



Baxter's "Saint's everlasting rest"

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gesting that there may have been a small number of correct copies. This, at least, could have soothed poor Paleario, 'l'un des plus honnêtes hommes du monde,' as Bayle in his *Dictionnaire* calls him, with the mean-

ing the phrase had in seventeenth-century France; that is to say, a virtuous man, a man of knowledge, a man of the world, and, above all, a gentleman.

ADRIANA R. SALEM

Baxter's *Saint's Everlasting Rest*

AN interesting and possibly unique addition to the bibliography of Richard Baxter has recently been discovered in the process of cataloguing a collection of seventeenth-century English theological works in the Harvard College Library. It consists of thirteen sheets and half-sheets printed from the type of the second edition of *The Saint's Everlasting Rest* (1651) for insertion in the first edition (1650); they were either given or sold to owners of the first edition who wished to include in their copies the new matter of the second. The great Presbyterian divine has been called the father of popular Christian literature in English, and *The Saint's Everlasting Rest* is his best known work. To many it has seemed inordinately prolix — Baxter tells us that he wrote at length because the unlearned cannot immediately grasp what they read — and abridgments as well as translations were almost immediately in demand. The eighteenth-century abridgment of Benjamin Fawcett, a successor to Baxter as minister of the congregation at Kidderminster, was among the early productions of many American presses.

The second edition, however, was even longer than the first. The differences are perhaps best described in Baxter's own words ('A Premonition'

in the preliminaries to the second edition):

Concerning the Alterations and Additions in this second Edition, I thought meet to give you this brief account. Though I could have found in my heart to have supplied divers other defects through the Book, . . . yet because the Stationer perswaded me that it would be an offense to those that had bought the first Edition, I forbear. Yet because I knew no reason why any should deny me leave to correct or amend my own work, especially for once, I have made these necessary alterations and additions following. 1. I have corrected several passages. . . . 2. I have Added one Chapter (the ninth) in the second part, which being promised in the beginning, in the Method propounded, was forgotten. Also I have added the eleventh Chap. in the third part, containing a more exact enquiry into the nature of sincerity, and the use of Marks [of Grace]: which I judged of necessity, as being of so great Concernment both to mens comforts and their safety: And I hope none will think it needless curiosity. Also a Preface I have added to the second Part, both for Defense, and fuller explication of the doctrine there contained [Scriptural infallibility]: wherein also I expect to be free from the censure of needless curiosity, with all those that know how much of the Peace and welfare of our souls depends on the right apprehension of the

Verity of the Scriptures. Lastly I have added many Marginal quotations. . . .

The concept of fair-dealing that resulted in the separate publication of the added matter for the benefit of owners of the first edition is not without parallel. Sir John Tyrrel's copy of the first edition of Locke's *Essay concerning Humane Understanding* (1690), now in the British Museum, has bound in it separate slips on which are printed all the changes, including two additional chapters, made down to the fifth edition. The Pforzheimer copy of the second issue has 29 leaves of emendations still in the rare original sheets, and what is more to the purpose here, a sheet, signature †, reimposed from b4r-b6r of the second edition (1694).¹

The additions to *The Saint's Everlasting Rest* collate bb-ee⁴, ff², A², B-H⁴ (H₄ blank? wanting). Signatures bb-ee⁴, ff² contain the preface for Part 2 and were intended to replace the address 'To the Reader' (bb⁴) in the first edition. They are identical with the corresponding sheets in the second edition except for a slight readjustment of the caption to allow the insertion between rules of 'Additions to the Saints everlasting Rest, to be put before the Second Part.' The item is catalogued under this title. Signatures A², B-H⁴ contain the chapter on sincerity. The corresponding

chapter (XI of Part 3) in the second edition begins on Bbbb_{3v}, and concludes on Bbbb^{*****}_{3v}. The type of the text and headlines and the rule-frames are identical with the second edition, except that the text of the last of the preceding and the first of the following chapters and the heading, 'Chapter XI,' are wanting (which makes this part impossible to identify without a copy of the second edition). Their places are supplied by 'Of Sincerity' as half-title on A1r and caption on A1v, and by 'Finis' on H_{3v}. Also the syllabus for the chapter is in larger type. This item was not known to A. B. Grosart or A. G. Matthews, Baxter's bibliographers, and, unfortunately, it was not identified as a separate publication in time to appear in Wing's *Short-Title Catalogue*.

It will be seen that Chapter IX of Part 2 (Qq1r—Rr1v in the second edition) is not included. Besides this inserted chapter, Baxter added a page more or less at the end of each of the last three chapters of Part 2 as given in the first edition. All this new matter is contained in Pp_{3r}—Rr_{4v} of the second edition, and it is possible that reprints of these leaves were separately issued also. If they were no more descriptively titled than those containing Chapter XI of Part 3, they may well exist unrecognized, perhaps bound in a tract volume like the sheets described above.

VINTON A. DEARING

¹The Carl H. Pforzheimer Library (New York, 1940), No. 600.

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