

The *Reliquiæ Baxterianæ*, interpolation and paratext

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Reliquiæ Baxterianæ:

Mr. RICHARD BAXTER'S

NARRATIVE

The most Memorable Passages

OF HIS

Faithfully Publish'd from his own Original Manuscript,

MATTHEW SYLVESTER.

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

Quibus [ergd] relle dem., non prætermittam....... Sic habeto, me, cum illo re Sæpe communicath, de illius ad te sententik atque authoritate Scribere...... Cic. Epift. 7. ad Lentul. Lib. 1.

LONDON:

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

A Reply to some Exceptions against our Worcesterthire Agreement, and my Christian Concord. Written by a nameless Author, and sent by Dr. Warmstrye. and a staring mile and ar gailte och sach soci i have.

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Numb. I.

APPENDIX

Numb. V.

Number V.

S 1 R.

- Find that in a Book of yours, defending Schiffin against Mr. Hale, on pre-tence of opposing it, you were pleased 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 bester use of than your felf: 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 Refolution of this Cafe: 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.

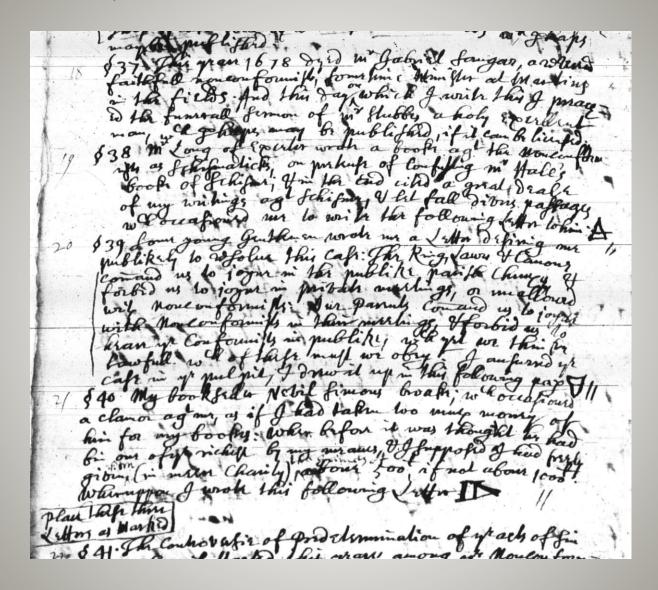
Quest. THE Law of the Land commandeth me to go to the Publick Churches; the Canon commandeth me to go to my even Parish Church, and not to another Parish: Both forbid me to go to Conventicles and silenced Preachers. My Father and Mather forbid me to go to the Publick Charebes, and command me to go constantly to a silenced Minifter in Meetings forbidden by the Law ! But Specially not to go to my Parish Print, (Jaying be is an insufficient and drunken Railer) but to a Neighbour Parist, of I will not obey their first Command ! Am I now bound to obey my Parents, or the Law, and Canon?

Answ. It is an hard Task to a Minister of Christ, either so to practice or so to fpeak, as shall feem to accuse his Rulers and the Laws; but when the faving of our

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

SIR,

Think not the Confusing of any of the Calamnies that are cast upon me by Backhiters (whether from Ignorance or Envy) worth any great care, or labour, were it not for the fake of the Guiley themselves, and others whom they may draw into the fame Guilt, or hinder from profiting by my Labours, in the



ay the Mind his judget fully concurred with mis office they he wish to me of their his prime of they formed in you and of my Disputations of they formed in the wish of four files for the place M' V mes his Letter I A. (Southing also I wish to the training the Water has been whose find fun before in his owner writings: the leading of Encourage Land Confeel, I mediously in bufford to four London Munifers to hart fit a foot among yellally breauft if I came from yet would be sure to

PART II. Reverend Mr. Richard Baxter.

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§ 26. Next this I wrote to Reverend and Judicious Mr. Richard Fines, 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 (believe others) he wrote to me the following Letter.

SIR,

Though I final district defined to have underfined your thoughts about the Point of Sacribedge, that fo I might have formed up my thoughts into fone better order and charer if we than I did in my laft: yet to there unto you have much I value this Correspondence

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 {See Appendix 1}

Something also I wrote to ...

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

APPENDIX | Richard Vines to Baxter, 7 September {1649}

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:

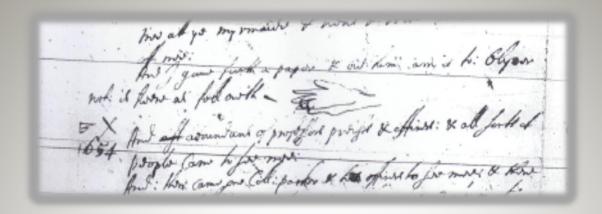
There does not appear to be an alphabetised tag, 'A', on Letters, iii. f.123

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,

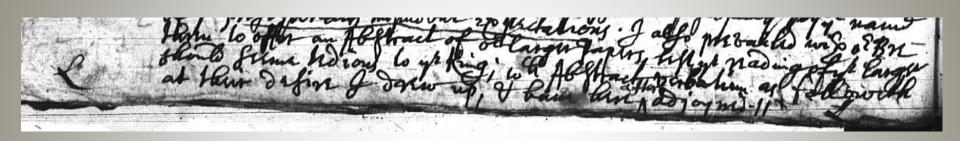
Though I should have desired to have understood your thoughts about the point of Sacriledge, that soe I might have formed vp my thoughts into some better order and clearer issue than I did in my last. yet to shew vnto you how much I value this correspondence with you, I am willinge to make some returne to your last: & 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 \beleeue me will not faile/ is in my thoughts & intentions to doe & that suddenly: desireing you to have 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

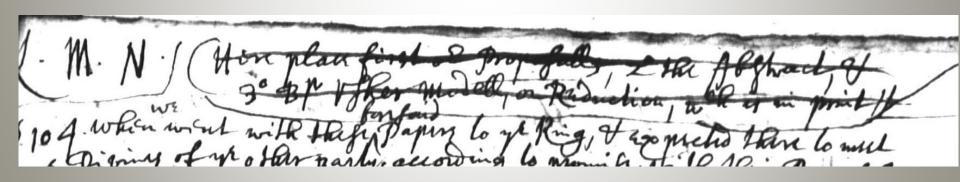




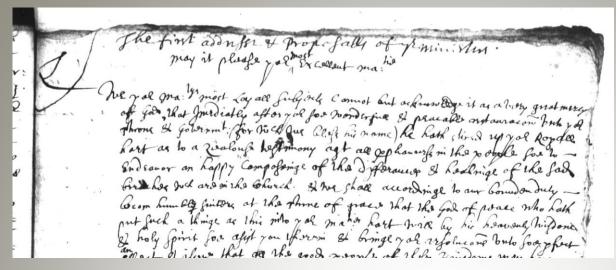
Library of the Religious Society of Friends, MS. vol 376 ("Spence MSS vol. 1")

'after about \two or\ three weekes time we drew up the following Paper of Proposalls' ...

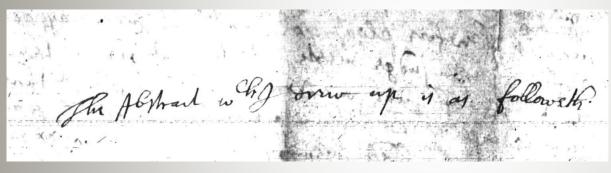




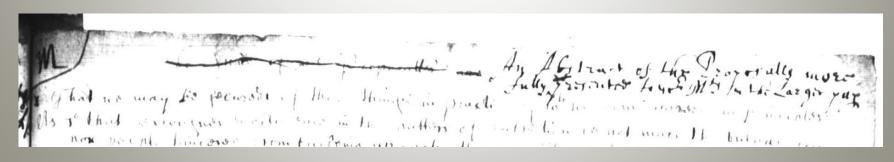
DWL iii 62(2) ff. 126^v/127^r



DWL iii f. 146r



f. 149v



This following Paper affo I drawny of offered to of Britain to have the might fee my following the might fee my show in the might fee in a few plains words with way after indeed of user not it was not conforted to, both breaufs of and of spileopaen, agrid among of felius, or granking to much out spileopaen, of bicauf was worth not hinder our freeight by adding dry mon to Bh of hers Mod (le, hoping, it has wetherity might have facilitated you resplice of it is we know to the form of the property to the following the facilitated you resplice of it is we know the form of the second of t

On the reverse of 'The Abstract', 150°

The Brief france of of Judgment & Jeff to about Charge Government. If

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The firshuck

DWL iii 151^{r-v}

Here avere 18/ Voren Modell of Government

1. RB II p. 232

called this Offer of Bishop Usher's Episcopacy by the Name of the Preshteriest impudent Expellations. I also prevailed with our Brethren to offer an Abstract of our larger Papers, lest the rending 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,

E your Majeffy's most Loyal Subjects cannot but acknowledge it as a very great Mercy of God, that immediately after your so wonderful and peace.

'able Reftoration unto your Throne and Government, (for which we clefs his 'Name) he hath flirred up your Royal Heart as to a zealous Teffimony against

2.

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This following Paper I drew up at this time, and offered to the Brothren to have been prefented to the King as the Summary of our Judgment, that he might fee in a few plain words what it was that we indeed defired. But it was not confented to, both because that all of us were not agreed among our felves, in granting so much of Episcopacy, and because we would not hinder our Success by adding any more to Bishop User'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 Defires about Church-Government.

Power is 1. Imperial and Coercive, by Mulcts and Penalties; 2. or Doctoral
and Suafory. 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

I shall here Annex Archbishop Usher's Model of Government, which we now alfo 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 Presbyterial Government conjoyned.

BY the Order of the Church of England, all Presbyters are charged to (a) miuifter the Doctrine and Sacraments and the Discipline of Christ as the Lord