

The *Reliquiæ Baxterianæ*, interpolation and paratext

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Reliquiæ Baxterianæ :

O R,

Mr. RICHARD BAXTER'S

NARRATIVE

O F

The most Memorable Passages

O F H I S

L I F E

A N D

T I M E S.

Faithfully Publish'd from his own Original Manuscript,

By MATTHEW SYLVESTER.

Mibi quidem nulli satis Eruditi videntur quibus nostra ignota sunt.
Cic. de Finib. lib. 1.

*Quibus [ergo] rectè dem, non prætermittam— Sic habeto, me, cum illo re
sape communicatâ, de illius ad te sententiâ atque autoritatè Scribere—*
Cic. Epist. 7. ad Lentul. Lib. 1.

L O N D O N :

Printed for T. Parkhurst, J. Robinson, J. Lawrence,
and J. Duntton. M DC XC VI.

Numb. I.

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A P P E N D I X.

*A Reply to some Exceptions against our Worcester-
shire Agreement, and my Christian Concord.*
Written by a nameless Author, and sent by Dr.
Warmstrye.

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A P P E N D I X.

Numb. V.

Number V.

S I R,

I Find that in a Book of yours, defending Schism against Mr. Hale, on pre-
tence of opposing it, you were pleas'd to think many Passages in my Wri-
tings worthy of your Recital to your ends: I thank you that you chose any
Words for Peace, which some may make a better use of than your self: But I
think if you had referred Men to my own Books to read them with what goeth
before and after, they would have been more easily understood. I understand by

Numb. VI. *A Resolution of this Case; What's to be
done when the Law of the Land commands Persons to
go to their Parish-Church, and Parents require to go
to private Meetings.*

Quest. T H E Law of the Land commandeth me to go to the Publick Churches; the
Canon commandeth me to go to my own Parish-Church, and not to another
Parish: Both forbid me to go to Conventicles and silenced Preachers. My Father and Mother
forbid me to go to the Publick Churches, and command me to go constantly to a silenced Mi-
nister in Meetings forbidden by the Law! But specially not to go to my Parish Priest, (saying
he is an insufficient and drunken Raiser) but to a Neighbour Parish, if I will not obey their
first Command! Am I now bound to obey my Parents, or the Law, and Canon?

Ans. It is an hard Task to a Minister of Christ, either to practice or to
speak, as shall seem to accuse his Rulers and the Laws; but when the saving of our

Numb. VII. *A Letter of Mr. Baxter's about the
Case of Nevil Symmons.*

S I R,

I Think not the Confusing of any of the Calumnies that are cast upon me by
Backbiters (whether from Ignorance or Envy) worth any great care, or la-
bour, were it not for the sake of the Guilty themselves, and others whom they
may draw into the same Guilt, or hinder from profiting by my Labours, in the

may be published

18 § 37 This year 1678 dyed m^r Gabriel Sanger, a worthy
 faithful nonconformist, sometime Minister at Madding
 in the fields. And this day, which I write this of pray
 ed the funerals sermon of m^r Stubbs, a holy & excellent
 man, w^{ch} perhaps may be published, if it can be liued.

19 § 38 m^r Long of Exeter wrote a booke ag^t the Nonconform
 as Schismatics, on purpose of confuting m^r Hales
 booke of Schisme; In the end cited a great draught
 of my writings ag^t Schisme, & hit full divers passages
 w^{ch} occasioned me to write the following Letter to him. A

20 § 39 Some young Gentlemen wrote me a Letter desiring me
 publickly to resolve this case: The King, Lawes & Canons
 command us to joyne in the publick parish Church &
 forbid us to joyne in private meetings, or unallowed
 with Nonconformists. Our Parents command us to joyne
 with Nonconformists in their meetings, & forbid us to
 draw up Conformists in publick; w^{ch} yet we thinke
 lawfull. w^{ch} of these must we obey. I answered y^e
 case in y^e pulpit, & drew it up in this following paper.

21 § 40 My booke sold a Nebel simons booke; w^{ch} occasioned
 a clamor ag^t me, as if I had taken too much money of
 him for my booke: w^{ch} before it was thought he had
 bin our of y^e richest by my means, & I supposed I had freely
 given ^{the summe of} (in mine charity) ⁵⁰⁰ ^{if not about 1000} ^{l^{rs}}.
 w^{ch} wherupon I wrote this following Letter. II

22 Please take these
Letters as Marked

23 § 41 The Controversie of Predestination of y^e acts of sin
 This was among the Nonconform

Lay Elders: And his judgment fully concurred with me, & (besides others) he wrote to me the following Letter which I printed in the end of my Disputations of Church Government, which is as followeth:

(Here place Mr Vines his Letter) A

6. Something also I wrote to Reverend & Learned Mr Th. Vines, whose judgment I had seen before in his own writings: And having an encouragement of such confidence, I mentioned it before to some Lord or Ministers to have it put in a foot among yours, because if it came from me it would be much

PART II. Reverend Mr. Richard Baxter. 147

§ 26. Next this I wrote to Reverend and Judicious Mr. Richard Vines, about an attempt for Concord with all, but especially the Episcopal Party: And also about Lay-Elders; and his Judgment fully concurred with me, and (besides others) he wrote to me the following Letter.

SIR,

THOUGH I should have desired to have understood your thoughts about the Point of Sacraments, that so I might have formed up my thoughts into some better order and clearer issue than I did in my last: yet to show unto you how much I value this Correspondence with you, I am willing to make some return to you. And forasmuch as the

his judgment fully concurred with me & (besides others) he wrote to me that Letter which I printed in the end of my Disputations of Church Government, which is as followeth:¹

[Here place Mr Vines his Letter] A {See Appendix 1}

Something also I wrote to ...

¹that Letter [...] followeth] the following Letter RB

HEADNOTE

i. Texts:

Letters, iii. f.123

Five Disputations of Church-Government and Worship (1659), 351-2

RB II. p. 147, §30. {¶26.}

ii. Contexts:

Rel. Bax. II, §30. {¶26.}: Next this I wrote to Reverend & Judicious Mr *Ri: Vines*, about an attempt for Concord with all, but especially the Episcopall party. And also about *Lay Elders*: And his judgment fully concurred with me & (besides others) he wrote to me that Letter which I printed in the end of my *Disputations of Church Government*, which is as followeth:

[Here place Mr Vines his Letter] A

iii. Textual Comment:


There does not appear to be an alphabetised tag, 'A', on *Letters*, iii. f.123

As observed in the headnote to *CCRB*, letter 19, both printed versions omit the passage 'touching the Schoole-master intended' deleted in the MS, which is used as copytext here. The replacement text, '&c -----', may well be Baxter's, but the nature of the passage, with a number of interlinings, suggests Vines struggled to settle his intentions for it. In any event, the difficulties of establishing a settled text, and the irrelevance of the material to Baxter's broader project of accommodation, combined to result in the passage's exclusion in both 1659 and 1696.

There are some limited discrepancies between the printed texts of 1659 and 1696 ('return to your last / self'; notion / Nation; effected / affected). On each occasion, the text of *Five Disputations* more accurately renders the manuscript as we have it. This would suggest that the printers of RB were working from a different copy – perhaps one made by Sylvester himself {see Note on the Text}?

Sir,

Though I should haue desired to haue understood your thoughts about the point of Sacriledge, that soe I might haue formed vp my thoughts into some better order and clearer issue than I did in my last. yet to shew vnto you how much I value this correspondence with you, I am willinge to make some returne to your last:¹ & first touchinge the Schoole-master intended. \&c -----/ <hee was in the Interim gone to Oxford to looke for a fellowship & soe I cannot speake with him, and I thinke \to send to him to come forth with vnto you/ wee must returne thither where we were before. or find out some {other}. which I \beleeeue me will not faile/ is in my thoughts & intentions to doe & that suddenly: desireing you to haue patience a little vntill I can doe you such service therein as I desire.> The Accommodation you speake of is a great and a good worke for the gaineinge in to the worke such vseful parts & interests as might very much heale the discord, and

this at ye my remembrance & was a
 of my
 And gave forth a paper & out him am is to Olyon
 not it here at foot with - 
 1654. And aff abundant of prospered profit & affirst: & all sort of
 people came to see more
 And: here came the Col: parker & his affirst to see more & there

Leave friend
 Be still & with the Council of God stand, and that will give thee wisdom that
 then mayst thou speak words of truth, & calm reason, & spirit, & firmly believe upon
 arise to up, & shall give us a power of the Holy Spirit, the true light, & the true
 the face of man, but there & stand the Lord, then his grace, & his power, & his
 shall shall him to stand down the Rabb, & to give all the true spirit, & the true
 = 100 & four then about the, and with the body power, hope, then believe to with
 so of love, and the power shall give them with come with, & out by the death will be
 and it will be the delight to be of will of god & the true
 Eternall power

Library of the Religious Society of Friends, MS. vol 376 ("Spence MSS vol. 1")

The first address & proposals of y^e min^{ist}ers.
 may it please y^e ^{most} excellent ma^{je}sty

We y^e most loyal subjects cannot but acknowledge it as a very great mercy
 of god, that immediately after y^e for wonderfull & peaceable restauration into y^e
 throne & government, for which our blessed king hath stirred up y^e royal
 hart as to a zealous testimony agt all oppressors in the world for to
 endeavor an happy composition of the differences & hearkning of the sad
 breaches just and in the Church. And we shall according to our bounden duty
 becom humbly suitors at the throne of grace that the god of peace who hath
 put such a thing as this into y^e most high hart will by his heavenly wisdom
 & holy spirit for assist you therein & bring y^e resolutions unto such perfect
 an effect of issue that all the good people of this Kingdom may be

DWL iii f. 146r

The Abstract w^{ch} is now up is as followeth.

f. 149v

An Abstract of the Proposals more
 fully presented to y^e M^{aj}ty in the last year
 to the same purpose as follows

That we may be persuaded of this thing in practice
 that we may be able to do in the matters of
 now do not knowe from the same

DWL iii f. 150r

On the reverse of
'The Abstract', 150^v

This following Paper also I draw up, & offered to yr Britan^e to have
be presented to yr King as yr primary of judgment if he might see
in a few plain words w^{ch} it was yr ind^e desired. But
it was not consented to, both because of all of us were not
agreed among ourselves, in granting so much of episcopacy,
& because we would not hinder our success by adding any
more to B^p of Essex Modell, hoping yr authority might have
facilitated yr revision of it; in w^{ch} Reasons I have writ.

The briefe summe of judgment & desires about Church Govern^t. II

- 1 Power is so generall & common by multitudes of promissed 2^d or Doctorall 3^d saying. The first
belongs only to the Magistrate; the second to the B^p of the Church.
- 2^d Though in case of necessity the former may be both a Magistrate & a Pastor
yet out of such case it is unlawfull or very unmeet. Each calling will find a man worthy
enough alone. For if words being performed is sufficient but as it necessarily complies
& content. & therefore we should be put upon no such necessity as will hinder us to be

DWL iii 151^{r-v}

Here are ye B^p of Essex Modell
of Government

1. RB II p. 232

called this Offer of Bishop Usher's Episcopacy by the Name of the *Presbyterian impudent Expectations*. I also prevailed with our Brethren to offer an Abstract of our larger Papers, lest the reading of the larger should seem tedious to the King; which Abstract *verbatim*, as followeth, at their Desire I drew up, and have here after adjoined.

The first Address and Proposals of the Ministers.

May it please Your most excellent Majesty,

WE your Majesty's most Loyal Subjects cannot but acknowledge it as a very great Mercy of God, that immediately after your so wonderful and peace-able Restoration unto your Throne and Government, (for which we bless his Name) he hath stirred up your Royal Heart as to a zealous Testimony against

2.

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This following Paper I drew up at this time, and offered to the Brethren to have been presented to the King as the Summary of our Judgment, that he might see in a few plain words what it was that we indeed desired. But it was not consented to, both because that all of us were not agreed among our selves, in granting so much of Episcopacy, and because we would not hinder our Success by adding any more to Bishop Usher's Model, hoping that his Authority might have facilitated the Reception of it; to which Reasons I consented.

The brief Sum of our Judgment and Desires about Church-Government.

1. Power is 1. Imperial and Coercive, by Mulcts and Penalties; 2. or Doctoral and Sacerdotal. The first belongeth only to the Magistrate; The second to the Pastors of the Church.

3. RB II p. 238

ment, Mulcts, or Secular Force: And this is that which doth corrupt and undo the Church.

I shall here Annex Archbishop Usher's Model of Government, which we now also presented.

The Reduction of Episcopacy unto the Form of Synodical Government received in the Ancient Church, proposed in the Year 1641. as an Expedient for the prevention of those Troubles which afterwards did arise about the Matter of Church-Government.

Episcopal and Presbyterian Government conjoyned.

BY the Order of the Church of England, all Presbyters are charged to minister the Doctrine and Sacraments and the Discipline of Christ as the Lord