five pages, and is signed Benjn Miller, not Benja. It was the source of the information in Crosby III. 121. Matthew Randall had been in General Baptist public life from 1710 at Chichester, and as Elder of the Virginia Street church in London from 1724. Benjamin Miller had been in the same circle from 1702, by 1709 had made his way to the front, from 1711 was Messenger, or Bishop in the west country. It is a valuable commentary on Stinton's note as to tradesmen and ministers, that Crosby knew Miller only as a country gentleman. For obviously the "I" of this title is Crosby. As the letter was written in 1738, and the third volume was published in 1740, we get the time about which he drew up the list of books. At page 151 follows a note on "Persecution for Religion judged and Condemned." This book was dealt with in volume I. at page 272, and page 130 also should be compared with this note. As this volume was issued in 1738, apparently all these three documents were in Crosby's hands by that year. At page 157 follow "Records of the Berkshire Association," which continue to page 190. (These records, which deal with some years between 1648-1708, were copied by the present writer and placed at the disposal of the present Berkshire Association; they have been largely used in the Rev. Henry R. Salt's official "Gleanings from Forgotten Fields," published in 1907.) There is no evidence in Crosby's printed history that he knew of these by 1740. This is explained by Mr. Burrage discovering the original of these, in the collection of the Rev. George Gould, bearing the inscription "1747, Jos. Stennett." It may well have been compiled by that Joseph Stennett who was desired by his brethren to write a history, himself from Berkshire, and living till 1713, when it may have passed to his son Joseph, who in 1747 was pastor of Little Wild Street. But far more probably it is due to the eldest son of this second Joseph, a third Joseph, who in 1743 went to Coate, and would be able to find all this information in the church book there. The Gould manuscript closes on page 191 with a note on Turner's Persuasive or Treacle, pub-

lished 1551. The position of this, after something connected with the date 1747, shows that Crosby was not likely to have seen it in time to use in his history. This last page, like the first, is written by the Rev. George Gould himself.

Stinton was not concerned with these addenda to the Repository, valuable as they are. And it is well now to sum up the relation between the Repository and Crosby's printed history. To the first volume Crosby prefixed Stinton's preface complete, apparently covering pages xviii-lxi. At page 33 he draws four pages from document 11; at page 39 he takes up documents 16 and 30 and 12, which keep him supplied to page 62. At pages 68-74, documents 6 and 13 provide material; for ten pages after 96 he leans upon number 18, while numbers 2 and 17 come into view in the same section. An excursion to American affairs is wound up on page 122 with a reference to number 26. Among his own gleanings as to early books, he introduces number 7 from page 133 to 139. At page 148 he uses, not quotes exactly, documents 1 and 2. Page 161 sees documents 20 and 23 brought into use, and at 170 he takes up number 3. Number 8 prompted enquiries which resulted in pages 192-6, where the document itself follows. At page 250 comes in number 14, and number 27 follows four pages later. Number 7 is used again at page 275, then the topic of Henry Jessey brings in a condensation of number 4 at page 310. Documents 3, 27, 29, 14 form appendixes II, III, IV, V, filling eighty pages.

Now Crosby originally intended to publish no more, as his second volume declares in the address to the reader; and it may be seen at once how true is his avowal that he was chiefly indebted for his materials to Stinton. Indeed, even thus the full extent is not evident, for Mr. Burrage has discovered among the Rev. George Gould's treasures yet another book whose biographical contents are drawn upon largely, and has identified it as in the handwritings of Stinton and Crosby. But there was much material not yet used, and the publication in 1738 brought him more. He therefore compiled a preface incorporating his fresh material up to 1660, and went on with the story of another twenty-five years. At page 19 he was ready to draw upon number 28 of the Repository, and at page 35 he printed number 15 which lasted till page 65. Number 19 supplied the material from page 91, and presently number 7 tinges the pages again. At page 180 he takes up numbers 24 and 21, which fill nearly thirty pages. The third volume utilizes number 9 at xiii in the preface. The first chapter, which is on the whole in need of much criticism, is biographical, and draws not largely in the Repository but on other material. At

page 39 however the mention of Canne brings up Neal; documents 23 and 2 are again referred to to confute him, while 25 is presently added. In the fourth volume, still inspired with an earnest desire to rectify Neal, he acknowledges he is at an end of his materials. These consist largely of Stinton's Journal, but the Repository furnished the American correspondence with Stinton, at number 26, while the biographies are collected into one chapter, and the whole closes with yet another plea for the matter dear to both Stinton and Crosby, the blotting out of the distinction between General Baptists and Particulars.

It is evident therefore that Crosby did Stinton no more than justice in saying that most of the materials were collected by him. And it is evident that in the first volume, originally all he proposed to issue, the Repository was the backbone of the whole, while it furnished contributions to the succeeding parts. It follows that in those parts of Crosby thus dependent on Stinton, we may attend only to Crosby's alterations and criticisms, but must pass behind him to Stinton when we would study at first hand. And Stinton in a very fair way, points us on in turn to his own sources.

Arranging the thirty documents in chronological order, the following deal with the sixteenth century, and really are only introductory to any history of the Baptists:—11, 16, 30, 5, 6 and 13, 12. When we reach the seventeenth century, a large mass present themselves:—29, 7, 15, 28, 21, and 24 deal with the General Baptists; 23 and 20 deal with a mixed-communion church at Southwark; while for the main stock of Particular Baptists we may consult 1, 2, 3, 4, 10, 8, 25, 9, 27, 14?, 19 in part, 17 and 18. Numbers 22 and 26 deal with the early eighteenth century.

Many of these are of course extracts from printed works, but 23 is excerpted from the book of an early church which had a typical history, while 1, 2, and 4 are of first-class importance for understanding the evolution of the Particular Baptists. A brief study from this stand-point was published by the present writer in 1906, together with a few notes on the Gould manuscript. Shortly afterwards the Rev. J. H. Shakespeare elucidated the second point on a rather larger scale. But the original documents which lay behind these sketches have now been made accessible for all students, with such helps as will guide them to further discoveries. These four papers will enable us to see the extent of our indebtedness to Stinton, but for whom the genesis of the Particular Baptists would have been a mystery.

Something may now be said as to the textual accuracy of the copying. The actual Repository begun in 1712 is mislaid;

but we have the Keymer transcript which is here reproduced; also numerous extracts made about the same time by the Rev. George Gould in his "Open Communion and the Baptists of Norwich," pages cxxi-cxxx; also a paraphrase by Crosby at I, 101 and 148, and a semi-critical paraphrase at III, 41. The paraphrases are of course of inferior authority, and may hardly be used in mere textual questions. But Gould and Keymer, working about the same time, do not agree in minute points, as may be seen by the opening words of document 4, the Knowles debate. Gould's transcript is reproduced here and Keymer's variations are put in brackets:—

" Hanserd Knollys, our Brother, [no commas] not being satisfied
 "[satisfyed] for baptizing [Baptizing] his child, after it had been
 "[bin] endeavoured by the [ye] Elder, and [&] by one or two
 "more, [;] himselfe referred to the [ye] Church then, [no comma]
 "that they might satisfy[e] him, or he rectify them if amiss
 "herein:[;] which [wch] was well accepted."

This extract is a fair specimen of the constant variations of reading, and it will be seen that we must not believe we can always know the precise punctuation and spelling of Stinton, but we can be sure of his words. Whenever any variation seems to be of any importance, it has been noted; but as a rule it is only the proper names which need scanning closely. In a few cases Keymer has left blanks, apparently because he could not decipher the word; and in one case referring to "Agnes la Cleare" he was subsequently able to fill it in, which suggests that he and Gould had agreed on the reading there.