

## Baptist Literature till 1688.

*(Continued from Vol. I., page 120).*

THEOPHILUS BRABOURNE, clergyman of Norwich. It is extremely improbable that Brabourne ever adopted Baptist principles. The Seventh-Day Baptists claim him as one of their founders; but this is really due to his advocacy of their remarkable tenet as to the Saturday; as to which a few words may be useful. Early in the reign of Elizabeth the Puritans had begun to apply the term Sabbath to the Lord's Day. Within twenty years this resulted in the Old Testament and Pharisaic customs of the Sabbath being advocated for the Sunday. In 1595 a book on this topic was published by Dr. Nicholas Bound, of Norton in Suffolk, and despite the arguments of Thomas Rogers to prove that the Jewish Law was abrogated, and that the Sabbath was distinct from the Lord's Day, such an impression was made, that the archbishop and the chief justice suppressed the book. Under James it was republished, and the controversy caused by the king's declaration in favour of athletic sports after service on Sunday is well known. Rogers also republished, and his points were so far appreciated that Brabourne presently made a new departure, declaring that the Commandments were still binding, that the fourth was to be taken literally, and that the Seventh day, Saturday, was to be regarded as the Christian Sabbath. This book he dedicated to King Charles, and it made a sensation both at court and in Puritan circles. He followed with a second book on the same lines three years later, and enlarged this for a second edition the year after.

When Laud came to power, Brabourne was doubly dealt with; Bishop White discussed the matter with him, and was ordered by Charles to publish a treatise on the Sabbath day, to which Brabourne promptly issued a brief answer; the High Commission took him in hand and compelled him to retract, but when he was out of immediate danger he explained away his retraction. Charles then cut the knot by republishing his father's declaration and enjoining that it be announced by authority how praiseworthy were wakes and Sunday recreations. Brabourne subsided into silence for about seventeen years, and made no attempt to re-occupy his pulpit at Norwich. He apparently was out of harmony with all the changes of the time, for his next

utterance, about the time when the Lord Protector installed Tryers, was on the change of church discipline. But this promptly involved him in fresh controversies, especially with John Collinges who had supplanted him; and having taken up the pen, he returned to the Sabbath topic.

A third time he dealt with it, provoked by two fresh publications: but the imminence of the return of Charles led him into other fields, and he closed his literary career with three pleas for a settlement of religion by king and parliament, bishops to be placed under due limitations. It will be seen that his opinions almost precluded him from joining any ordinary party. His relations with Baptists are obscure, and only four tangible facts are evident. In 1632 he opposed those Anabaptists who were anti-Sabbatarians; this can hardly apply to any except the friends of Helwys and Murton, the General Baptists, who are known at Lincoln and London then, and are supposed to have been also at Colchester; it is however possible that he had in view the foreign Anabaptists at Norwich; in either case there is no indication that he sympathized with them on other points. Next he opposed by name Mr. Stinnet, in 1632. The first Stennett known in Baptist circles is Edward, who lived at Wallingford Castle in 1686, but is said to have opposed the royalists in the civil wars. It is possible then that this is the man, or at least, one of the family; and it is no small testimony to Brabourne, that he convinced Stennett, for this family became the mainstay of the Calvinistic Sabbatarian Baptists. But this is no evidence that Brabourne was influenced by him in return, so as to become a Baptist. Then in 1659 he wrote against Jeremiah Ives, a well-known Baptist, replying to him along with a Pedobaptist, on his familiar Sabbath topic: no conclusion seems to be derivable from this fact. Lastly, whereas he advocated the lawfulness of taking oaths of alligiance and supremacy, he was opposed by a Baptist, Henry Adis, who in the same book opposes Tombes, Ives and Denne. Thus whereas he four times came into contact with Baptists, it was never on the question of baptism, and whatever the topic under discussion, he always opposed Baptists.

The impression made by these cases is confirmed by his answer to Cawdry. In this he keeps to the issue of Saturday versus Sunday; but in the course of the argument he once turns triumphantly on his opponent, and says that surely he will not become an Anabaptist! evidently regarding this as something contemptible. And later on he shows that one of Cawdry's arguments would oblige him to baptize infants always on the eighth day, never on any other; the whole tone of the passage shows that the baptism of infants was regarded as natural. We may therefore conclude that Brabourne was a Pedobaptist; but as his works are the classics of the Seventh-Day Baptists, they are here enumerated.

- 1628 A Discourse upon the Sabbath Day.  
British Museum.
- 1632 A Defence of that most ancient and sacred ordinance of God's, the Sabbath Day . . . Undertaken against all Anti-Sabbatharians, both of Protestants, Papists, Antinomians, and Anabaptists; and by name and especially against these X Ministers, M. Greenwood, M. Hutchinson, M. Furnace, M. Benton, M. Gallard, M. Yates, M. Chappel, M. Stinnet, M. Johnson, and M. Wade. The second edition corrected and amended, with a supply of many things formerly omitted.  
Other editions 1631 and 1660.
- [1636?] A briefe answer to a late treatise of the Sabbath-Day [published in 1635 by his late diocesan, whose reply to this in 1637 is in the British Museum].
- [1653?] The Change of Church Dicipline.
- 1654 The Second Part of the Change of Church Dicipline, which contains a vindication of the authority and supremacy of all Christian kings . . . against the usurpation of the Pope . . . and of the Disciplinarian Ministers of Presbyterians, Independents and Brownists, &c . . . Also a reply to Mr. Colins, his Answer to Mr. Brabournes First Part.  
British Museum. Bodleian Library.
- 1654 The Second Vindication of my first Book of the change of Discipline; being a reply to Mr. Collings his second Answer to it.
- 1654 A Dispute between Mr. Collings and T. Brabourne touching the Sabbath Day.
- 1654 An Answer to M. Cawdry's two books of the Sabbath lately come forth, &c.  
Doctor Williams' Library. 116 pages, duodecimo.
- 1659 Answers to two books on the Sabbath: the one by Mr. Ives, entitled Saturday no Sabbath Day: the other by Mr. Warren, the Jews' Sabbath antiquated.
- 1660 God Save the King and prosper him and his Parliament: or, a justification by the Word of God of the King's gracious proffer for Liberty of Conscience made to his Parliament and subjects before he came into England, in matters disputable.  
British Museum.
- 1661 Of the Lawfulness of the oath of Allegiance to the King and of the other oath to his Supremacy. Written for the benefit of quakers &c.  
British Museum.

- 1661 The humble Petition of Theophilus Brabourne to the Honourable Parliament, as all magistrates in the kingdom doe in their office, so that Bishops may be required in their Office to own the Kings Supremacy.  
British Museum.

JOHN BUNYAN. This period covers his life time: reprints of his works will not be enumerated. But for the sake of completeness, three volumes are mentioned which were published soon after 1689: the folio in which appeared several small works issued for the first time; another unpublished work, with an attempt at a bibliography; and some paraphrases.

- 1656 Some Gospel Truths Opened according to the Scriptures. Or, the Divine and Humane Nature of Christ Jesus . . . plainly demonstrated and proved . . . by that unworthy servant of Christ, John Bunyan of Bedford, by the Grace of God, preacher of the Gospel of His dear Son.  
pp. 216. duodecimo. British Museum. Rylands Library.
- 1657 A Vindication of the Book called Some Gospel-Truths opened according to the Scriptures; and the opposition made against it by Edward Burrough, etc. quarto.
- 1658 A Few Sighs from Hell, or, The Groans of a Damned Soul. pp 251.  
British Museum.
- 1659 The Doctrine of the Law and Grace unfolded: pp. 389.  
British Museum.
- [1662] A Relation of the Imprisonment of Mr. John Buyyan . . . in November, 1660 . . . Written by himself and never before published [till 1765]. octavo.  
British Museum.
- 1661 Profitable Meditations, fitted to Man's different condition, In a conference between Christ and a sinner. In nine particulars. Verse. quarto.  
British Museum.
- 1663 I will pray with the Spirit, and I will pray with the understanding also.
- 1663 Christian Behaviour; or the fruits of true Christianity. Shewing the ground from whence they flow, in their Godlike order in the duty of relations. . . With a word of Direction for all backsliders. pp. 140. duodecimo.  
British Museum.
- [1664?] One Thing is Needful: or, Serious Meditations on the Four Last Things. Third edition, 1683.  
British Museum.

- [1665?] Ebal and Gerizim; or, the Blessing and the Curse [in rhyme]. Fourth edition the first extant?
- [1665?] Prison Meditations [in rhyme]. Fourth edition; the first extant?
- 1665 The Holy City, or New Jerusalem: wherein its goodly Lights, Walls, Gates, Angels are expounded; also the length and breadth, together with the golden measuring Reed, explained; and the glory of all unfolded. duodecimo. British Musuem.
- [1665] The Resurrection of the Dead and eternal judgment: or, the truth of the resurrection of the bodies both of good and bad at the last day . . . proved by God's Word. octavo. British Museum.
- 1666 Grace Abounding to the chief of sinners: or, a brief and faithful revelation of the exceeding mercy of God in Christ to his poor servant, John Bunyan . . . Whereunto is added a brief relation of his call to the work of the ministry &c. pp. 94. British Museum. See also 1679.
- 1672 A defence of the Doctrine of Justification by Faith in Jesus Christ; showing that true Gospel holiness flows from thence; or, Mr. Fowler's pretended "Design of Christianity" proved to be nothing more then to trample under foot the Blood of the Son of God. quarto. Published by Francis Smith at sixteenpence.
- 1672 A Confession of Faith and Reason of my Practice; or, with who, and who not, I can hold Church Fellowship, or the Communion of Saints, etc. duodecimo.
- 1673 Differences in Judgment about Water-Baptism, no Bar to Communion; or, To Communicate with Saints, as Saints, proved lawful. pp. 122. Angus Library. British Museum.
- 1673 The Barren Fig-Tree: or, The Doom and Downfal of the Fruitless Professor. Shewing, That the Day of Grace may be past with him long before his life is ended. The Signs also by which such miserable mortals may be known, duodecimo. John Charles Foster.
- 1674 Peaceable Principles and True; or, a brief answer to Mr. Danver's and Mr. Paul's Books against my Confession of Faith etc. duodecimo.
- [1674?] Reprobation Asserted: or, the Doctrine of Eternal Election and Reprobation promiscuously handled in eleven chapters etc. quarto. British Museum.

- 1675 Light for them that sit in Darkness, or A Discourse of Jesus Christ; and that he undertook to accomplish, by Himself, the eternal Redemption of Sinners. Published by Francis Smith at a shilling.  
Bodleian Library. Bedford Collection.
- 1675 Instruction for the Ignorant: being a Salve to cure that great want of Knowledge which so much reigns both in Young and Old, prepared and presented to them in a plain and easy dialogue fitted to the capacity of the weakest. octavo.  
Bodleian Library.
- 1676 A Discourse of the Grace of God; shewing 1. What it is to be saved. 2. What it is to be saved by Grace, &c. duodecimo. Published by Francis Smith at sixpence.
- 1676 The strait Gate, or great difficulty of going to Heaven: plainly proving by Scripture, that not only the rude and profane, but many great Professors, will come short of that Kingdom. duodecimo. Published by Francis Smith at sixpence.  
Bodleian Library. Cambridge University.
- 1678 Come and Welcome to Jesus Christ; or, a discourse upon the sixth of John, 37 vers., &c.  
British Museum.
- 1678 The Pilgrim's Progress from this world, to that which is to come: delivered under the similitude of a Dream. Wherein is discovered, the manner of his setting out, his dangerous journey; and safe arrival at the Desired Country. pp. 232. Published by Ponder at eighteenpence. [The second edition, 1678, has additions, and more are in the third edition, 1679.] Angus Library 2. Bodleian 2, 3. Congregational 2. Museum 1, 2, 3. Rylands 1.
- 1679 Grace abounding to the chief of sinners; or a brief and faithful Relation of the exceeding Mercy of God in Christ to his poor Servant, John Bunyan; wherein is his manner of Conversion, trouble for his Sin, Temptations, how he despaired of God's Mercy, and how the Lord at length, through Christ did deliver him. All written by his own hand; and now published for the support of the weak. duodecimo. Third edition corrected and much enlarged.
- 1680 A Treatise of the Fear of God; Shewing what it is, and how distinguished from that which is not so. Also whence it comes. Who has it. What are the Effects. And what the Priviledges of those that have it in their hearts. duodecimo. British Museum.

- 1680 The Life and Death of Mr. Badman, presented to the world in a familiar dialogue between Mr. Wiseman and Mr. Attentive. duodecimo.  
British Museum. Bunyan Collection.
- 1682 The Holy War, made by Shaddai upon Diabolus, for the regaining of the Metropolis of the World; or The losing and taking again of the Town of Mansoul. octavo.  
British Museum. Rylands Library.
- 1683 The Greatness of the Soul, and the unspeakableness of the loss thereof: with the Causes of the losing it. First preached at Pinners' Hall; and now enlarged, and published for good. duodecimo. Angus Library.  
British Museum. Bunyan Collection.
- 1683 A Case of Conscience Resolved—viz., Whether where a Church of Christ is situate, it is the duty of the Women of that Congregation ordinarily, and by appointment to separate themselves from their brethren, and so to assemble together to perform some parts of Divine Worship, as Prayer, etc., without their men. quarto.
- 1684 A caution to stir up to watch against sin. Single sheet folio.  
[A poem whose first verse is not Bunyan's].  
British Museum.
- 1684 Seasonable Counsel; or Advice to Sufferers. duodecimo.  
British Museum. Bunyan Collection.
- 1684 The Pilgrim's Progress from this World to that which is to come. The Second Part: delivered under the Similitude of a Dream, wherein is set forth the manner of the setting out of Christian's Wife and Children, their dangerous Journey, and safe Arrival at the desired Country. duodecimo.  
Rylands Library.
- 1683 A holy Life, the beauty of Christianity; or An Exhortation to Christians to be holy. duodecimo.  
British Museum.
- 1685 A Discourse upon the Pharisee and the Publican. pp. 202. duodecimo. British Museum.
- 1685 Questions about the Nature and Perpetuity of the Seventh-day-Sabbath; and proof that the first day of the Week is the true Christian Sabbath. duodecimo.  
British Museum.
- 1686 A Book for Boys and Girls; or, Country Rhymes for Children. British Museum. Reprinted as, Divine Emblems.
- 1688 Good news for the Vilest of Men, or, a Help for despairing Souls. Being a discourse upon Luke 24. 47. the latter part of the verse &c. British Museum. Reprinted as, The Jerusalem Sinner Saved.

- 1688 The Advocateship of Jesus Christ, clearly explained, and largely improved &c. duodecimo. British Museum.
- 1688 A Discourse of the Building, Nature, Excellency, and Government of the House of God, with Counsel and Directions to the Inhabitants thereof. [in rhyme]. duodecimo.
- 1688 The Water of Life, or a discourse shewing the richness and glory of the grace and spirit of the Gospel, as set forth in Scripture by this term, the Water of Life. duodecimo.  
British Museum. Bunyan Collection.
- 1688 Solomon's Temple Spiritualiz'd or Gospel-light fetched out of the Temple at Jerusalem, to let us more easily into the Glory of the New Testament Truths. duodecimo.  
British Museum.
- 1689 The Acceptable Sacrifice; or the excellency of a broken heart: shewing the nature, signs and proper effects of a contrite spirit. Being the last works of . . . John Bunyan . . . With a preface [by George Cokayn]. duodecimo.  
British Museum. Bunyan Collection.
- 1692 The works of that eminent servant of Christ, Mr. John Bunyan . . . Together with a large alphabetical table containing the contents of the whole. vol. 1. [no more issued] folio.  
British Museum.
- 1698 The Heavenly Footman: or, a description of the man that gets to Heaven . . . To which is added a catalogue of all Mr. Bunyan's books etc. pp. 72. octavo.  
British Museum. Bunyan Collection.
- 1700 Scriptural Poems. Being several portions of scripture digested into English verse, etc. octavo.