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Baptist Literature till 1688.

(Continued from page 60.)

WILLIAM ALLEN, Tradesman, of London.

1655 A Doubt Resolved, or Satisfaction for the Seekers. pp ii. 38.
British Museum. Nottingham College.

R. BARROW.

1642 A Briefe Answer to a discourse Lately Written by one P[raisegod] B[arbon] to prove Baptisme under the defection of Antichrist to be the Ordinance of Iesus Christ, and The Baptizing of Infants to be agreeable to the Word of God. Wherein is Declared (from his owne grounds) that true Baptisme and a false Church are inconsistent, and cannot stand together: And also maintained, That the Baptizing of Infants hath no authority from the Scriptures. pp 18.

Angus Library.

1646 A brief Answer to R[ichard] H[ubberthorne] his Booke entitled, The True Guide. Wherein are proved that the Baptisme of Water is a distinct Baptisme from the Baptisme of the Spirit. By R. B. a well-wisher to the truth. pp ii. 38.

Museum.

DAVID BRAMLEY, joined in the address of Baptist Ministers in London on 3 April, 1657, urging Cromwell not to be called King.

1647 The Preachers Plea.

Museum.

1647 Christ's Result of His Father's Pleasure: or, his Assent to his Father's Sentence: wherein is shewed, both the nature and danger of prudence in naturall men.

Museum.

WILLIAM BURDETT. In 1651 he signed the General Baptist Midland Confession on behalf of the church at Theddingworth, Leicester. The following work may be by the same man.

1650 A wonder of wonders; being a faithful narrative and true relation of one Anne Green . . . hanged in the castle yard in Oxford . . . and afterwards . . . recovered . . . With the manner of her tryal &c.

Museum.

ROBERT BURNAME. In 1679 he signed the "Orthodox Creed" of the General Baptists. He may be the author of

1645 A Remonstrance; or, a necessitated vindication of Robert

Burnham against two false scandalous libells maliciously scattered in the name of Elizabeth Burnham his wife &c.

Museum.

WILLIAM BURNET. In 1672 he was licensed to conduct worship for the "Anabaptists" in the house of William Longhurst at Chertsey. The following book provoked rejoinders from George Whitehead in 1668 and 1673.

1668 The Capital Principles of the People called Quakers Discovered and Stated out of their own Writings . . . The Conclusion being an Exhortation to keep close to the Scriptures. pp 60.

Museum.

JOHN BURTON. Being a member of the Bedford church, he signed Epistles printed with Bunyan's "Some Gospel Truths opened" in 1656 and with his "Vindication" next year.

MATTHEW CAFFYN. Studied at Oxford. Yeoman-farmer at Southwater, near Horsham. Elder of the General Baptist Church there. "Messenger" for Kent and Sussex. Involved in three great controversies, with the Quakers, with a farmer and fellow-member, with Joseph Wright of Maidstone and Thomas Monk of Aylesbury as to his views on the personality of our Lord. The earlier quarrels seem to have made him chary of expressing himself in print on the last topic, as his pamphlets called forth vigorous rejoinders.

1656 The Deceived, and deceiving Quakers discovered. Their damnable Heresies, horrid blasphemies, mockings, railings, unparallel'd Deceit, and Dishonesty laid open. In the discovery of which is made known the pure use of the Holy Scriptures (which by them is denied), the true Christ, and how he justifies, his second coming proved not to be already (as the Quaker affirms). Also the Resurrection from the dead, and the Eternal Judgment, and several other particulars that Saints are required to be stedfast in. Set forth especially for the good of those that are called out of the World, into the primitive order of the Gospel, but may be usefull for all people. pp 84.

Devonshire House.

1660 Faith in God's Promises the Saints best weapon, To which is annexed, The great error and mistake of the Quakers, concerning the true Christ and how he is said to be in his people; and concerning the rule of mankind, in which their former extravagancies are laid open and confuted.

Devonshire House.

1674 Envy's bitterness corrected with the rod of shame: or, an Answer to a Book lately Published by Richard Haines (a person withdrawn from) Entitled, New Lords, New Laws; Wherein is shewed such an Image of Envy, as in late Ages hath not appeared, by his

heaping up false accusations, and abusive Expressions to a great number, with Malicious Insinuations, thereby to provoke (if possible) the Civil Magistrate to have suspicious thoughts of the Innocent, with a great Out-Cry of Usurpation and Tyranny, proved to have no other Foundation but his own evil Imaginations, and so neither Lords, nor New Laws. Wherein also the several Persons therein Accused, are in Righteousness quitted, to the Shame of the Accuser. pp 33.

Bodleian.

1675 A Raging Wave Foming out his own Shame. Or, An answer to a Book lately Published by Richard Hains (a person withdrawn from) Entitled, A Protestation against Vsurpation. . . . Wherein also the Church of Southwater by him contemptuously rendred Papistical in their act of withdrawalment from him, is vindicated and cleared, &c. pp 28. Bodleian.

JOHN CANNE. Succeeded Henry Ainsworth at Amsterdam as pastor of the Ancient Church till his death in 1667, supporting himself as a printer and druggist. Published books hostile to king Charles and was fined by the city fathers. Returned in 1640 and evangelised as a Baptist. Editor of a paper favoured by Cromwell. Fifth monarchy man. Compiled marginal references to the Bible.

1633 The Way to Peace; or good Counsel for it. Preached . . . at the Reconciliation of certain Brethren, between whom there had been former Differences.

1634 A Necessitie of Separation from the Church of England, prouoed by the Nonconformists principles &c. pp 264.

Angus Library. Bodleian. Congregational. Museum.

1639 A Stay against Straying. Or an answer to a treatise intituled The Lawfulness of hearing the Ministers of the Church of England: By J. Robinson [of Leyden]. Wherein is proved the contrarie, viz.: The unlawfulness of hearing the ministers of all false churches. pp 142.

Angus Library. Cambridge. Museum.

1641 The Informer: or a Treatise to shew what Authority and Government is lawfull and true according to the Scriptures, etc. Also Here is added a briefe discription of the true visible Church of Christ &c. pp 41.

Trinity College, Cambridge.

1641 Syons Prerogative Royal: or, a Treatise tending to prove that every particular congregation hath from Christ absolute and entire power to exercise in and of herself every ordinance of God, and is an independent body, not standing under any other Ecclesiasticall authoritie out of itself: by a wel-wisher to the truth. pp 64.

Museum.

1642 The Holy Bible . . . VVith most profitable Annotations . . .

which [Genevan] notes have never before been set forth with this new translation [of 1611]; But are now placed in due order with great care and industrie. [First edition printed abroad; no apocrypha: folio].
Bible House.

1643 Zion's Joy in her King, coming in His Glory.

Angus Library.

1643? Guide to Sion. [Mentioned by Hanbury, ii. 337.]

1644? [Bible, with marginal references. Earliest accessible edition 1647, then 1653 with copyright, 1662 &c., &c.]

1647 The Grand Informer. Or The Prerogative of Princes, Priviledge of Parliaments, Propriety of the Subject, and Power of the Magistrate in point of Civill government fully asserted, &c.

Angus Library.

1649 The Golden Rule or Justice Advanced, wherein is shewed that the Representative Kingdom, or Commons assembled in Parliament have a lawfull power to arraign and adjudge to death the King for Tyranny, Treason, and other Misdemeanors: being a clear and full . . . justification of the legal proceedings of the high court of justice against Charles Steward &c.

Angus Library. Museum. Dr. Williams' Library.

1649 The Snare is broken. Wherein is proved by Scripture, Law and Reason, that the National Covenant and Oath was unlawfully given and taken; and what ever may be probably pretended or objected for it, is fully answered and refuted. Here also is vindicated the Parliaments later proceedings: shewing the Grounds and Principles of the London Ministers to be weak and unsound; and as their Accusations and Charges against the State, false and scandalous. Moreover, something is said against Violence in Religion, and the Duty of the Civil Magistrate about Worship and Church-Government. Published by Authority. pp 48.

Angus Library. Museum.

1649 The Discoverer, wherein is set forth to undeceive the Nation the reall Plots and Stratagems of Lieut. Col. John Lilburn, Mr. William Walwyn, Mr. Thomas Prince, Mr. Richard Overton and that partie.

Museum.

1649 The Discoverer, being an Answer to a Book entitled "England's New Chain, the second part, discovered." The Second part. pp 80.

Museum.

1649 The Improvement of Mercy; or, a short treatise, shewing how, and in what manner, our rulers and all well affected to the present Government should make a right and profitable use of the late great victory in Ireland.

Museum.

1650 Emanuel, or, God with us. Wherein is set forth England's great Victory over the Scots Armie in a Battle at Dunbar.

Angus Library. Museum.

1653 A Voice from the Temple, to the Higher Powers; Wherein is shewed, That it is the work and duty of Saints to search the Prophecies of Holy Scripture which concern the Latter Times; and, That Jesus Christ will reveal the Understanding of them, near the end of their Accomplishment. And so much, is here clearly proved; and the Objections to the contrary, answered. Also, several Prophecies are here opened, concerning The time of the End: and what is the present Work of the Lord in the World; and wherein the Saints, whether the Higher Powers or others, are to move and follow Him. Likewise, what will be the work of the Lord forward, and all along, from year to year. till the Mystery of God be finished, both among the Christian-Gentiles and Jews. [With epistle to the Right Honourable Colonel Robert Overton, Governor of Hull, and his religious Lady.] pp 39.

Angus Library. Congregational Library. Museum.

1653 A Second Voyce from the Temple, to the Higher Powers: wherein is proved that the Decrees and Institutions of Popes and Popish Counsels which have been established by the law of the land, and have been continued and confirmed throughout divers Ages by several Acts of Parliament against Jesus Christ; in the Way and order of the Gospel—the same yet standing—ought by the present supream authority of this nation to be taken away. Moreover, here is showed some particular Decrees of Popes which have been established by several Acts of Parliaments, namely, a National Ministry, Tithes, Prohibiting men from public preaching of the Gospel unless elected and ordained after a Popish manner, etc. All which, as they are the Institutions of Popes formerly confirmed by the Law of the Land, are now to be abrogated. pp 32.

Angus Library. Museum.

1656 Truth with Time: or certain reasons proving that none of the seven last plagues, or vials, are yet poured out: . . . Likewise, an answer to the said reasons; with a reply, etc.

Congregational Library. Museum.

1657 The Time of the End: Shewing, First, until the three years and a half are come (which are the last of the 1260 dayes) the prophecies of Scripture will not be understood concerning the Duration and Period of the Fourth Monarchy and Kingdom of the Beast. Then Secondly, When that Time shall come, before the expiration, the knowledge of the end (or that there shall be time no longer) will be revealed by the rise of a little horn, the last Apostacy, and the Beast slaying the Witness: contemporizing The Characters of which little Horn, the last Apostacy and Beast (as the Scriptures show them) are here faithfully opened; and the Application left to the Wise. pp 275.

Angus Library. Congregational Library. Museum.

1658 The Time of Finding, shewing when the Lord will be found and by whom; and, when there will be no Time of Finding: Also, the Persons are described who shall not find the Lord though they seek him with Tears. Likewise, some Reasons why the Lord had suffered his Work and Good Old Cause to be stopt; and, how it shall be revived again. Also, Something is here showed about the Manner how it shall be revived, and the Time when. pp 296.

Angus Library. Congregational Library.

1658 A Narrative, wherein is set forth the sufferings of John Canne . . . John Belcher . . . called (as their News Book saith) Fifth Monarchy men; that is how eight of them were taken in [Swan Alley] Coleman-street, Month second—called, April,—Day first, 1658, as they were in the solemn Worship of God and by the Lord Mayor sent Prisoners to the Compter in the Poultry. Also, Of the Arraignment of Wentworth Day and John Clarke at the Sessions in the Old Bailey: And how, the rest, after three Weeks Imprisonment and more, were discharged in their Court. Published by a Friend to the Prisoners, and The Good Old Cause they suffered for [not expressly claiming to be Canne himself] pp 16. Museum.

1659 Certain Reasons taken out of Doctor Burgess his Case concerning the buying of Bishops Lands, which are as full and directly against Tythes, as to what he applied them. Likewise a Query to William Prynne. [Appended to Osborne's Indictment against Tithes.] Devonshire House.

1659 A Seasonable Word to the Parliament Men. Likewise a watchword, how they prefer not again such persons to places of trust who have lately betrayed the Priviledges of Parliaments, and the just Rights of the People, into the hands of a single person.

Museum.

1659 A Twofold Shaking.

[1659 The Acts and Monuments of our late Parliament; or a collection of the acts, orders, votes, and resolves that hath passed in the house. By J. Canne, Intelligencergenerall.

This skit, in two parts, was really by Samuel Butler, of Hudibras fame.]

1662 The Holy Bible . . . with marginal notes.

Museum.

1664 The Holy Bible . . . with marginal notes [and no apocrypha].

Museum.

1682 The Holy Bible . . . With marginal notes, shewing Scripture to be the best Interpreter of Scripture.

Angus Library. Bible House. Museum.