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P R O P O S A L

For a free and unexpensive Election of  
P A R L I A M E N T M E N .

Humbly submitted to  
The Consideration of the Legislature, and  
of all the Freeholders of *England*,

To which is subjoined,  
The Freeholder's Warning Piece, with Archbishop  
WAKE's kind Caution against false Swearing.

B E I N G

A needful Premonition to the sincere and honest hearted,  
before the approaching general Election of Parliament  
Men all the Kingdom over.

A L S O

The Qualifications of such, as seem fittest to be the People's  
Representatives, are humbly proposed.

Under which Head is discussed

The great Case of inclosing Parishes, with good and sufficient  
Remedies to the impending Mischiefs thereof, according  
to God's Law.

*When I shall get a fit Season I will judge Rectitudes. Pf. lxxv. ver. 2.*

*Lex tua negligitur, quasi non Lex, effice quæso,  
Septimus Ujuris liber ut Annus eat.—Votum Auctoris.*

By an IMPARTIAL HAND.

L O N D O N :

Printed for JOHN FULLER, in *Ave-Mary-Lane*. MDCCLXIII.

[Price One Shilling.]

T O T H E  
 MOST REVEREND FATHER IN GOD,  
**T H O M A S,**  
 BY DIVINE PROVIDENCE  
 LORD ARCHBISHOP of CANTERBURY  
 AND METROPOLITAN.

- I. **B**Y hearkening to this Proposal, the Poor will be as well provided for, as at the Beginning of the Reformation.
- II. Inclosures will not insult open Fields, as to Profit.
- III. The Poor exercising Tillage, without Plow-Rent, will become modest, be equally distributed as God intended they should be, with a Law proposed for their Readmission.
- IV. Reasons that none be chosen but such as consent to God's *Free Year*, and that it be made the Law of *England*.
- V. How the Care of King *Henry VIII.* for the Poor's Good, was artfully eluded, which if complied with now, would make *England* happy, and prevent the daily Robberies and Wickedness so much complained of.

My LORD,  
**Y**OUR late most gracious and kind reception of me at *Lambeth*; your generous present, and most loving promise to encourage and subscribe to my Works, the Titles of which here follow; and that before a venerable Audience hath given me sufficient grounds, not only to thank God for such favours, but also to bless your Grace for such cordial and truly Christian humanity.  
 It seems, as if your Grace were of the same mind with Mr. *William Ford*, of *Pembroke*, in *South Wales*, who wrote thus to me.

*February 10, 1730.*

“ I am so great an admirer of your Book,  
 “ called, *The Practise of an Holy Life*, that  
 “ though I am a perfect stranger to Mr.  
 “ **ALLEN** himself, I should gladly purchase  
 “ any thing that drops from his pen.”

WILLIAM FORD.

It may seem that I launch out of the common road of my studies to treat of these

iv DEDICATION.

these public matters ; but since voting for Parliament Men is all that we of the Clergy got by parting with our right of taxing ourselves, though there is a good Clause and Proviso left for our recovery of that right, when a favourable time offers itself ; yet, as I well know, that England in general, and especially Gentlemen's and Noblemen's families, who are at this time so fond of inclosing, will scarce please God until his holy Law be complied with ; I stake down all I have, and all my reputation with them, in defence of the truths here asserted : And whether they will hear, or whether they will not hear, let the consequence rest upon themselves. After strict examination it will appear that I have shewed myself a true friend to the Church, to the State, to the Poor, to all my Fellow Commoners, and to his sacred Majesty and his heirs ; if that be true which king Solomon asserts, that the Throne is established in righteousness.

Magnes amoris Amor, Love is the greatest attractive of Love ; therefore with the profoundest Love and Honour, I rest

Your most obedient humble Servant,

in Jesus Christ,

THOMAS ALLEN.

From my Study,  
Feb. 18, 1753.

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A  
PROPOSAL  
FOR A  
FREE and UNEXPENSIVE  
ELECTION  
OF  
PARLIAMENT MEN.

CHAPTER I.

- I. IF any person asks or solicites another for his vote, he shall be liable to the penalty of
- II. If a candidate he shall lose his election, and be declared incapable of any future one.
- III. At the time of electing, let every freeholder pass the usual forms for ascertaining his qualification as an elector.
- IV. That every freeholder or elector bear his own expence.

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CHAPTER II.

*The freeholder's warning piece, &c.*

I. The OATH of a FREEHOLDER.

YOU shall swear that you are a freeholder of the county of ----. And have lands or hereditaments, lying or being in ----- in the county of -----, of the yearly value of forty shillings, above all charges payable out of the same. And that that freehold estate hath not been granted to you fraudulently, on purpose to qualify you to give your vote; and that the place of your abode is at ----- And that you have not polled before at this election.

II. The OATH against BRIBERY.

I A. B. swear, or if a Quaker, do solemnly affirm, I have not received, or had by myself, or any person whatsoever in trust for me, or for my use and benefit, directly or indirectly, any sum or sums of money, office, place, or employment, gift or reward, or any promise or security for any money, office, employment or gift; in order to give my vote at this election. And that I have not before polled at this election.

CHAPTER III.

*The free and fair address, &c.*

GENTLEMEN,

WE are going upon a most solemn work, and call God to witness of the sincerity of our actions, and intentions, in the oath appointed by authority.

I make no doubt but you abhor perjury from your very heart; yet as you are to swear among other things; that you have not received, nor had, any gift or reward

reward, or any promise for such, directly or indirectly, in consideration of your vote.

I beseech you to consider, whether accepting a promised, or not promised treat, or eating or drinking at their cost for whom you vote, be not accepting some gift or reward? If it was not intended for such, why was it not excepted out of the oath?

If it be, whether directly to engage, or indirectly to secure your vote and interest after such engagement, it matters not.

A gift it is; and to take or swear the above prescribed oath; after or before the receiving such a gift: among all disinterested and unprejudiced persons, can be called by no other name than perjury.

First, These feasts cannot be called the *Old English Hospitality*; for which our ancestors have been so renowned. For they had no view of engaging each other by such bonds or snares, but only to express a cheerful heart, and mutually to congratulate each other's happiness.

2. It is very probable, if not morally certain, that such treats would not have been set on foot, but with some view of interest. Therefore they ought not to go even by the name of *bare civilities*; unless it had been the constant practice of those gentlemen disinterestedly, to do so in times past; much less of *love feasts*, since if the one side or party be loved, the other is proportionally hated, and these party matters commonly infect the minds of the *feasters and feasted*, many years.

CHAPTER IV.

*The sage judgment of the late most reverend prelate archbishop WAKE, with his kind caution against false-swearing.*

Archbishop Wake, in his *practical discourse* concerning swearing, divides all oaths into assertory and promissory.

As first, He forswears himself, who swears to the truth of any fact, which at the same time he knows to be false, or does not know to be true.

For this being a down right lye in the assertion, must needs become a perjury by the addition of an oath to it.

And here it matters not, whether a man certainly knows what he swears to be false. It is enough, that he does not know it to be true, or should it happen to be true, and yet swore to the truth of it, he forswears himself, nor will his mistake contribute to excuse him of his perjury before God.

II. A man may forswear himself; not only by swearing to that which is altogether untrue; but by prevaricating in any the least circumstance of that which he delivers and confirms with an oath.

As if he swore to a thing, as certain, of which he had only a probable assurance:

Or, if he affirmed that from his own knowledge, which he had by hearsay:

Or, if he adds any thing to what he relates:

Or, if he conceals any thing that may give some weight or light to the thing he swears to:

In which cases, he that prevaricates, forswears himself, though the thing he asserts be never so true.

III. If a man swears to do a thing that is not lawful for him to do; he forswears himself, though all that time he intended to fulfil it. Because by so doing, he obliges himself to do that which he knows he ought not to do; nor, if he means to behave himself like a good man must he presume to perform.

If a man promises upon oath to do what he resolves not to perform; or what he knows beforehand, that he cannot perform, or is above his ability to do; each of these are alike forsworn.

IV. He who swears to do a thing contrary to what he had sworn before, (his former oath still continuing to oblige) must swear falsely, and put himself under a necessity of being forsworn, because in this case, he must either keep his latter oath, and then he will be guilty of perjury by the breach of his former oath or obligation. Or, he must stand to his first engagement, suppose that made with God in baptism. Even as HEROD should have kept his first engagement. After his rash oath, or vow to HERODIAS, which is by far the most pardonable breach of the two.

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V. Though a man should promise nothing but what he is both able to perform, and may lawfully fulfill; yet if he should afterwards change his mind; or, by any culpable neglect, omit to make good his promise, or wilfully render himself incapable of doing it. In all these cases he becomes perjured by such his omission, not indeed from that time that he took his oath; but from that time that he should and might have performed it, but did not, through his own default.

CHAPTER V.

Six just observations and wise rules of archbishop WAKE, to keep men from perjury.

HE who would keep himself from swearing falsely must deal clearly and openly in all he swears to do.

I. He must intend to be understood according to the natural and common import of the words, by which he swears.

II. He must use no equivocation or mental reservation, whereby to impose on those to whom he swears.

III. He must oblige himself, or think himself obliged to do, according as his words and actions declare; not once pretending to say, he swore indeed with his tongue, but kept his mind free from being obliged. Because these are but shifts and prevarications, unbecoming a christian.

IV. If any man neglect to acquit himself according to the true meaning of what he swears, that man forswears himself.

V. He that knowingly perswades, seduces, tampers with, or affrights any person to forswear himself; that man makes himself a partaker of the other's perjury.

VI. And lastly. He that exacts an oath of another, and has good grounds to suppose that the person of whom he requires it, will forswear himself; that man renders himself as criminal as the perjured person; over and above his sin of uncharitableness, to his poor neighbour's foul.

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CHAPTER VI.

Of the heinousness and malignity of the sin of perjury, as it relates to GOD and ourselves, with a remarkable story from the Greeks.

I. As it relates to GOD.

HE that lies or deceives by saying he hath not had nor received any gift, directly or indirectly; when he hath so done, and takes an oath to confirm his assertion, by calling God to be witness of his integrity. That man strives to make God a partner with him in his sin, and flies to him to countenance it with his authority.

He that doth this cannot believe, that there is a God, or, if he does, he defies his vengeance.

II. As it relates to ourselves.

Nothing wounds any man's soul so much as this sin. Because he thereby gives up all claim to God's mercy, who affirms he will not hold him guiltless; or, in other words; he will not treat him with the same favour, as he will treat other sinners. But will look upon him, as a guilty condemned malefactor; one whom his own mouth hath convicted, and will punish him accordingly.

Question. ----- What must be done in the present case?

Answer. Application ought to be made to the legislature to alter the form of words, in which the present oath is conceived, and to get it exchanged for a more plain and explicit one. As thus,

To ascertain and determine what is to come within the verge or compass of a gift or reward.

And whether any entertainment or treat, how cheap or costly soever, private or publick, and particularly this, before, at, or after such a time of election, shall be interpreted as any gift or reward, or any breach of this oath.

Until

Until such an explication can be legally obtained or procured. It is the opinion of some good judges, and unprejudiced persons. That every cautious elector, or freeholder, that would not endanger himself; and fears splitting on the rock of perjury, should bear his own expence at the ensuing elections all over England.

But if it should happen, that any incautious freeholder, before the knowledge of these presents, or kind premonition, should have accepted of any of the aforesaid insinuating treats, or gifts; though with a distant view, some time or other, of engaging his vote, or interest. It is to be hoped that every such freeholder would voluntarily and freely without more ado, for the reasons here given, and for conscience sake, forego his right of voting at this one election only, for fear of perjury. And that at all succeeding elections he come better prepared, with a free and clear conscience.

Lastly, That no one should use violent, fraudulent, or any means whatsoever, not founded upon justice or charity, or even ask or solicit another for private interest in order to get votes, or bias another in his free choice, or just right of voting. Since these, if not contrary to justice, are inconsistent with an orderly British freedom, which will endure no shackles or even bad impressions, contrary to liberty.

A remarkable story of a prevaricator, out of Stobæus de Perjurio.

WHEN PSIDIAS, an host of Tenedos, denied the charge of money delivered unto him by ARCHIDEMUS of Erythra, his old friend and guest, the matter, after some jarring in words, was referred to an oath.

Now albeit PSIDIAS' conscience served him to deal unjustly. Yet it grudged to swear directly to a gross untruth; to stop therefore the muttering or rather threatening thereof, with some shadow of truth, or rather with plain equivocation. He feigned himself to be sick or feeble against the day of hearing, as if he stood in need of a staff; into which, being hollow on purpose, he cunningly had stuffed in the gold, about which the controversy grew.

Being

Being called to his oath, which was to be with hands lifted up; he committed his staff to the custody of ARCHIDEMUS, the plaintiff. *It is true*, said he, *my friend ARCHIDEMUS, intrusted so much gold to me; but by the oath which I have taken, I have delivered the same to him again, all which says STOBÆUS was but an artful lye.*

ARCHIDEMUS, then in an angry mood, flung the staff upon the ground, and out burst the gold, by which good providence ARCHIDEMUS got his gold. But PSIDIAS came to a fearful end.

CHAPTER VII.

*The qualifications of such as seem fittest to be chosen the peoples representatives,*

*Under which head is discussed the great case of inclosing parishes, and taking away rights of common with good and sufficient remedies to the impending mischiefs thereof; according to God's holy law.*

I. LET no foreigner be admitted into the house, except such as by various descents, or intermarriages, have been long naturalized to *British* customs, and the good old *English* way of living.

II. It must be acknowledged, that those are the fittest to be chosen parliament-men, who seem to be the most unbyassed; or the least likely to be prevailed upon by interest or party, to adhere to any thing but the truth, and the nation's good. And if these are of *church of England* principles, well skilled in the laws of *God*, and the laws of the land: whether that called the law of *nations*, or the *civil law*; the law of *merchants*, or *staple law*; the *law municipal*, relating to *corporations*; or the law of *mart* or *mark* for many *reprisals* upon an enemy. All men allow that these are excellent qualifications.

But none of a mercenary temper ought to be chosen, who can take money on either side of a cause, without

out diving deeply and cordially into the merits of it; for such men as these, setting their heart upon their own dignity and advancement, without a just value and true regard for the publick good, will not stick at selling their nation's liberty and property, for their own advantage.

III. All such only were fit to be made judges according to *Jethro's* advice to *Moses*, who hated *covetousness*; so such only are fittest to be made parliament men who have the nation's interest most at heart, who can despise gold, wealth and preferments, if they presume to come into competition with duty or love to their country.

*The great case of inclosing parishes, and taking away rights of common; and how to remedy the mischiefs of it according to God's law.*

SINCE many national and publick blessings are in a fair way of being lost by inclosures; there being in many counties of *England*, as in *Northamptonshire*, at least fourscore thousand inhabitants less or fewer than otherwise there would have been, had the same ground been kept in constant tillage; and the inhabitants had been employed in open fields as formerly.

All which inhabitants, so thrust out for want of employments, being forced to seek for a maintenance elsewhere, generally over-stock'd market towns, and those who have open fields, while inclosed towns or villages which have full as great bounds, if not greater than the other, are generally left naked of inhabitants. Ten or a dozen families commonly occupying what before employed above a hundred and twenty with their numerous progeny.

What a loss must this be to the *Clothier*, the *Baker* and other tradesmen, as well as an heart-breaking to *God's* lawful minister, to see one hundred and eight families, or five hundred and forty souls, supposing five in a family, one with another, left like a small detachment, out of six hundred, which once inhabited his parish; now not answering, like soldiers, to their names at a general review or muster, or not being at hand

hand to be fed, cloathed, instructed and catechised, or to fill, set off, and adorn God's house and table with their company and exemplary devotions.\* All the honest poor, who in the language of the prophet *Isaiah*, see Chap. lxi. 3. may properly be called *Trees of righteousness, the planting of the lord that he may be glorified.* All these being turned out to make way for beasts and trees with bark and sap, and leaves to succeed in the room of them.

Which disproportion of advantage, as well as credit, though it falls heavy on the churches side, yet is not the king without his share in the loss, as well as disgrace, if that be true which *Solomon* says. *In the multitude of the people, is the king's honour, but in the want of people is the destruction of the prince.* Prov. xiv. 28. *Bishop Coverdale* translates it thus; *The increase and prosperity of the commons is the king's honour, but the decay of the people is the confusion of the prince.*

As no gentleman can endure to be turned out of his paternal seat, the poor man's cottage must be equally dear to him; especially when *God made the earth for the sake of being inhabited:* as *God's words in Isaiah* make it evident. The whole passage in Chap. xlv. 18. being thus translated by *Coverdale.* *Thus saith the Lord, even he that created heaven, the God that made the earth that fashioned it, and set it forth, I have not made it for nought, but I made it to be inhabited, even I the Lord, without whom there is no other.*

How should he have the glory of his works if there are not people on the spot to give it him; so that every inhabitant removed is a loss to his crown and dignity, nor is the king in a temporal sense, less affected with the loss; if the difference of good and bad sub-

\* This great loss of inhabitants appears verified in many places all over *England*, such as at *Pyicheley, Barnwell, Kelmarsh*; at a small distance one from another.

Note, *Kelmarsh* in *Northamptonshire* before its inclosure, maintained eighty teams, as old men heard their fathers say. But now only one team is kept; with about fifteen families, so that supposing eight souls to a team, there could be no less than six hundred and forty inhabitants, then in *Kelmarsh*, in 1600.

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jects be duly weighed, and even his own revenues and the good of his subjects in general be considered;

For though all the expelled poor do not go out of *Old England* into *New England*, or into our colonies abroad; yet *London*, the *Metropolis*, is so over-stocked with them, as well as with a vast confluence of foreigners from abroad, that the head or capital is vastly disproportioned to the rest of the body.

Whereas were there about two hundred thousand of them with their wives and families sent down to till and occupy their former open fields, and all such as possessed enclosed estates were obliged by law to receive and readmit them. And where it appeared by the old ruins, or by old men's testimonies, or by the parish register, or old records; that houses, or small cottages, the indwellings of men, had formerly stood, or churches or chapels for divine worship had been built; that such enjoyers of those enclosed lands, by the money arising from the superfluous hedges, and wood cut down, or by assistance granted them by the state or otherwise, should be obliged to rebuild those old houses and cottages, as well as all demolished churches and chapels, not abused to popery; and to restore all things in *Statu quo prius*, or to the condition they stood in, at the beginning of the reformation, consistently with law, equity, and good conscience, or, with laws to be made, if there are none already made, that the poor and rich may receive the comfort, and *God's* the glory of all the works created by him, as *God* intended they should be enjoyed by both. Then it would follow, that every thing would flow in its right and proper channel, for the poor's modesty and integrity, (which is right dear in the sight of *God*,) would be preserved, when each should live under their proper pastors in country towns, where few temptations to evil are presented.\* The laws then would be better obeyed; *God's* house will be filled with pious hearers morning and evening, and with humble communicants every *Lord's* day, as might be seen at

\* See *Dr. Hammond's* wise method of managing a parish, which, if practised by all the clergy, would make this a most flourishing church. POWER OF THE KEYS, &c.



*Much-Easton, near Dunmow in Essex, for many years together, under the prudent management of Mr. John Thayne, late rector thereof, formerly fellow of Oriel-College, Oxon, who died about 1720.*

Whereas some places in London, especially about Drury-lane and St. Giles's, are rather the picture and image of hell than of heaven; through a super-  
fætation of idle, drunken, and profligate inhabitants; And which it is dangerous for a country man without a guard to pass through, which has occasioned many pamphlets of complaint to be printed, setting forth, *That thousands of women are undone, made miserable, and wicked, because they want occasions or opportunities of being better, and know not how to be profitably employed.* As they certainly would be, in their former open fields, see the *Whitehall* \* and *General Evening Posts*, for the beginning of *October, 1752.* †

\* His catholick majesty, in the year 1749, caused all the vagabonds in *Spain*, men, women and children, to the number of 20,000, to be secured and transported into places that lay waste and uncultivated; where they were settled, and had establishments given them at the publick expence, and directed lately a report to be made to him of their condition. By which it appears that they exceedingly increase, and the crown revenue amounts from their industry, annually to one third of what was expended in their first provision, and will very soon be double to what it is.

† As poor's lands, called open fields and church lands, dedicated to the maintenance of *God's* ministers, are both to be considered upon an equal footing, as subservient to *God's* glory, and the publick good. That curse of *K. CHARLES* the first, may equally be applied to the sacrilegious invaders of both. "Let those sacred morsels, which some men have already by violence devoured, never digest with them nor theirs; let them be as *Naboth's* vineyard to *Abab*, gall in their mouths, rottenness to their names, a moth to their families, and a sting to their consciences." See *Icon. Basil. Chap. viii. p. 121.* on the covenant.

CHAP-

CHAPTER VIII.

*Open fields and enclosures would be of equal value, if no rent were to be exacted or paid, every seventh year.*

TO take away rights of common, by inclosing parishes, appears by *God's* law to be sinful. First, As it is not doing as we would be done by. 2. Because old land-marks are thereby removed. 3. Because a stop is put to industry and hard labour, by tillage, whereby the limbs of our ancestors were rendered strong and brawny, like other hardy nations, as *Danes* and *Saxons*; whereas these now are made feeble and weak by feminine works, such as carding and spinning, or to be perpetually under the fumes and effluvia of a noxious fiery comb-pot, heated with charcoal; not that we condemn the works of the woollen manufacture, whereby so much wealth accrues to this nation, but only comparatively. 4. Because the poor's rights are indefeasible, like *God's*, and are never to be parted with; being perpetually settled on them by *God* for serving his own eternal and wise purposes, the breaking in upon which seems little short of defiance or arrant rebellion.\*

The only way to get a pardon for this rebellion, or in other words to make this rebellion pardonable, seems expressly to be this, viz. *Not to take any rent of the tenants of inclosed lands or estates, one year in seven.*

This is built on that equitable law of *God* in *Deuteronomy* where it is called, *The year of the Lord's release*; see

\* Note, Rights of common are but trifles in comparison of what *God* settled on the poor among the *Hebrews*.—*Mr. Mede* thus expresseth it in few words. "For two years together they paid the *Levites* tithe, and the festival tithe; but in the third year, they paid the *Levites* tithe, and the poor's tithe, that is, what was wont on other years to be spent in feasting, was wholly spent every third year upon the poor." *Medes*, Book. I. disc. 32. p. 228. This is cited by *Patrick* on *Deut.* xxvi. 12.

Chap. xv. *Being free unto Jehovah, for Jehovah the son's sake; since as he made the world by his son's hands, so for his son's honour he demands it of all.*

This is so reasonable, that we have of late in part adopted it into our own laws, by Sir Joseph Jekyl's means, to serve a few temporal ends; such as, to stop and check a multitude of litigious law-suits; but God's ends in it, besides procuring a religious, moral duty to be practiced, are infinite and eternal.

The poor are *Christ's receivers*, his brethren and friends, and should be to us, as he himself; if we deny, or disown this; he looks upon it, as if we denied or disowned his actual redemption of us.

*Christ is Lord* and proprietor by a reserved right of the whole seventh year's increase. *Therefore our ancestors did wisely in compounding matters for his honour, and their own profit; and that was, by leaving all parochial fields open, that the poor may have some of his rents every year, instead of the whole one year in seven.*

All inclosures, and inclosers, unravel this contract; a monopoly in land being as fatal and destructive to the publick good, as ingrossing goods in a publick market, or a monopoly in trade.

They therefore that will not comply with their ancestor's contract, and at the same time are desirous not to forfeit their saviour's love, and his gracious redemption of them, being at all adventures resolved to hold their estates thus enclosed, must of necessity hold themselves contented with their accustomed rents during the space of six years; but in the seventh year either to open their fences, or else to take no rent of them in that year, in the which they shall not be allowed to plough, or sow, or make havock of any thing, but to have the fruits of the ground and trees in common among them of that parish only equally divided among them all.

That this may be done regularly and impartially, it ought to be established by a law of the civil magistrate.

Nor would *Christ* have ploughing or sowing that year, that it might not be said, that his members or receivers lived on other mens labours; but depended wholly on his own good providence and generosity; which also must have this natural good effect, viz. That,

That, besides representing his own rest in the grave, after his passion, and the work of redemption was over; together, with all his followers eternal rest with him in glory, the land will be made more apt and vigorous to produce the greater crops in the six following years, for the proprietor's greater profit.

Who also sees not that this will make open fields and inclosures of an equal value, and to be as it were upon a par, though now so very unequal? So that if two gentlemen have equal estates, as to goodness of land, and number of acres, and but a single hedge parts their possessions, yet it is often seen, that he that dwells in the inclosure insults him that dwells in the open fields as making three or four times more of his land, than the other; and as having few or no poor to maintain: whilst the gentleman in the open field, by being surrounded with poor, is surrounded also with blessings. For he both lives and lets others live, and enjoy the fruits of the ground, according to law and custom, and God's original design of creating the world.

If this be incontestable or undeniable; and a grievous evil on one side, as well as an unequal way of dealing among men who can say it does not deserve, or demand a redress.

*Christ, instead of abrogating the free year, or year of release, has tied it faster on the consciences of men, than Moses did.*

NOR has *Christ* abrogated this law, as if it related to Jews only, and not to christians; since his own words are, *Think not that I am come to destroy*, or as Dr. Hammond translates it, to dissolve or pull asunder the law and the prophets, but to fill up all that was wanting to them, for so he says, Πληρωσαι, signifies, or addendo quod minus habuit; as St. Augustine upon this place, speaks corresponding to the sense of all the fathers down to his time; since it is plain to a demonstration, that he that is refitting, or repairing an house, puts in a strong beam or rafter, instead of a weaker that is decayed or rotten, can in no propriety of speech be

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be called a destroyer of it. He ought to be called a good architect, master builder, or workman, that proposes only the strengthening of the fabrick.

Which sentence of his he confirms by oath, thus, *Verily I say unto you, till heaven and earth pass, one jot or one tittle shall not pass from the law, till all things be done.*

*Whosoever therefore shall loose or dissolve*, that is, by his doctrine or practice, evacuate or make void *one of the least* of *Moses'* moral precepts; or, what the prophets teach consonant thereunto; or, I myself have delivered, such a one shall be called the least in my kingdom, or be despised and rejected by my father, and by me in the day of judgment. Matt. v. 17, 19.

*Moses* indeed distinguisheth between a *Brother*, and a *Noeri*, or *Alien*, in Deut. xv. 3. But *Christ* extends the command to *every man*, in Matt. v. 42. and Luke, vi. 30. Where he makes *giving* and *lending* to a poor, virtuous man, the same, and expressly forbids *exacting any usury of him*. As Dr. *Hammond*, from the use of the word *Ἀπαίτην*, most judiciously and learnedly makes it appear.

“Some think, says bishop *Patrick*, on Deut. xv. 2. “That by not exacting money lent to such a man, “is meant no more, but only to forbear demanding it, “in this year, because there was no sowing or reaping in it; or, if he did, that he should have no power to recover it by law this year, although afterwards he might, but the plain means seems to be, “that he should be perfectly free from his debt, as a “servant after six years was from his master’s service.”

And why so, says he, because it is *Schemitta Laibova*, signifying, that this year was a *release to the Lord*, or for *Jehovah's* sake.

And observable it is, that *Christ* has not altered the time which *Moses* set, because he knew *that time and place* is necessary to all good actions. And since this was for *Jehovah's* sake, to alter it for a longer, or a shorter time, would not have consisted with his own, or his servant *Moses'* honour, nor with the œconomy of faith and obedience. Since this was design'd, as *Patrick* justly observes, *to be a whole year of charity and*

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*and good works*; besides it would make one of the main pillars of his spiritual building to reel, shake, or be out of place.

What *Christ* has added, is, *That as the original sum shall not be demanded, so likewise shall no interest be exacted for it*. His words are, *Give to him that asketh thee, and from him that would borrow of thee, turn not away disdainfully*. Matt. v. 42. *And of him that taketh thy goods exact not*. Luke vi. 30.

“In which, says *Hammond*, when understood aright, “we find a double rule for our charity, as regulating “both our gifts, and our loans; for to the poor borrower we must lend our goods and require no usury for them; which being an unlimited precept of “charity, from the rich to the poor, is always binding; “which yet may not be interpreted to bind the poor to “do the same for the rich, or to any one but the poor; “any more than that command, *to give to every one that asketh*; obligeth us to give to every covetous, “craving, rich man, who was not intended to be relieved, but only the poor distressed man. See *Hammond*, in *Loco*.”

*Christ* also says; *Give, and it shall be given to you, good measure pressed down and shaken together and running over, men shall give into your bosom*. Luke vi. 38. For this excellent reason, *because we ourselves shall be so requited*.

*Again love ye your enemies, do good and lend, distrusting nothing; \* and your reward shall be great*. Luke vi. 35. Or do not think that this improvident bounty shall bring any want upon you, since this shall be a means to make *God* your paymaster.

*Give alms of all things, according to your ability, and behold all things are clean unto you*. Luke xi. 41. Especially since they have a power both to bless, cleanse and increase. †

\* *Ut cornix in capitolio elocuta est; Ἐσαυ πρὸς τὴν καλῶς, paulo ante mortem Domitiani; miserè applicatum, Nervæ, Trajano, &c. sed justissime christianis. Vide Sueton. in Domit. c. 23.*

† The arabick word *Zacat*, alms, hath a double notion, say they, either of increasing or cleansing. *Hammond*.

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And rather than to go without this, their purifying and increasing quality, he commands us, *To sell what we have, that we may have alms to give.* See Luke xii. 33. For these holy purposes, who sees not, that instead of abrogating, *Christ* has tied the *Mosaic law of release*, with the duties of it, with a more fast knot than ever *Moses* tied it upon the consciences of the *Jews*; since if there be not that *single eye* of liberality; he pronounces the whole body to be full of darknefs. See Matt. vi. 22, 23. Luke xi. 34, 35.

Or that That whole man, body and soul, that refuseth to be thus liberal, as to one year's rent in seven, to his poor labouring tenant, by way of alms, loan, or gift, as a grateful tribute, or rather a free-will offering to *Christ* for his redemption of him; when more than that *κατὰ τὰ ἔνοια*, may be demanded of him, he declares all such incapable of his future glory and blessedness.\*

Note, Dr. Hammond invincibly proves, that by the *single eye liberality* is meant. Matt. vi. 22, 23.

To encourage men to acts of charity, it would be a fault not to mention a divine poem of Mr. Herbert, called, *The Bag*, where with inimitable strokes of wit and poetry, having described our saviour's incarnation, as a traveller coming from heaven, and taking up his lodging at an inn, when on his return.

Having received a blow upon his side,  
He straitway turned, and to his brethren cry'd;  
If ye have any thing to send or write,  
I have no bag but here is room;  
Unto my father's hand and fight,  
Believe me, it shall safely come.  
That I shall mind, what you impart,  
Look, you may put it, very near my heart;

\* According to *Hesychius*, *Epiſtetus*, *Gemistus Pletho*, *ἐνδὲν*, is tantamount to *δυνάσθω*, or, as much as a man is able, or according as the Lord thy God hath blessed thee, in the language of *Moses*. Deut. xvi. 10. On which *Patrick* says, *Though no quantity was prescribed, yet God expected every man should offer proportionably to his estate, as they, who had a religious sense of God's goodness in blessing their labours, no doubt acknowledged it by a liberal tribute.*

Or

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Or, if hereafter any of my friends,  
Will use me in this kind; the door  
Shall still be open, what he sends,  
I will present, and somewhat more;  
Not to his hurt, sighs will convey  
Any thing to me, heark, despair, away.

## CHAPTER IX.

*Reasons to induce the parliament to make the seventh year of release, the law of this land.*

HOW comes it to pass then, that when God has set one particular time for the exercise of one particular duty to be exhibited, and done to his members out of gratitude for benefits received, and that built upon a stronger basis, than that which the whole globe stands upon; that this should be so universally and utterly disregarded, as if *Moses* and *Christ*, the servant and the master, were two opposite law givers, and did not concur? Or like two mighty pillars did not add beauty, strength, and honour to each other's laws?

Or, as if that mistaken text of *St. Paul*; *We are not under the law, but under grace*, \* had juttled out the true sense of the holy ghost, to make room for something better.

Whereas *Moses* is very clear and explicit, when he says; *And it shall be our righteousness, if we observe to do all these commandments before the Lord our God.* Deut. vi. 25. That is in faith of his son's righteousness to be revealed, as promised to *Abraham*.

Again, *If thou deliver the poor man his pledge, when the sun goeth down, that he may sleep in his own rayment, and bless thee: that shall be righteousness unto thee before the Lord thy God*; meaning for the *Messias* sake. *If he at all cry unto me, I will hear, for I am gracious.* Deut. xxiv. 13. Exod. xxii. 26. That is, if thou art hard-hearted, or unrelenting, thou shalt not be capable of that imputation.

Nor is *St. Paul* less clear, when he says, *Not the hearers, but doers of the law shall be justified.* Rom. ii. 13.

\* Mr. *Bunyan* the Tinker, as he is called at *Bedford*, wrote a whole book on this text, *Rom. vi. 15.* full of fanatical inconsistencies.

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Now especially, when we are not under the ceremonial pedagogy of the law, but under the clear light of the gospel, under which, pardon of sin upon repentance, and strength from heaven to repent, and all necessary means of grace for amending mens lives, are afforded and offered without repealing any one moral precept whatsoever. See Hammond in Loco.

In short, the fifteenth Chapter of Deuteronomy is as much a law to bind our consciences, and to regulate our actions now, as those of the Jews.

Bishop Coverdale translates the first verse thus; The seventh year thou shalt make a free year; and the second verse, For it is called the free year unto the Lord, or Jehovah.

Moreover the special promises set to enforce it, and the threatnings annexed to guard it, ought to make all acknowledge it to be God's royal fief, or domaine; a peculiar right, or prerogative of his crown, which no one ought to invade, much less rob him of; nor should kings, or any legislator upon earth, connive at that robbery; but to strengthen the just observation thereof; it is most apparent, that when more is commanded, the less duty ought not to be boggled at.

As then the sun tells us, when the day begins and ends, and God appointed by Moses what year of the seven should be the Sabbatical year, and from what date it should commence, viz. From the beginning of the second year after their departure out of Egypt; or at the vernal equinox in the year of the world 2514. Being expressly called by Moses in Levit. xxv. 6. Sabbat Haaretz, or the Sabbath of the land, though Haaretz may signify of the whole earth; as it does in Gen. i. 1. In which year, the land or earth was to keep a sabbath unto the lord, Levit. xxv. 2. So that as the Jewish sabbath was kept, says Mr. Bedford, soon after their departure out of Egypt, so the first Jewish sabbatical year was kept soon after that departure, both having respect to things past, as well as to things future.

This last indeed could not be so well kept till Israel came into Canaan; where after they were well planted and settled, in the second year, they began their possession of it, with discharging their debtors, and

releasing their debts, even as God for Christ's sake had forgiven them.

This being a type of the full and free forgiveness of sins, and of the liberty which they and we obtain, for the sake of Christ our Lord, who, on such a Sabbatical year of this, made full satisfaction to God his father, for all, viz. in the year of the world, 4041.

As then he rested in his grave, on their Saturday Sabbath, not the Patriarchal or Sunday, which by his resurrection, and various appearances to his disciples on that day, he carefully distinguished from the other, so he rested in his grave on their Sabbatical year; whereby he put an end to both those types at once.

As for example, from A. M. 4041, when Christ was crucified, subtract the first Sabbatical year, 2515, and the Remainder is 1526, which being divided by seven, the common cycle of those years, there is no remainder.

All this is made most apparent in Mr. Bedford's tables demonstrated by astronomical calculations.

As then we are equally interested in Christ's satisfaction for sin, and are unwilling to part with such a privilege; why should not we christians have a Sabbatical year, especially when it relates to future times, not yet accomplished, as well as they.

Not, I mean, theirs, but one of our own, a christian Sabbatical year, to be kept for the same wise reasons by all such, as not liking the contract of their ancestors, as to open fields, live now in inclosed places, manors, or parishes, and for their use also, who live uncharitably in open fields; that debts being discharged, and sins pardoned for Christ's sake. The land may rest, as now it does in open fields, and in inclosures one year in seven.

And here, we would not be understood, as though we went about to draw men to be in bondage to the weak and poor elements of Judaism. St. Paul's word in Gal. iv. 9. is  $\pi\lambda\omicron\chi\epsilon\iota$ . To make them to trust in them, as the Jews did wholly, for justification unto life; no, The supernal Jerusalem is free, which is the mother of us all; our trust is not in external performances, but in the seed promised to Abraham, we are not free, nor go we about to vacate, dissolve, or pull asunder, the

the least pin in his spiritual building; much less go about to remove the corner stone of love and charity, upon which, as upon *Christ* himself, all the building, fitly framed and compacted together, groweth unto an holy temple for the Lord, even to an habitation of God through the spirit. Eph. ii. 22.

He must be then no better than a sounding brass, or a tinkling cymbal, without any sense or feeling of the love of God or man, that objects against a christian, *Sabbatical year*, as *Jewish*; since as *Christ's* royal right it makes no infringement upon christian liberty, nor violates any christian princes just rights or priviledges whatsoever.

It cannot then be unbecoming the wisdom of a *British* parliament, since they have already begun so well to discharge debts after six years for lawyer's sakes, to save them trouble; that now, in the *Sabbatism*, that remaineth for the people of God, as *St. Paul* calls it in Heb. iv. 9. that is, in our christian, *sabbatical year*, they would see that they be discharged effectually for *Christ's* sake, especially in all inclosures and old abbeys lands; that they would appoint a time when the *Sabbatical year* shall begin to take date and commence, to bind down mens practices for the observation thereof, who in this uncertainty of date never think of it, or regard it.

Especially, when it is found by experience, that possessors of enclosed estates being glad that they can overtop their open field neighbours, hug themselves in their enjoyments, as not bound to any restitution or compensation whatsoever to their poor neighbours; since no law of the land, or any other besides this of *Moses*, takes any notice of it, or lays any obligation upon them, and that, they say, they can easily avoid, as being *Christians*; and not *Jews*.

Note, This is a desperate fascination that sets *Moses* and *Christ*, the servant and master at odds, notwithstanding the latter's solemn oath to the contrary.

And indeed, though a man sees his duty never so clearly in the glass of *God's* law, yet not one of a thousand, by the reins being thus left loose upon his neck, is honest enough to tye, and oblige himself privately and voluntarily, in any seventh year of his life

life, to do the duties of a *Sabbatical year*, as by a release of a tenant's rent and debt, though called upon never so often by some faithful minister of *God's* word to perform it; while they perversely apply that place of *St. Paul* to their own undoing; *Where there is no law, there is no transgression*. As if *Moses'* moral law, confirmed by *Christ's* oath, was of no validity.

Nothing seems to be able to restore *England* to its pristine glory and integrity so much as this; all monopolies in lands, goods or trade, *God's* reserved rights excepted, being in all ages, and by all men, condemned and hated; neither is there any thing more reasonable than this, *That as we excel the Jews in priviledges, we ought not to be out done by them in duties*.

One cannot read the fifteenth of *Deuteronomy* from the 7th verse; *If there be a poor man of thy brethren, &c.* without feeling some of the fire of divine love, \* or of the bowels wherewith it is attended, to be kindled within us, especially, when all the scripture concurs with it.

Thus *David* says, *The righteous is ever merciful and lendeth, and his seed is blessed*. Psalm xxxvii. 26. *On the first day of the week let every man lay by him in store, as God hath blessed or prospered him*, that is, for charitable uses. 1 Cor. xvi. 2.

How vastly superior is this to what *Moses* enjoins, if it should be said to us, as it was to them; *Beware that there be not a thought in thy wicked heart to omit doing this on any one sunday in the year*. Is not this more than to be secretly afraid of the seventh year's approach for postponing our charity, when possibly some whole years might intervene.

Surely then it must become a *British* parliament to perfect that good work which they have so warrantably begun, by fixing a limited time for the performance of so rational a duty, and not to leave it at uncertainties. And since *God* is not unrighteous to forget the works and labour of love, though wrought among ignorant heathens, it may not be improper to recite this story out of *Plutarch's* questions.

\* Ἀξίον ἴσος εὐπραγίας καὶ εὖ ποιεῖν ἴσος ἐλάττω ἔχοντας. Demosth. *Iustum est prosperos beneficos esse calamitosos.*

“ One

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“ One *Pyrrhias*, a merchant of *Ithaca*, seeing an aged man captive in a pirate's ship, took compassion on him, and redeemed him; and with him bought likewise his stuff which the pirates had taken, which were certain barrels of pitch.

“ The old man perceiving, that not for any service he could do to him, nor for the gain of his goods, but merely out of charity, *Pyrrhias* had done this; he presently discovered to him a great mass of treasure, which he had hid in the pitch; whereupon he grew exceedingly wealthy, having, not without a divine providence, obtained a blessing more than answerable or equivalent to so good a deed.” See *Gr. Qu. 34. Plutarch.*

But if *God* be our pay-master, for all the good we do, as *Christ* assures us he will be, that will be far better to us; than if we had this good luck of *Pyrrhias*, so true is that saying of *Isocrates*; *He that has wealth, and knows not how rightly to use it, is like a man that keeps a fine horse, and knows not how to ride him.\**

## CHAPTER X.

*Reasons why no possessors of inclosures should be chosen, unless they will consent to God's free year of release. The great benefits to the publick, if this be complied with, and loss to themselves, if it be not.*

Supposing then, that this law of *God* touching release of debts, and his free year, were made the law of this realm, as it is wished it might be, and a day or time was set, when it should begin, commence or operate, it would affect none so much as inclosers, or those that possess enclosed estates, in order to put them upon a par with all the other landed interest in the kingdom; for why should there be such a strange disproportion in the value or rents thereof, when the goodness of the

\* *Illis qui bonis partis uti nesciunt, idem fere accidit, quod ei, qui pulchrum equum alit cum equitare nesciat. Isocrates.*

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foil is the same in both. And who sees not, that the want of inhabitants and occupiers in the one, and the multitude of them in the other, is the real and true cause of this difference for the general part.

Instead then of sending our supernumerary poor to the *Babama islands*, as has been of late projected, or to any other foreign place, it may be as wise a course to keep them at home, and to cause them to be re-admitted into those inclosed lands from whence their ancestors, (could it be known) had been expelled, and to occupy them, without paying any plow-rent, as it is called, or any exorbitant sum for leave to plow; this, Gentlemen, call *the making the best of their own*; when really, and at long run, as, we say, it tends to beggar them, and extirpate their families, as thousands have already experienced.

Yea, did the possessors of them know, That *Jesus Christ, the son of God, the king of Israel, the father of eternity, and prince of peace, was actually the same yesterday, to day, and for ever, upon whose shoulders all royal government and power resteth, who did formerly dwell in the tabernacle, full of majesty and terror, where he declared his mind and will, and published his laws, and that he was the very same with him, who in great meekness and condescension, did vouchsafe, in our own nature, afterwards to teach us the will of his father, and confirmed all that he had before taught with various improvements for the best, and for the better ordering of his church; who I say that believes this dare cavil at a law, though delivered by Moses, when his own royal mouth has added so much to it, as to make it binding for ever.*

As then every free born *Englishman* is at liberty to choose whom he likes best to represent him in parliament. If any such push hard, and use all their interest to get into the house of commons, who are not of that generous temper, as to promise to the freeholders before their election, that they will not, for their enclosures, take any rent of their under tenants one year in seven, as long as they shall live, according to *God's* express law, such tenants taking upon them to pay the king's tax for that one year, and to provide for the

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poor

poor and needy, and disabled among them; or to do what shall be equivalent thereunto, as emergencies shall arise.

Who so denies, or grudges at this, we judge unfit to be the people's representative, or to be trusted with their liberties.

I. Because such a one runs himself into debt to the publick, by usurping and taking away the poor's rights of common, or enjoying them so taken away; after that he or his ancestors, or those he purchased from, have been at great expence in committing that *sacrilegious injustice*, as it may well be called.

If he refuseth to promise this, is it not plain, that he hugs or relishes the poison of that sin, as sweet under his tongue, and as one unwilling to part with the poisonous sweetness of it, in order to do the poor exiled commoners justice.

Yea, most evident it is, that he that is such a one, is so far from being just, that he puts it out of his own power to do a charitable or rewardable action; if justice, as it ought to do, is to take place of, and preceed charity; since, without that, all he gives is like unto so much theft, or goods stolen from others, which ought to be restored, before God can smell a sweet savour of rest, through his blessed son, from any such beneficence.

II. This is the cause originally that such dreadful havock has been made of so many gentlemens and noble-mens families all over the kingdom. An estimate whereof may be thus justly and fairly computed.

*Rowel*, a market town in *Northamptonshire*, though small, has been many years famous for an horse-race. At which has been seen not long ago, no less than two hundred coaches or chariots at a time, all whose company of diverted riders contrived to go home that night, as living at most not above eight or ten miles distant from the spot.

One reason possibly might be, there were scarce sufficient inns of entertainment, or other conveniencies to be had in so small a town, for so great and polite a company; but now for several years past there are scarce seen above two, three or four, or hardly that.

Again, the present rector of *Weldon* in *Northamptonshire*, who does not pass for an old man; not long since

since openly declared, that he had known, in his time, more than thirty rich and hospitable families, some of gentlemens, others of noble-mens estate and quality, within ten miles of his parish of *Weldon*; yet that few or scarce any remained, that deserved the name of hospitable; most of the late possessors, with their hospitality, being fled away together.

The like havock may be supposed to be made in other counties of *England*, in proportion to the number of great and rich families in them; nor is this any other than what *Isaiab* long ago foretold; *This is in mine ears, said the Lord of hosts*, according to the *Hebrew* text, and as we find in the margin of our bibles, as though this sin thereat, rang peals of vengeance continually.

*Of a truth, says God, many houses shall be desolate, even great and fair without an inhabitant.*

The whole passage in bishop *Coverdale's* translation of *Isaiab* v. runs thus.

*Wo be to you who join one house to another, and bring one land so nigh to another, till ye can get no more ground; will ye dwell upon the earth alone? The Lord of hosts roured thus in mine ear, shall not many greater and more gorgeous houses be so waste, that no man shall dwell in them? And ten acres of vines shall yield but a quart, and thirty bushels of seed shall give but three?*

Whereby we see that barrenness of soil, for want of the old manure, and cutting off of rich and great families with their posterity, are the never failing attendants of inclosing manors and parishes.

The folly of which is thus flouted by the old poet *Hesiod*.---*In Operum et Dierum*, v. 40. *Νήπιαι κη ισουσιν ὄσω πλέον ημισυ παυδος*. Or, *childish people as they are, they do not know how much half an estate, (meaning with God's blessing) is bigger than the whole without it; and further jeers them, that they do not know what profit may be made of Mallows Dock, and all sorts of pestilent weeds that over-run an uncultivated soil.*

Nor is the temporal cutting off of families the worst of the case, for *David* tells the incloser he must follow the generation of his fathers and never see light.



His reasons are very nervous, strong, and cogent, and carry this weight.

*Why should I fear in the days of wickedness, &c.* That is, "Incur the loss of happiness at the end of my life when I can so easily avoid it? Confident men boast themselves in their wealth, but not one of them, who thus makes a boggle at obeying God's command, in releasing his poor tenant's debt, can either redeem himself or his brother, or pay a ransom or price of equal value for him; for the redemption of souls is and shall be exceeding precious, above all that his parts, strength, or wealth, can purchase or procure; all which, as to his share in it, shall cease and be cut off for ever.----Most ridiculous therefore it is, to call their lands after their own names, and so to seek a perpetuity of fame and possession that way, when there is a necessity of submitting to death, which the best and greatest of them never could escape; and then and there to be made a prey too, both in body and soul; and to see the righteous, who made it a matter of conscience in submitting to God's law, to have the dominion over them in the morning of the resurrection. This is such a piece of folly and inconsistency, that no wise man will submit to be guilty of; as to myself, who act upon other principles, I am assured, that God shall redeem my soul from the power of the grave, for he shall receive me unto glory; therefore let no man envy such a one's greatness, since he can carry nothing away with him when he dieth; but rather take care to do good to himself, by doing good to others, for that will procure him substantial blessedness both here and hereafter." Psalm xl.

It cannot then be denied, that a free year, viz. one in seven is claimed by God for wise and substantial reasons, where men will not lay their fields open, that the poor commoner may have his share in them, as well as themselves, the denial whereof David looks upon as defiance to God.

And if so, ought there not a law to pass, if reason may take place to ascertain the time, when that seventh year should commence; that every poor man, who dwells in enclosed estates, and consequently is no longer

longer a commoner, may know, when to receive his boon, and reap the benefit at his landlord's hands of God's free grace and donation?

And whereas it is commonly objected by the great ones, *That they may do what they will with their own;* we grant this to be true in other things, but not in lands; unless they will aver, *That the earth is not the Lord's, or the fulness thereof,* and that he has not made a reservation to himself of any part thereof, or of the produce of it.

And as that is the best and most commodious law or rule, that has the greatest consent among the unprejudiced, and the most general approbation; so we dare aver, that were all the represented commoners of England interrogated man by man in person, whether they would not be glad that a law might pass, that no more enclosures may be granted, or publickly authorized by acts of parliament, unless the law of the seventh year's release might be established with them.

Then should we see the true sense of the nation, as represented, and what a vast majority would be for open fields above inclosures, even though the release of rent one whole year in seven were necessarily to attend them.

Especially when without it, one is made rich, and the other poor. God's and the poor's rights are rendered precarious without it, and subject to the vain capricious or fancies of men, though God himself be unchangeable; yea, and why should the liberty of poor commoners be infringed? Why should they and their poor families be liable to be turned out, and to seek their bread in other places, and that oftentimes to their utter undoing, unless they can, by some good turn of providence, light upon other parishes or places fit or suitable to receive them quite contrary to the wisdom of God by Moses, who, among other uses of the Jubilee, appointed this for one; *That there should be a restoration of lands and tenements to the first owners, who formerly had sold them.* See Levit. xxv. and xxvii. Numb. xxxvi. 4. Whereby families were perpetuated upon a place, but now poor and rich vanish, as though they had never lived upon the spot. See Mr. Bedford's Script. Chronol. Page 400.

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As then the commons, represented all over *England*, would have this piece of justice or equity shewed to them; why should not their representatives be as wax to their seal, since they are their electors, and both indent and concur with them.

*Objection.* But how, if avarice has been so predominant and head-strong, as to have inclosed whole counties, as *Worcestershire, &c.*

*Answer.* Where all fields are inclosed, one has no more advantage by inclosing than another, but even there every parish has its own boundaries for wiping off one of the two curses pronounced by *God* against it; for *God* at first for the sin of man pronounced one general curse upon the whole. See *Genesis* iii. 17. The particular curse *God* laid upon it by *Isaiah* v. 8. And the man that inclosed it. This may be wiped away by throwing them open again, or not taking rent one year in seven. Not that we are against improving barren lands, that lye unprofitable, or may be made more profitable than they are, but against those barren lands, being so improved, becoming a private property, and the poor losing their just right of common thereon, as when one third part is not laid open every year, or the whole one year in seven, we plead only for common justice and equity, that *God* may have the glory, and his church and the common people the benefit of his creation, as our wise ancestors long ago determined.

*Objection. 2.* If a whole inclosed county should be turned into open fields, would not several family settlements, and even acts of parliament, be rescinded?

*Answer.* *Salus populi suprema lex esto* was a great emperor's maxim; *God* made not one foot of land in exclusion of his own, that is, his churches and the poor's right to a part of it, that which ruins private families ought to give way to that which would support them as well as the publick, *quod optimum illud jucundissimum*, said the emperor *Albert*, and *sola bona quæ honesta*, said *Lewis* of *Bavaria*; as he is no good friend, that lets his neighbour's house burn, when he can so easily quench it, no more is he a good commonwealth's man, that will not act freely and generously by a free people; property we know is very dear to *Englishmen*, and so it was to the *Spartans*, but *Lycurgus* prevailed with

with the rich to part with all for the sake of making an equality of estates, in order to reform the vices of the state, and to make all virtuous. See *Plutarch. Stips pauperum, Thesaurus divitum*, said the emperor *Tiberius II.* The poor's alms is the rich man's treasure, and *satius est recurrere quam male currere*, said *Philip*, who succeeded the emperor *Henry VI.* in 1220. Had King *James* the First fully penetrated the designs of such courtiers of his that possessed church lands, he would not in the last stage of his life have resigned his own and the nation's reserved right to them in the twenty first year of his reign; he would have run back rather than go forward in so bad a course, since it laid the first ground of fatal property in *England*, as well as inclosed.

CHAPTER XI.

*The infinite good, civil and religious, that would follow the law of re-admission, either enacted, or voluntarily complied with; since six thousand christians in an ordinary parish, under a pious minister, might walk with God, like Enoch, in a due use of the church service, when prepared for it.*

WHEN a law for re-admission of poor commoners into their former cottages, so much wished for by the honest hearted, may be obtained, then will *England* bid fair for happiness, both on a civil and religious account.

For Example; When such towns as *Barnwell* near *Oundle*, *Pytchley*, and *Kelmarsh*, which formerly had four-score teams each, but now have little more than one a-piece, are thus restored; how will those fields rebound with their usual praises of *God*? What work will there be for the *Baker, Clothier, Plow-wright, &c.* And yet very little rent abated to the landlords.

But

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But, on a religious account, infinite good will follow. *Barnwell* has two parish churches, and they were formerly both full; now the smallest isle in either of them will hold all the parishioners of both medieties.

Supposing six hundred people in each of these three parish churches, under their own pious ministers, as under the late Mr. *Thane*, in *Much-Easton* near *Dunmow* in *Essex*, assembling twice a day to worship the most high in the prescribed worship of the church of *England*, will not their prayers ascend up as the incense, and the lifting up of their hands be an acceptable morning and evening sacrifice? For, how else should we christians come up to the pattern of true worship set before *Moses* in the mount without this? The unwillingness of people and even of ministers to attend upon this, ought to be curbed by bishops and archdeacons in their visitation charges, and by the laws now in force, every morning and evening lamb had its meat and drink offering typical of *Christ's* last supper, and shall *Wednesday* and *Friday's* morning services, serve instead of all this? Oh! that those clergymen were made to fast those other four days in the week, in which they keep their people from their daily spiritual repasts, until they complied with *Moses* and *Cranmer's* appointed institutions; notwithstanding our fifteenth canon, unhappily foisted in among the rest, the compliance with which, and other sins has already flung our bishops mitres upon the ground, and who see not that we are now walking in the same track to need such another deliverance, as we had in 1660.

Our church service can be called *formal* by none; but by those who will not be at the pains to prepare their hearts before hand to present it unto *God*.

This is walking with *God* indeed, if as *Face* answers *Face* in the waters, so we form our spirit before hand according to the spirit of *David*, in the *Psalms*, and of the other holy writers in the lessons, and come predisposed with penitent hearts to offer up the confession of sins, and other prayers, in order to partake of the churches absolution, and other graces there ready to be given and made good to the predisposed.

That

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That we miss not of, but enjoy so great a treasure, *CASSIAN* says it is necessary that thou say the *Psalms* with the same spirit with which they were composed and accommodate them to thyself, as if they had been penned on purpose for thy use. If it be an affection of love, saith *St. Augustin*, enkindle that within thy breast, that thou mayest not speak against thy own sense, knowledge, and conscience in the use of the words, I will love thee O Lord, my strength, or if it be an affection of desire, as like as the Hart panteth after the water brooks, so longeth my soul after thee O God, thou hast, says *Chrylostom*, in repeating these words sealed a covenant and betrothed and engaged thy soul to God, and must never after have a coldness or indifference to him.

If half an hour be spent in preparing the heart, and half an hour in offering up these addresses unto *God*, twice each day; who can say that this is not walking with *God* like *Enoch*, *Noah*, *Samuel*, *David*, *Simeon*, and *Anna*, the daughter of *Phanuel*, and as it were in the suburbs of heaven and eternity.

Whereas in inclosures the ministers are discouraged from attending *God's* courts, because of the paucity of the people. The singing of birds indeed are heard, but little or nothing of *God's* just praises, while the old inhabitants, if their lot or bad hap is to light upon wicked places of abode, they seldom fail of becoming servants to the devil with their posterity, and promoters of the wickedness there committed.

And if *Christ* loseth a subject, does not the king's interest suffer by it, as well as that of the publick? Though acts of parliament have settled inclosures, yet it is better to retire, than to run upon the pikes, as the emperor *Philip* said. *Otho*, the second, would have *cum hominibus pacem, cum vitis bellum*, or *God's* honour must be dearer to us than all considerations whatsoever.

F

C H A P-

## CHAPTER XII.

*How the care of king HENRY VIII. for the poor's good, by a forfeiture of six pounds thirteen shillings and four pence a month, if hospitality and tillage were not kept on foot, was eluded by the courtiers outwitting king JAMES I. That king also claimed the half profits of pasturage, what both these aimed at.*

AND whereas king HENRY VIII. at the dissolution of the abbies and monasteries, (at which time all the parochial fields of England were open, and consequently the poor have not so much need as they have now, when almost one half of England is inclosed) he, I say, decreed and enacted by a law made in the twenty seventh year of his reign; *That whosoever retained old abbey lands, after the dissolution, as passed unto them from the crown, should keep or cause to be kept an honest continual house or household in the same scite or precinct,\** meaning for hospitality; as Mr. Thomas Fuller in his church history, Lib. 6. p. 281. denotes as exemplified in the practice of Ralph Sadler, of Standon, Esq; to whose grandfather, Sir Ralph Sadler, king HENRY VIII. bestowed the fair convent of Westbury in Gloucestershire, and to occupy as much yearly, as was kept in tillage by the Abbots; and if any do not keep an honest household of husbandry and tillage, that then they shall forfeit to the king's highness, for every month offending, six pounds thirteen shillings and four pence, to be recovered in any of his courts of record, and the justices are to tax and assess no less fine for each offence. See the Statute of XXVII. of Henry VIII. 1535.

\* In the margin of the statute, about monasteries suppressed; it is expressly said, *Hospitality and husbandry shall be kept upon the scite of the houses so suppressed referring to the twenty first of James I. c. 28.*

The

This said sum of 6l. 13s. 4d. per month, king James the first, in the twenty first year of his reign, and fifty seventh over Scotland, was prevailed upon to release, to the no little decay, not of tillage only, but of the old English way of living.

The law passed by him goes by the name of the statute of limitations, in the margin of the statute book, and runs thus.

*That concealed lands should not be recovered, unless it can be proved that the king had a title to them within sixty years.*

Now in the year 1535, the 27th of Henry VIII. and after king James and his predecessors, had a right to the said forfeitures; but from the year 1563, which was the sixtieth year before 1623, the twenty first of James I. \* that prince stripped himself and his successors, as well as the publick, of his, and, in some sort, their right to demand that good old hospitality and English housekeeping, with all that laborious tillage, which had been formerly used by the old Abbots or their under-tenants, whereas had that statute of limitations extended to seventy years, to Anno 1553, instead of to sixty 1563, all things had then continued upon the old footing, and the old just right had been preserved, and all because it did not extend to one seven years farther up.

This right, if looked into narrowly, seems to continue still; if hospitality, husbandry, and a generous demeanor to the poor and hungry cannot be comprehended under the name of concealed lands.

The preamble of the act runs thus, *The king's most excellent majesty, of his blessed and gracious disposition and abundant grace, desirous that his loving subjects, and their heirs and successors, may quietly have and hold, all and singular manors, lands, tenements, and hereditaments, which they, their ancestors or predecessors, or any other, by, from, or under, whom they claim, have a long time*

\* Here the crafty fetch of English courtiers, possessors of old abbey lands, to get rid of the old monthly forfeiture of six pounds thirteen shillings and four pence, by persuading the old king JAMES I. to part with his right to it.

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enjoyed;

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enjoyed; is graciously pleased, that it be enacted, that the king, &c. shall not sue any person within sixty years before the beginning of that present parliament, for any rent, revenues, issues or profits thereof, above that have stood in super, upon record; or that the same have been duly in charge to his majesty, or the late queen; ---- saving every person or persons, other than his most excellent majesty, his heirs, &c. All such rights, claims; and demands.--- All fee farm rents to be paid still. ---- But no mention is made of those of God and hospitality.

Thus was untimely plucked the best rose that adorned the imperial crown of these kingdoms. One would be apt to think that its sweetness was intended to pleasure more than that only person that wore the crown. The said forfeiture, for want of the ancient hospitality, seems not to be a private but a publick fund, for a publick benefit, not peculiar to himself, unless it can be supposed, that he could eat and drink for all that should enjoy that publick beneficence.

This six pounds thirteen shillings and four pence per month is full eight hundred pounds a year of our present money. Mr. Fuller, from I know not what old record, calls the monthly forfeiture twenty nobles; and consequently, the yearly was two hundred and forty nobles. But he that will consult Sir Robert Atkins in his history of Gloucestershire, and the late bishop Fleetwood's Canon Chron. concerning the just value of money in king Henry the eighth's days, and now in king George the second's days, will find that these sums are exactly parallel one to another.

Sir Henry Spelman, having been possessed of some abbey lands, found the possession of them so full of bribes and inextricable difficulties, that he resolved to rid his hands of them at any rate, and being once got clear of all brawls and troublesome law-suits about them, he was the only learned knight, that dared write, *The History of Sacrilege*, chiefly intended to shew what havock that sin has made, and proportionably will yet make in the families of those that possess them.

Yea, For their own preservation, they ought voluntarily to pay the forfeiture to their neighbours all round them, without any compulsion, or, at least, open their fields and re-admit the expelled, or others in the room of

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of them, and even then to make some shew, at least, of the ancient hospitality, according to the sense of the wise man; *Bestow thy treasure after the commandment of the most high, and it shall bring thee more profit than gold. Lay up alms in the hand of the poor, and it shall keep thee from all evil: It shall fight for thee against thine enemies, better than the sword of a giant or spear of the mighty.* Ecclus. xxix. 11, 12, 13. Especially when a greater than he, viz. St. James hath told us, *That faith without works is dead by being alone.* Chap. 2. 17.

As then this sum, six pounds thirteen shillings and four pence per month, seems to be the last plank saved out of the great shipwreck; the last remainder of old church hospitality, ushered in by the violation of thousands of last wills and testaments, it is to be hoped that the legislature will take the great Nazianzen's \* advice, viz. *Whilst thou sailest with a prosperous gale, stretch out thine hand to the poor shipwrecked man, and whilst it is well with thee, and thou art rich, help the distressed.* In Latin thus, *Dum navigas secundis ventis, manum porrige naufrago: et dum tecum bene agitur, ac dives es, calamitosum juvato.*

Especially when another law was made by the same king HENRY VIII. in the very same twenty seventh year of his reign, Chap. 22. Intituled *Husbandry*, which enjoins, *That the king shall have the moiety of the profits of those lands already converted from tillage to pasture, until the owner hath built up a convenient house to inhabit, and converted the same pasture to tillage again. He shall also take the moiety of the issues of those lands hereafter to be converted, if the immediate lord do it not in one year.*

This is agreeable to what his father Henry the seventh enacted in the fourth year of his reign, which also has been enacted by several other of his successors. See the Statute and the Acts mentioned.

What an havock would this make upon noblemens and gentlemens estates, which consist mostly in *inclosed pasturage*, if his majesty, that now is, should demand and obtain by law, the one half of the profits thereof.

\* Εως πλεῖς ἐξ ἐρίας, ἢ ναυηγῆναι δὲς χεῖρα, εὖς ἐνέμεις ἢ πλούει, ἢ κακοπάθει.

NAZIANZ.

This

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This shews that king HENRY VIII. intended a publick good by the above mentioned forfeiture of six pounds thirteen shillings and four pence per month; called I suppose by him, *twenty nobles*, and not barely a private advantage to himself and his revenue, in which unhappy sense King James I. took it.

And who sees not, that this was to oblige all possessors of church or abbey lands, even in inclosures, (if ever they should go about to inclose) to keep the former tillage on foot, and with it hospitality, and by no means to demand *plow rent*, as the custom now is.

Since then God's own reserved rights are most sacred, and what is given to, or offered up to him as *Deodands*, ought carefully to be distinguished from all humane Enfeoffments, witness the case of *Corah's brazen censers*; and enclosers of church lands, especially, as well as of commons, have made a shift to get rid of conscientious eyes, and even treat sacred donations given by men, partly for religion, partly for learning, and partly for hospitality sake, as *common things*; most just and reasonable it is, that God's own reserved right of one *free year in seven*, or what is fully tantamount to it, should stand firm and inviolable, if it were only to supply the want of the other, but chiefly for conscience sake, and out of love and gratitude to *him* that appointed it.

And equally reasonable it is, that all the freeholders of *England*, who scorn to accept of any treat for voting, but resolve to treat themselves, and bear their own expence at the ensuing general election all over *England*, that they will accept of none to represent them but men of generosity, probity, and hospitality, well known to them, and who live in open field parishes; or, if by the injury of men, or times, their paternal seats be fixed in inclosures, yet fair it is, that they declare their dislike thereof; and that they will promise to conform to that most equitable law of God, in *Deuteronomy*, ch. 15. which is, either to allow their tenants in inclosures, the free year for God's sake, which is by not exacting of them any rent for one year in seven, to be called afterwards the *Christian's release*, or *free year*, when the date or commencement thereof shall come to be settled by christian laws, or to allow them, and theirs, of that parish or chapelry, what is tantamount to it, or else to open their inclosures

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inclosures for that one year, wherein no waste shall be made, no plowing or sowing allowed, where the poor and the rich within the said parish or chapelry, when it shall be well peopled, shall enjoy together the fruits of the ground, and trees in common, as God the father's generous gift, for his son's sake, when all obstacles of plowing shall be removed, and tillage be encouraged as much as possible; or, if this be disagreeable, that they open their inclosures for good and all, as we say, and turn them into open fields for a perpetuity, just as they stood at the time of the reformation, and then nothing shall be demanded of them.

And why should they not do one or other of these, especially when God has staked down his veracity to bless them for so doing, *as that they shall be lenders to others, instead of being borrowers, &c.*

But if in case they have the evil eye, or are hard-hearted and unrelenting, and their *poor tenants cry unto the Lord against them*; That, says Moses, *shall be sin unto them*, verse 9. Or, as Bishop Patrick paraphraseth it, *God shall charge it on them as a sin against his Majesty*; yea, and a great offence, for so the word *Sin* sometimes signifies, &c. vide *Patr. in Loco.* for which he quotes *John xv. 24.* If I had not done among them, &c. they had not had *Sin*; and if the Scripture may be allowed to explain itself, it will be such a sin as will exclude them from having Christ's righteousness imputed to them, as in *Exod. iv. 17. Deut. vi. 25. Hab. v. 4. Ps. xxxii. 2. and as all St. Paul's Epistles testify.*

## CHAPTER XIII.

*The not doing this will make Christians not so wise, or intelligent as the Pagan Romans, &c.*

Nothing but such a law as this, well practised, according to *Cunæus de Repub. Hebraicâ*, can secure even the temporal peace of the world; "For, says he, it greatly concerns commonwealths not to let covetousness break into well settled possessions, for commonly some one rich man drives the poor out of  
" his

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“ his farm, and by extending his bounds to a great  
 “ length, shuts out others from necessaries, which often  
 “ occasions the change of the state, which is hereby  
 “ filled with enemies. For many citizens deprived of  
 “ their old possessions wish for their old condition  
 “ again, and out of hatred to be so served, study to  
 “ confound all things, and cannot stay in that condition  
 “ that is irksome to them.

“ At *Rome*, when the senators drew all to themselves,  
 “ so that one man possessed the lands of three hundred;  
 “ *Stolo's* law provided, that none should have above five  
 “ hundred acres, but *Stolo* was the first that broke his  
 “ own law, being accused that he and his son held above  
 “ a thousand acres. *Laelius*, *Scipio's* friend, would have  
 “ made up this breach, but the feuds of the citizens  
 “ prevented him.

“ *Cunæus's* second reason for this *Agrarian law* is this,  
 “ *Moses* was unwilling that the courage and virtue of  
 “ his people should degenerate, for whereas each one of  
 “ their illustrious ancestors lead a pastoral life, with some  
 “ good employment in their country; each man by re-  
 “ medying all inconveniences, and making the best im-  
 “ provement, took care that husbandry should not  
 “ leave those employments, which had their beginning  
 “ with the world. But those studies would soon be  
 “ neglected, if the law permitted all men to buy what  
 “ they could get, and add field to field.

“ For it comes to pass, that they, who possess so many  
 “ large farms without bounds or measure, commit ho-  
 “ nest rural labours to others, disdain to undertake  
 “ them themselves; those who work for them being  
 “ commonly foreigners, unskilful workmen, or slaves  
 “ bought with money; the more skilful, or better sort,  
 “ disdain to manage other men's farms for them,  
 “ creep out of the country into cities, that they may  
 “ usurp city-offices; there they give themselves to idle-  
 “ ness and corruption, and spend their time in some soft  
 “ illiberal art.

“ Truly from such time as the great men of *Rome* had  
 “ converted the farms of many, into their own private  
 “ possession; presently a great forgetting of all rural em-  
 “ ployments possessed not citizens only, but gentlemen,  
 “ in those very fields, which had seen the *Curii*, *Fa-*  
 “ *bricii*,

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“ *bricii*, and *Cato's*, and had been dug with chained  
 “ *Punic* prisoners, and had echoed with their noise,  
 “ so that *Marcus Terentius Varro* complained, that the  
 “ brave descendants of *Roman* ancestors no longer moved  
 “ their hand in a corn-field or vineyard, but only in a  
 “ *Roman Theatre*, or *Circus*; but *Moses's* law in the Ju-  
 “ bilee, I may say also in the sabbatical year, provided  
 “ against these inconveniences, which like a plague have  
 “ infected our commonwealth with innumerable evils. \*

CUNÆUS.

\* This is cited in this author's *harmony and agreement be-*  
*tween Moses and Christ*, a manuscript copy, now ready for  
 the press, in the 65th chapter of it, relating to the Jubilee,  
 a quarto, to be printed with other of his works, at three  
 half-pence a sheet; those who will signify their names, (post  
 paid) to the publisher, may have them on such terms, when  
 a sufficient number subscribed for.

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Other

Other WORKS of this AUTHOR, printed and unprinted.

The printed.

1. THE Practice of an Holy Life, or the Christian's daily exercise in meditations, prayers, and rules of holy living, &c.

This book, for its great usefulness, hath been translated and printed in the Russian tongue ever since 1747; it is out of print in England, but shall be had on the above-said terms.

2. The Christian's sure Guide to eternal Glory, or living oracles most comfortable, holy, and instructive, of the Lord Jesus Christ from Heaven, after his glorification in his royal embassy to the seven churches of Asia, and this also now circulates in Muscovy with the other; to be had of the Author, by the Publisher.

Unprinted.

3. The Treasure of all Virtue, or the Pandects of Christianity; being the whole will of God and duty of man methodically laid down, according to both the Testaments; in this, Bishop Andrew on the Com<sup>ts</sup>. is most usefully abridged, to make a most profitable family book.

4. The Genuine Works of the Primitive and Apostolical Fathers; St. Polycarp, Ignatius, Hermes, and St. Clement, formerly read in churches; with select notes of Usher, Vossius, Fell, Cotelerius, and all the learned.

5. This author having finished an English Greek Grammar some years ago, and it being now by him in manuscript; to make that design most compleat, he began an English Greek Dictionary or Lexicon, which by mishap was mislaid, and carried on no further than the letter H, his age will not let him finish it now, and only wants a learned man, or some college to compleat it.

6. God

6. God the best Interpreter of his own Law. An useful family book, where scripture expounds scripture.

7. Apostolical Fundamentals, digested in a general practical catechism, necessary for all schools and families; in which are handled the most important truths of the christian religion, consonant to scripture and primitive antiquity, for seasoning the present and growing generation with just and holy principles, &c. Not unlike the Elementary Στοιχειώσις of the great Henry Stephens, printed in Latin and Greek at Hanover, 1618.

8. The Apology or Defence of Socrates before his Judges at Athens, as set forth by his scholar Xenophon; together with his four books of Memorables, being what he recollected of that great philosopher's life, actions, and moral discourses; translated from the Greek.

9. The English Church Polity vindicated against Mr. Henley's Appeal to the first Ages of Christianity, wherein his mock pretences to antiquity are taken off, his apostolical doctrines, tenets, and practices are proved novel, dangerous, and schismatical; those of the English church, with her ordinations, to be found, valid, orthodox, and truly primitive; the whole interspersed with history, and founded upon reason, scripture, old records, and valuable antiquities, in defence of the church of England, &c.

10. Messias Plane Demonstratus, or the Messias clearly demonstrated, in English and Latin, in opposite columns; being the christian church's encouraging and persuasive exhortation to the Jews to accept the faith of Christ, in order to repossess Canaan, and their former sovereignty, as promised them.

11. To which is prefixed, The Itinerary of Rabbi Benjamin, surnamed the Just, of Tudela in Navarre, who setting out in 1172, travelled over Europe, Asia, and Africa, to settle a correspondence with the Jews, all the world over; in which he sets forth all their Schools, Rabbies, Doctors and Sanhedrims, with a curious description of all places, cities, and matters worth remark in that age; translated from the Arabic, and published in Latin by L'Empereur in 1633.

12. The Divine Worship and Service of the Church of England justified and warranted by the Law of Moses, the Prophets, and the primitive Practice; with the great Necessity and Advantage of publick Prayer, and frequent Communion,



Communion, improved upon the model of bishop *Beveridge*, &c. with king *David's* practice, who used the 119th Psalm, being alphabetically digested, as an instrument, under God, to regenerate his subject's hearts to the likeness of God's and his own, and may be used by Christians with the same success, provided such as have power over others would exert it aright.

13. *Divine Honour and Worship justly due to the Holy Ghost*; wherein whatsoever relates to his glorious Godhead, distinct personality, and holy offices, is carefully set forth, in answer to *Martin Tomkins' Calm Enquiry*, whether we have any warrant from Scripture for addressing ourselves in a way of prayer or praise to the Holy Spirit, which he determines in the negative, to the great injury and dishonour of the Holy Ghost, who is God co-equal and co-essential with the Father, and the Son, and calls aloud for a publick reparation. To which is prefixed; A Pathetical Address to all Non-conformists, to bring them over to church communion.

14. *The Divine Art of pleasing God, and walking with him*: By way of spiritual exercises, after the holy method of *St. John*.

15. *The Spiritual Marriage and Unity between Christ and his Church*, consonant to the doctrine of the ancient church, and the church of *England*.

16. *Irenicon, or, The right Institution of Christian Peace and Unity; wherein is set forth, that Uniformity and Obedience to the Church of England, is the Duty of every Englishman*, and always a safe, wise, honourable, and profitable course; with some just remarks on the life of *Mr. Philip Henry*, a celebrated Non-conformist, though set off with the greatest advantage, by his learned son; with many pleasant, historical and useful passages, by way of remark on the principles and practices of that people, for the last hundred years, calculated to induce them to lay aside their prejudices, and after so long a recess to unite and become one church with the church of *England*.

17. *Immanuel*, or, the Incarnation of the Son of God shekanizing with us in human Flesh, as before in the Tabernacle glorified, and exalted by God the Father to give eternal Life to as many as obey him.

18. No

18. No Necessity of altering the Established Liturgy, or, Tearing up Foundations, in answer to the nameless Authors of the free and candid Disquisitions, whose Appeal and Arguments for a Reform are solidly confuted by Reason, Scripture, and the Judgment of Antiquity; their daring Attempts exposed, with no little Variety of Historical Remarks and just Observations from *Hooker*, *Thorndyke*, *L'Estrange*, and other Moderns, in Vindication of so Primitive and Apostolical an Establishment.

To this is added, as it stands in *Fuller's Church History*, *The Conference at Hampton Court*, 1603, between the Conformists and the Non-conformists, wherein King *James I.* acted as Moderator, and settled the Liturgy to the Satisfaction of both.

19. Quakerism confuted to the Satisfaction of all Men of Integrity and Judgment, and proved to be not the reverse only, but Bane to Christianity, as daring to alter God's holy Methods of bringing Men to Salvation by *Jesus Christ*, or as intended at first.

The Fortrefs of the Quakers, like the Walls of *Jerico*, blown down by the sound of God's Trumpets, in the Mouths of God's Priests, being an Abridgment of *Mr. George Keith's Answer to the XV. Propositions of Robert Barclay*, called the Standard of the Quakers Examined: A scarce and valuable book, which they burn but could never confute; with *Mr. Keith's Defence of himself against all Quaker Charges*, with a Copy of their Privy Laws, miscalled their ancient Testimony, procured by *Mr. Fald*: Also, *Mr. Lesley's Confutation of them*, with Instances how *Satan* has been overcome, when valiantly resisted, even by those who have submitted to be shaken by him.

20. The Quakers Catechism, calculated to convince and reform them; to which is subjoined a *Turkish Catechism*, as now taught the *Mahometan* children, containing the common morals and principles of the *Turks* in general, who imbibe early, what their parents teach them, and continue when grown up, to justify their tenets.

21. *Irenicon, the second*—An Abstract of *Ecclesiastical Polity vindicated*: Wherein is asserted the Sovereign's Power over the Consciences of all Subjects, in Matters of *External Religion*: For satisfying doubts, banishing

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banishing Cavils, and drawing a divided Nation into one wished for General Communion.

22. The Harmony and Agreement between *Moses* and *Christ* digested into Eighty Chapters; or the Religion of the Church of *England*, as built upon the Foundation of the Apostles and Prophets, *Jesus Christ* himself being the chief Corner Stone.

*The two Testaments are like the two Cherubims (one looking towards the other, i. e. one expounding the other) both looking to Christ, who is our Propitiation.*

Dr. David Stoaks of Eaton Col. *Verus Christianus*, p. 189.

Note, The author took his hint from the last works of *Ammonius*, the master of *Origen*, as may be seen in his life in *Du Pin*, which he was willing if possible to retrieve.

Part of a learned Clergyman's letter to the author, upon his borrowing *Cunæus de Rep. Heb.*

"Your endeavours upon this argument, may undeceive many, as to their notions of law and gospel, who imagine the gospel then had its beginning, when our Lord began his ministry; as if *Moses* himself, and all that ever were saved, were not saved the same way that we are; and as if *Moses*, in his ministry, was contrary to, and not subservient to the gospel."

Hardwick, June 18, 1731.

This and all the preceding shall be afforded at Three-half-pence in sheets stitched, upon notice sent, post paid, to the publisher, and a sufficient number of subscriptions as will bear the charge of the impression, sent to the author's son, *Edmund Allen*, printer, in *Bolt-court, Fleet-Street*, or to Mr. *Baldwin*, or Mr. *Sheepey*.

N. B. Those two Books, 1<sup>st</sup>. The Practice of an Holy Life, Number I. and the Treasure of all Virtue, the first for Devotions doctrinal, and the other as a List of Duties, or another Whole Duty of Man, in Number III. when printed no family ought to be without.

So likewise most useful will be Number VI. God the best Interpreter; and Number XII. called the Divine Worship; as also Number XIV. and XV. but chiefly Number VII. called Apostolical Fundamentals, or a Practical Catechism, and Number XXII. the Harmony and

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and Agreement. These are all family books promised to *Moscow*, to be translated there, as soon as printed in *England*, with Number X. and XI.

The IV, IX, XIII, XVI, XVIII, XIX, and XXI, will allay our Church divisions, if printed.

Number VIII. will cure the deism and latudinarian principals of the gentry, and make them virtuous.

The following General History of the World is to make men knowing and virtuous by example. The author after twenty-three years labour, having met with much disappointment and opposition, begs the immediate concurrence and engagement of all the learned and unprejudiced, that he may see some fruit of his labours, and be able to print his other works.

Archæologia Universalis, or a General History of the World, sacred and profane.

Being a Compleat Body of Universal History, Theology, and Chronology, from the Creation, to the taking of *Constantinople* by the *Turks* in 1453:

In six Parts, reaching to six remarkable Periods of Time, and founded on a more useful Plan than that of the Universal History already published.

Interpersed with whatsoever is useful and curious in the most celebrated Authors, as Divines, Rabbies, Poets, Historians, and Philosophers, in an exact chronological Order after the fixed Epocha of the *Parian Marbles*, and the truth and certainty of Holy Scripture, as used by Sir *John Masham*, Archbishop *Usher*, Mr. *Bedford*, and the three first Parts having the Imprimatur of Dr. *Hodges*, Vice Chan. *Oxon.* Nov. 19, 1742, besides the recommendation of the learned of both Univerfities.

## CONDITIONS.

I. This work shall be printed in twelve volumes, octavo, and about thirty-five sheets each.

II. That the price to subscribers is three pounds in sheets; five shillings to be paid on subscribing, and five shillings on the delivery of each volume, except the last, which shall be delivered gratis.

III. That the whole work shall be put to the press as soon as four hundred subscriptions shall be taken in; and one volume shall be regularly published every quarter of a year

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a year or sooner, so that the whole shall be finished in three years at farthest.

Subscriptions are taken in by Mr. Charles Davis in Holborn; Mr. Manby on Ludgate Hill; Mr. Baldwin, in Pater-noster-row; Mr. Sheepey, in Threed-needle-street; Mr. Owen, near Temple-bar, Bookfellers; Mr. Edmund Allen, Printer, in Bolt-court, Fleet-street, and by all other Bookfellers in Great-Britain and Ireland.

As the author has spent many years in compiling this work, as being in a forwardness, before Mr. Symonds, against the Royal Exchange, began his by hackney writers, at thirty shillings a sheet. It is hoped that men of good taste will encourage it by their immediate subscriptions.

*The following is an Abstract of this Work.*

The first part is a practical and theological connection of all sacred and profane history, from the creation to A. M. 3262, where Dr. Prideaux began his connection, to compleat his great design, illustrating the great things of Moses and the prophets, morally, historically, and chronologically with cotemporary affairs, and Usher's key to make them coincident with the scriptures.

II. The second part is a perspicuous abridgment of Dr. Prideaux's historical connection, with useful additions and improvements, with seventy years new history out of Xenophon and Thucydides, so that the whole is about half in bulk but more in value.

III. The third period reaches from Christ's crucifixion, A. M. 4041, vulgar year of Christ 33, real year 36, to the death of Constantine the Great, in 337; and sets forth the true state of the world under good and bad Emperors, as well as of the church under the ten first persecutions, the chief laws then made, the authors that lived; with a great variety of other matters, extracted from the valuable remains of antiquities, with a strict regard to history, truth, orthodox principles, and a just and accurate chronology. The whole divided, from first to last, into chapters, with their contents.

IV. The fourth part from 337, reaches to the downfall of the Roman empire in the west, under Augustus, when Odoacer, king of the Heruli, took Rome in 476; this takes in a vast variety of cotemporary affairs, by the barbarous

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barbarous nations breaking in upon the Romans on every side.

V. The fifth part comprehends not the history of the Romans only, but also of the Saracens, with their speedy and amazing conquests, out of the Oriental writers; as also that of the Huns, Lombards, Persians, Franks, Goths, Spaniards, &c. till the death of Charlemagne, and the recovery of Spain from the Moors in 835.

VI. The sixth and last part sets forth the lives of the Constantinopolitan Roman emperors, from the coronation of Charlemagne in the west, and of Nicephorus in the east, An. Ch. 800, to Constantine Paleologus, the last of them, in whose time Mahomet VII. king of the Turks from Othoman, to the great loss and shame of Christendom, took the imperial city in 1453; in which compass is set forth the history of the Turks, from Tangrolipix in 1030, with all the christian princes expeditions for the recovery of the Holy Land, and the lives of the kings of Jerusalem, with their various adventures, omitted in Universal History, intermixed with morality and entertaining passages, with opposite examples for the better steering of man's life.

*The reverend Dr. Grey's character of the first part, after strict examination at Cambridge, and its having an imprimatur at Oxford.*

Rev. Sir, Houghton Conquest, Sept. 15, 1743.

"I have read over the first part of your *Archæologia Universalis*, or, Universal History, with pleasure, and though I am far from thinking myself a competent judge of the work, yet, as you have taken infinite pains in connecting the sacred and profane history, have adjusted the scripture chronology from the best writers in that kind, and have drawn up the work, with a plain design of promoting scriptural knowledge, I cannot but be of opinion that it will be of general use and service, even of service to those who have read Dr. Shuckford's excellent connection, &c. --- That you may meet with suitable encouragement in so laudable a design, is the hearty wish of, reverend Sir, your sincere friend and humble servant,"

ZACH. GREY.

The reverend Mr. Arthur Bedford, author of the *Scripture Chronology demonstrated by Astronomical Calculations,*

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lations,

lations, and the first that ever reckoned by the *Jubilee* and *Sabbatical* years, which was God's own way of chronology among the *Jews*; the former, to ascertain the precise day of his son's birth, and the latter, of his resting in the grave. An *Oxford* man, thus characterizeth the second part.

Hoxton, Feb. 23, 1736.

"I have compared the Rev. Mr. *Allen's* abridgment of Dr. *Prideaux's* historical connection, with the original, and I find it to be very judiciously done, with a design to set forth the wisdom, power, justice, mercy, truth, and providence of God, with the honour of our dear Redeemer in every part thereof; I think, if the few amendments which I have made be observed, that it will well deserve the encouragement of the public; I have also compared a part of it, that treats of the *Peloponnesian* war, with *Xenophon* and *Thucydides*; as also the first 43 years of *Artaxerxes Mnemon's* reign, seventy in all, which I take to be an accurate and useful addition."

Witness, ARTHUR BEDFORD.

I would also have this be encouraged for establishing apostolical unity in our church, for which I formerly printed a Proposal, dated *March 14, 1738-9*, without success, because Archbishop *Wake's* work without notes, had got the start.

Proposals for printing by Subscription,

*The Primitive and Apostolical Fathers*, Or, the Genuine Works of St. *Polycarp*, St. *Ignatius*, St. *Hermes*, and St. *Clement*, carefully set forth in *English*, and illustrated with notes, moral, critical and historical, adapted to practise for public benefit, viz.

1. *Polycarp's* collection of *Ignatius's* epistles, as set forth by Archbishop *Usher*, compared with *Isaac Vossius's* edition of the same, out of the *Florentine* Library; with select notes of both.

2. Authentick relations of both their martyrdoms, with the learned primates *Greek* and *Latin* historical observations; all translated from their originals.

3. The Shepherd of St. *Hermes*, with notes, to which are prefixed *Vindiciae Hermasianae*, or, a Vindication of St. *Hermes*, by the learned Bishop *Pearson*, in *English*.

4. The

4. The two Epistles of St. *Clement*, newly translated from the *Greek*, as published by *Patricius Junius*; king *Charles I. Librarian*, to which prince it was sent as a present from *Cyriel*, patriarch of *Alexandria*, by his ambassador Sir *Thomas Roe*, and written by *Thecla*, an *Egyptian* lady, at the end of a manuscript bible, with Bishop *Fell's*, the editor's, and others learned notes, ancient and modern.

By the author of the practise of an holy life, *Constat omnem Doctrinam quae cum Ecclesiis Apostolicis Matricibus, et originalibus: Fidei conspirat, veritati deputandam, et sine dubio tenentem, quod ecclesia ab Apostolis, Apostoli a Christo, Christus a Deo suscepit.*

TERTUL. De Praescript. Chap. 21.

Thus englished by the learned Dr. *Fr. White*, bishop of *E.* It is certain that all such doctrine which accordeth with those apostolical, primitive, and mother churches, is to be reputed as sound and true, because those churches received this doctrine from the apostles, the apostles from Christ, and Christ from God.

The Conditions as then published, and shall now be performed.

This work will contain about fifty sheets, to be sent to the press as soon as two hundred are subscribed for, to be printed in a quarto volume, price to subscribers eight shillings, one half to be paid down, and the other on the delivery of a compleat book in sheets, by the same bookfellers that undertake the preceding, or which shall be named as soon as their subscription money shall come to my son, Mr. *Sheepy*, Mr. *Baldwin's*, &c. hands.

23. A brief Explanation of the XVII Article of the Church of *England*, and a Confutation of all those Swarms of Schismatics, the *Baptists*, both particular and general, with their ringleaders *John Hunt* and *John Gill*, now Dr. *Gill*, who hold unsound doctrines, contrary thereunto; by which it appears, that the church of *England* ministers do not contradict their own articles.

To this is annexed, A Brief Dialogue between a *Presbyterian* and a *Baptist*, published in the year 1690, shewing from their own writings fairly cited, the horrible

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rible tenets of our modern sectaries; by *John Grant*, a general Baptist of *Norwich*.

To this is added, as abridged from the works of the most learned *Dr. Thomas Jackson*, president of *Christ Church College, Oxon*.

I. The True State of the Doctrine of Election and Reprobation, or God's Justice cleared and accounted for in the hardening of some, such as *Pharoah*, and softening, and finally saving others, both from scripture and the principles of reason and philosophy.

II. Maxims drawn from the Divine Attributes, to enable a man to judge aright of both those doctrines; also false Tenets issuing from the doctrines of absolute election and reprobation confuted and exposed.

III. A Compleat Treatise of the Doctrine of Free-Will, and how it may be improved to the purposes of salvation; by *Thomas Allen*.

#### ADVERTISEMENT.

To allay all popular and unreasonable fears, and to cheer the hearts of the *British* nation, with considerations of a solid and substantial nature. When the last Comet appeared before the rebellion in 1745, this author published, by his friend *Mr. Harris*, then a Bookseller on *London-Bridge*, but now removed to the *Minories*, and sold by *Mr. Robinson*, at the *Golden-Lyon* in *Ludgate-street*. This useful and entertaining pamphlet, price 1s.

The Language of Comets, or Blazing Stars, a lively call to repentance for national sins; or a Theological and Historical Essay, occasioned by a Blazing Comet hanging over *Great-Britain* and *Ireland*, in the months of *January*, *February*, and part of *March* 1743. Wherein their several kinds, as well as their appearances in divers ages and countries, are in an entertaining manner historically and chronologically set forth. With a just rebuke to the reigning vices of the age, or national impieties, not without some prudential methods, formerly successful, for reforming the same. *By terrible Things in Righteousness thou wilt answer us, O God of our Salvation.* Psalm lxxv. ver. 5.

N. B. It was dedicated to *Sir Thomas De Veil*, with an honourable mention of his father, the reverend *Lewis De*

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*De Compeigne De Veil*, the greatest *Hebrician*, and one of the most learned men of his time, and made chaplain and chief secretary to Archbishop *Tillotson* for the *Oriental* languages and affairs.

Note, The wisdom of *Seneca*, *Pliny*, &c. is here display'd, as also the several histories to which the Comets refer, with a view of God's general tokens of favour and dislike; with a reproof of church divisions, neglect of morning and evening prayer, want of charity the third national sin, the bad effects of it, with a way to reform it, as prescribed by the Angel to *Hermes* in his Pastor. The *Sacrilege*, as well as loss to the publick by inclosing commons, *Sensuality* with the cure thereof out of *Hermes* his pastor agreeable to God's word, with a Proposal for better Regulating the Soldiery by Encouraging them to live chastly and honestly in wedlock; with a method of maintaining their wives and children in case of a war.

\*\*\* About such time as the Quakers set on foot their Tithes Bill, to lop the Revenues of the Clergy, or as *Dr. Wintle*, Warden of *Merton College Oxon*. pleasantly told this Author, to chip their Bread for them: A little before *Queen Caroline's* death, about 1737-8, this Author published, at his own Expence, the case of king *Jehoshaphat*, and of the Church of *England* paralleled, or, the Churches fair Appeal to the God of Truth, according to his holy Oath and Covenant, against her combined enemies the Quakers, for presuming ungratefully as the *Edomites*, &c. against *Jehoshaphat* and *Jeroboam*, against *Abijah* to thrust out her painful and laborious Clergy from the inheritance of the Lord, her Tithes, or at least to render them precarious, that they may insult her and bring in an inundation of *Deism* and wicked principles to corrupt the Church of God. This he dedicated to the Great Council of the Realm, the two Houses of Parliament, and had it laid upon both their tables for their perusal, at such time as that Bill was depending. He likewise published an Apology for the Clergy and Church of *England*, against *Mr. Woolstone* of *Sidney College, Cambridge*; his four Free Gifts to the Clergy, which Archbishop *Wake* was so pleased with, that he expressly commanded

commanded Mr. *Warner*, the Publisher, who then lived at the *Globe* in *Pater-noster-row*, to promote the publication and sale of it as much as possible.

24. The Grounds and Reasons, as well as the Nature and Necessity of the New Birth, or Christian Regeneration, expressed in plain and easy Verse, from the Prose of divers great Authors, as of Mr. *William Law* of Regeneration, Dr. *Thomas Jackson*, President of *Christ Church College, Oxon.* Bishop *Andrews*, &c. To which is subjoined a Practical Elucidation of the Ten Commandments by way of Prayer for keeping the several Branches of Duty contained in each. Being the Image or Picture of Innocence, impressed on *Adam's* Mind in *Paradise*. The whole divided into short chapters for the use of Schools, Families, and all individual persons, young and old, from the Statesman to the Peasant, since, *except a Man be born from above he cannot see the Kingdom of God.*

The whole nature of the christian religion stands upon these two Pillars, *viz.* the Greatness of our Fall in *Adam*, and the Greatness of our Redemption by Christ, in the full and clear Knowledge of these Truths lie all the reasons of a deep Humility and total Conversion unto God.

See Mr. *Law's* Grounds and Reasons of Christian Regeneration, Sold by Mr. *Manby* near *Ludgate*, page 53. By *Thomas Allen* Rector of *Kettering*.

ADVERTISEMENT to the READER.

THERE is a Scheme in Print, set on foot by *Henry Fielding* Esq; which he seems to have much at Heart, dedicated to the Right Honourable Mr. *Pelham*, for amending the Poor's Morals, and making them more useful to the Public; and that by County Work-houses, whereof his one for *Middlesex* is to hold five thousand, and to cost an hundred thousand Pounds, to be raised by a Bill of Credit, Lottery, &c. a great part of the charge whereof is like to fall heavy in many Parts of the Kingdom on Bishops and Church Lands, which have been sufficiently drained and exhausted already; if

if that be no Part of his Scheme we wish him Success in it; but he seems not to know the Nature of *Englishmen*, who hate to be confined in too narrow a Room, over and above the ill Consequence of learning Evil one of another in it; neither will they endure Badges, or any discriminating Mark of Disgrace. He does not probe the Evil to the Bottom, in order to find out, and remove the Cause thereof. He speaks not a Word of Inclosures, from which the chief Mischief grew; whereas let the Poor have Room enough to stir in, be employed in Tillage, and live under their proper Teachers, and be treated well as the Heirs of an Heavenly Kingdom; it will soon then appear that they will commence the best and most useful Subjects the King has. What need is then of draining the Subject's Purses to build Work-houses, when they may be made *virtuous* in a cheaper and easier way.

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