

1699

Essays About the Poor, Manufactures, Trade, Plantations, & Immorality and of the Excellency and Divinity of Inward Light, Demonstrated from the Attributes of God and the Nature of Mans Soul, as well as From the Testimony of the Holy Scriptures (1699)

John Bellers

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ESSAYS

About the

*Poor, Manufactures, Trade,
Plantations, & Immorality,*

And of the

EXCELLENCY and DIVINITY

O F

Inward Light

Demonstrated from the Attributes of God, and the Nature of Mans Soul, as well as from the Testimony of the Holy Scriptures.

By John Bellers.

Psalm 41. 1. Blessed is he that considereth the Poor, the Lord will deliver him in the time of trouble.

2. The Lord will preserve him, and keep him alive, and he shall be blessed upon the Earth; and thou wilt not deliver him into the Will of his Enemies.

3. The Lord will strengthen him upon the Bed of Languishing: Thou wilt make all his Bed in his Sickness.

London, Printed and Sold by T. Sowle, in White-Hart-Court in Gracious-street, and at the Bible in Leaden-Hall-street, 1699.

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*The King in his Speech to both Houses of Parliament,
The 9th of December, 1698, said,*

My Lords and Gentlemen,

I Think it would be Happy, if some **Effectual Expedient** could be found for Employing the **Poor**, which might tend to the great Increase of our **Manufactures**, as well as remove a heavy Burden from the People.

I hope also You will employ Your Thoughts about some good Bills for the Advancement of **Trade**, and for the further Discouraging of **Vice** and **Profaneness**.

*The Lord Chief Justice Hale, in his Discourse for
Employing the Poor, said,*

The want of a due Provision for Education and Relief of the Poor, in a way of Industry, is that which fills the Goals with Malefactors, and the Kingdom with Idle Persons that consume the Stock of the Kingdom, without Improving it; and that will daily increase, even to a **Desolation** in time.

Sir Josiah Child saith, in his Discourse about the Poor,

And if a whole **Session** of Parliament were employed on this singular Concern, I think (*saith he*) it would be time spent as much to the Glory of God, and Good of this Nation, as in any thing that Noble and worthy Patriots of their Country can be engaged in.

Here is strong and pathetick Lines, in behalf of the Poor, by as Powerful a King, as Honoured a Judge, and as Rich a Merchant, as England ever had. Econ.

(Haller fund) puz To

T O T H E
Lords and Commons
 I N
Parliament Assembled.

IT was lamentable and frightful to behold the Tumult of Weavers, that in a late Sessions, attended your Doors, and when the Scarcity of Corn hath pinched the Poor, how fearless have they appeared (to plunder against all Law) in many Parts of this Kingdom? Now if the Needy of but one Trade of a City, shall, through Penury, dare to brave You, that are as the Vitals to move, and Heads to govern the Nation, and that have the Strength of it to support you: How much more dismal would it be to have a poor starved Croud attack single Gentlemen at their own Home, and what Advantage may restless Spirits take to disturb the publick Peace with such Opportunities?

Forreign Wars wastes our Treasure, but Tumults at home are a Convulsion upon our Nerves: And though Fines will Awe Men of Estates, and Corporal Pains Men in Health: But (if Provision should fail) what can awe the Misery of Starving, added to their increasing Immoralities, which will increase their Insolence?

The Dedication.

To collect the Laws about the Poor, into one Act, will make them much the better understood, and it would be of great Service, if all our Laws, upon each Subject they Treat of, were so collected.

And to Incorporate Counties, Citys, and Towns, to erect Hospitals and Work-houses, for imploying the able, and providing for the impotent Poor, will be a good Addition to the present Laws already made, if they will undertake it.

But considering that the late regulating of our Coin, increased the Difficulties of doing it, and that a suitable Provision for our Poor will not be of less Consequence to the Nation; and that many of the publick Hospitals hitherto raised, have more regarded the well Governing, and providing for a few Impotent, than the profitable imploying of the able Poor.

Therefore, with Submission, I humbly pray, that you will please, by Bill or Clause, in some Bill, to incorporate any Persons (as well as Cities and Parishes) that will raise a Stock for the imploying of poor People; if it invite no Undertakers, the Act can do no Hurt, and if it succeed, it may produce (by the following, or some other Expedient) useful Experiments that more publick Corporations may learn by, at others Costs.

John Bellers.

To the Intelligent and Thinking Reader.

Witty Men, who think but once upon a Subject, are able to make a Jest upon it; but Wise Men think twice, that will give a right Judgment upon things: And these last are the *Readers* I address my self unto, who have Temper to receive a good Proposition, and Sense to disprove a bad or weak one, by Proposing a better: For that Physician that can advise nothing in a desperate Disease (as the Condition of many of the Poor are now to *England*) but contradict others, will have no great Cure to boast of.

What I have said of *Trade*, is rather to Anatomize, and look into the Nature of it, than to find out the most Profitables, whilst I think Land is the Foundation; and regular Labour is the great Raiser of Riches to a Nation, and that Trade is the distributor of it, when it is raised: I would also persuade to Mercy and Vertue, as what Crowns the Industry of any Country.

There are some too apt to reproach Vertue with ill Names, and under that disguise, represent the most Industrious as the more dangerous; tho' Immorality in the Professors of any Religion makes them the greatest Enemies and Ruin of that Religion which they profess: Whilst the Industry of the Subject, as it makes their Riches the greater Support, so is it the best Security to the Government (tho' they are divided into many different Opinions of Religion) it being the Proud and Needy that are the most restless, and the Idle that are most at leisure to be Mutinous.

Some may think me too short in Expression, I desire such, if they are at leisure, to read this Tract twice, and it will be then more intelligible unto them, and if they have not time for that, I conceive they would not have read a larger Comment half through. And though short Sentences are most liable to be mistaken, yet they are best to be remembred: And if I can strike them Sparks, from whence others may set up bigger Lights, for the good of Mankind, I shall not think my time ill bestowed. My brevity may make me seem too positive, with some, but I doing of it to prevent being tedious, and desiring no more Credit than as I demonstrate what I writ, I hope my *Reader* (for my good Intention) will excuse me in that seeming fault. I.

To the Reader.

I will not answer for the exactness of my Computations, whether there is six, seven or eight Millions of People (several ingenious Political Arithmeticians differing in that point) or whether we spend 50 or 70 Millions a Year; a Million or two breaking no square in my Propositions, they being more to shew the greatness of the Loss, by our neglect of the Poor, and the exactness of the Profit they are able to raise, rather than the exactness of either; which, I think, my Reasons in them Computations fully proves.

John Bellers.

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ESSAYS

ESSAYS

About the

POOR, &c.

IT is affecting to consider that the Bodies of many poor, which might and should be Temples for the Holy Ghost to dwell in, are the Receptacles so much of Vice and Vermin.

To love God with all our Strength, and our Neighbour as our selves, is the Substance and Perfection of the Law and Gospel: But as he that neglects Virtue, loves not God; so he that, when Power and Opportunity is put into his Hands, will not endeavour to relieve his fellow Creatures from their present Miseries, will want a great Article in his Passport, to recommend him to future Happiness.

That the Poor want to be better managed than they are, is plain, to every one that hath Sense or Charity, whilst their Way of living is not much less Loss to the Nation, than our Wars, one being perpetual, and the other but accidental; also the ill Morals and Miseries of the Poor, are scandalous to our Religion to the last Degree, Charity and Virtue being the greatest Ornaments and Excellencies of Christianity.

Now, in Order to cure these great Maladies, I propose three Things to be considered.

First, Whether the Poor will be best employed by a publick Stock, or by particular Undertakers, with their own Stocks?

Secondly, Whether employing them upon one Sort of Manufacture, or all Sorts, with the Addition of Husbandry, is best?

Thirdly, Whether the Poor will be best managed in Societies, or scattered each at their own Homes?

To which I offer the following Observations.

To the first, That publick Stocks have generally been eat up, and will be so, and the Poor are worse employed by them, Experience hath hitherto shewed us, and that therefore private Stocks are better than publick ones, for employing the Poor, as being better husbanded, whilst the Interest of the Undertakers will oblige them to more Care in managing the Stock, and employing the Poor; and besides, constant Overseers will be much more capable for the Employment, than Annual ones.

But Sick, Cripples, and other disabled Poor, as they are fittest to be kept at a publick Charge; so consequently under the publick Care, which will leave the more Room for publick Charities to such.

To the second, The more Variety of Manufactures the Poor are employ'd in, the more Conveniencies they will raise for themselves, and they will the less Clog the Market, than if employed in one Manufacture only: But if they are employed in Husbandry also, that they may raise themselves Food, they will then want nothing; for two Men are able to raise Food and Clothing for four Men's Subsistence: Whereas to increase our Manufactures, and not our Food, will lessen the Misery of the present Poor; but by spreading of it among all the People of the Kingdom: Which is like an unskilful Physician that removes the Gout from the Foot, only by repelling of it upon the Vitals, which often infects the whole Body.

It puts more People to Table, it's true, but it puts no more Food upon it; where they all suffer, as they do at Sea (when Provision falls short) by setting five Men to four Mens Allowance.

To the third, I say, Societies affords the best Government, and also most Conveniencies, with less Charge; and the Poor have
very

very ill Qualities, and are as ill Tutors, as well as evil Examples to their Children, and therefore it's of absolute Necessity their Children should have better Instructors, and a more industrious Education than their Parents will give them ; the Happiness of the next Age much depending upon the good Education of the Children of this.

And for Infants, sick and superannuated People, if they were put into Nurseries and Hospitals ; the fewer Nurses, Surgeons, and Physicians will serve them, than if kept any where else, and they will be cheaper and better provided for, than in little nasty Hovils at Home, which are too often the Seeds of Infection.

And as Communities and Hospitals, will have most Conveniences at least Charge, so they will breed up the best Surgeons and Physicians, where their Experience in one Year, will be more than in seven Years without it ; which, as it will be greatly to the Comfort of the poor : So of no less Advantage and Comfort to the Gentry of the Country, who will then know where to have able Physicians and Surgeons, upon extraordinary Occasions (which in many Counties, now, is not easie to be found) the lame Hospitals in London being the best Schools for Surgeons in the Nation.

Prov. 29. v. 4. The Righteous considereth the Cause of the Poor, but the Wicked regardeth not to know it.

31. v. 9. Open thy Mouth, judge righteously, and plead the Cause of the Poor and Needy.

How the Poores Wants will be best answered, and the Nations Strength and Riches increased.

THE Evils and Wants that attends the poor of England are of four Sorts.

First, The Parents give their Children an evil Education.

Secondly, They want constant Employment for themselves and their Children.

Thirdly, They want constant Vent for what they do raise or make.

Fourthly, They want sufficient Food to feed them for their Labour.

The Scheme I offer, as Relief for these four great wants, is, by Colleges of Industry (which I presented the Parliament with two Years ago) in which are collected all sorts of Tradesmen and Husbandmen (in a due Proportion to the Occasion there may be for each Trade among them) upon so much Land, that with their Labour upon it, will raise them Materials needful for their Subsistence, which I reckon is about three Acres to a Head: And that this Plaster will fully cure these four Sores, I demonstrate.

First, That in such Collections of People, there may be all Conveniences for Instruction and Oversight, both in Virtue and Industry.

Secondly, They cannot there want Work any Time of the Year, they having all the Conveniencies of Life to raise for themselves and their Founders.

Thirdly, They cannot there want Vent for what they raise more than they spend, because the Founders will gladly receive it, it being all profit to them.

Fourthly, And as a proportionable part of them are employed upon the Land in Husbandry, they will raise Food sufficient for the whole Society.

I do not propose forming all the *Mechanicks of England*, that live well otherwise, into Colleges, but such poor who are thrown into Want by an idle Education; or such as being supernumery in the Trade they were bred in, who are now accounted burthensome, for them to be gathered and formed into little Bodies, and several Classes of needful Employments, as if going to plant a new Country, which would be as gaining several new Provinces to the Kingdom; and then those little Colonies will live as well as the rest of the Nation doth, without taking the Bread out of other peoples Mouths, because they raise their own Food, and other Subsistence.

Such Colleges and Colonies will be an excellent Expedient to people the Northern Counties, and the waste Lands of the Kingdom; and greatly increase the Value of the Lands of the Nobility and Gentry of *England*.

Interest will encourage the Undertakers to settle People where Land (which is the Foundation of Living) may be had cheap, and all Manufactures, as well as Husbandry, being settled there, may make such Places as Populous, and the Land as Valuable, as the Southern Counties are; and will prevent the loss of Thousands of People, that by going to *London* drop there, now, as untimely Fruit; this City being one tenth of the People of *England*, it is too numerous in Proportion to the rest of the Kingdom; for what it hath more than its Proportion, they must live either by sharpening or begging, or starve; because the Nation can maintain but a Number of Tradesmen and Gentry, in proportion to the Number of Labourers that are in the Nation, to work for them.

Now as standing Forces are in a Field, where Troops broken in Battle, can retire to, and Rally: So would Colledges and Colonies of Industry be unto broken Tradesmen, and ruined Manufacturers to go into, until they can see a better way to live.

Essay, to shew, That 500 Labourers, Regularly Employ'd, are Capable of Earning 3000 l. a Year more than will keep them.

IT is a certain Demonstration of the Illness of the Method the People are employ'd in, if they cannot live by it; nothing being more plain, than that Men in proper Labour and Employment are capable of Earning more than a Living; or else Mankind had been extinguished in the first Age of the World; and it would be impossible now, for any Shop-keeper or Merchant, to live in the Nation, or Children be bred up, Land improved, Buildings raised, and Shipping and Trade increased; if some Mechanicks and Husbandmen (that are in a due Proportion to each other) did not maintain the one, and increase the other, as well as maintain themselves.

By Computation, there is not above two thirds of the People or Families of *England*, that do raise all neccsaries for themselves, and the rest of the People by their Labour; and if the one third, which are not Labourers, did not spend more than the two thirds which are Labourers, one half of the People or Families Labouring could supply all the Nation.

Now considering that all the Poor may be Labourers, and as

is before observed, that half of them are capable of raising Necessaries for all the rest to live equal to themselves, or as well as other Mechanicks and Labourers of the Kingdom do live: And supposing that the Nation in general spends the value of 10 *l.* a Head Yearly in Viſtials, Clothes, and other Necessaries; by which every one's Years Work, that doth Labour must be worth 20 *l.* to keep himself, and one more.

Then accounting of 500 Labourers, that 250 of them earning 20 *l.* a Year each; the whole comes to 5000 *l.* Out of which deducting for the Rent of 1500 Acres of Land (which is 3 Acres to a Head) for them to dwell upon, at 10 *s.* an Acre a Year, in all is 750 Pound.

Interest of 5000 *l.* Stock for the Land and Manufacturers is 250 *l.* a Year.

Allowing for Officers, Sick, Lame, and Infants Yearly 1000 *l.*

Which, in the whole, comes to be deducted Yearly 2000 *l.*

And there remains Profit for the Founders, besides Rent for their Land, and Interest for their Stock 3000 *l.* a Year.

Object. But some will say by my Computation, A Labourer must earn 16 *d.* a day, whereas many cannot now earn above 6 *d.* or 8 *d.* a day, with the greatest Toil.

Ans. It is so, but then the Shop-keeper or Jobber often gets the other 8 *d.* or 10 *d.* for it commonly stands the User in double the Price the Maker had.

And with many Commodities the Market is over-stocked, (and what is the best Dinner worth to a full Stomack?) which is the great Unhappiness of many of our Mechanicks, that they make Commodities, when no Body wants them. And then they pine or starve, whilst they are waiting for a Customer that will give Bread for their Manufactures (or Money to buy Bread) whereas the same Labour in Husbandry they used in making them Manufactures, would have raised much more Food than the Money they get for their Manufactures will buy them.

Tho' I compute that 500 Labourers can Earn 3000 *l.* a Year, more than will keep them, at the Rate the Poor of England now live; yet as less Profit may sufficiently encourage the Founders, so they may allow the Labourers either to work the fewer Hours in the Day, or else give them better Wages than they generally have now, and the Founders get enough by them nevertheless.

Essay,

*Essay, to shew how 500 Thousand Poor are capable to add
43 Millions value to the Nation.*

ACcording to the Computation of 500 People earning 3000 *l.* a Year more than will keep them ; and supposing there is 500 Thousand Poor in the Kingdom, which want Employment (which is but 10 Thousand in a County) they are able to earn One Million and a half Yearly more than will keep them, and they will manage One Million and a half of Acres of Land ; which, considering how much Land we have in the Kingdom now, not worth 12 *d.* an Acre, in the North, &c. and that People settling upon it, would make it worth 10 *s.* an Acre a Year, which would advance that Land to 675 Thousand Pounds a Year, which is now not worth above 75 Thousand Pounds a Year, which added to the one Million and half, the Poor can earn Yearly more than they spend, makes the whole Yearly Profit to the Kingdom 2 Millions 175 Thousand Pounds, with Pleasure, Safety, and Honour to the Undertakers, and unspeakable Comfort to the Poor ; where may also be had reputable Posts, and comfortable Livings for many decay'd Families (the Miserablest of Poor) that now pine in distress.

Which *Annual Profit*, computed at 20 Years Purchase, it adds 43 Millions and a half, *Sterling*, to the Stock and Value of the Kingdom, and but upon one sixth part of the Waste Land of *England* neither, according to the Computation of the Author of *Ways and Means*, who reckons there is 10 Millions of Acres of Waste Land in the Kingdom.

Upon which Waste Land we might keep, if we had them, two Millions and a half of People more than we have, and by them add 200 Millions *Sterling*, to the value of the Kingdom : From whence may be seen that under the favour of God ; That,

*The Increase of Regular Labouring People is the Kingdom's
greatest Treasure, Strength and Honour.*

1. **L**And, Cattel, Houses, Goods and Money are but the Carcas of Riches, they are dead without People ; Men being the Life and Soul of them. Double

Double our Labouring People, and we shall be capable of having double the Noblemen and Gentlemen that we have; or their Estates will be worth double what they are now: But if it were possible to increase our Houses and Treasure (and not our People) in such Excess, that the poorest Man in the Kingdom were worth a Million of Money: There must be as many of those rich Men Hewers of Wood, and Drawers of Water, Plowmen and Threshers, as we have of such Labourers now in the Kingdom, or else we should be under *Midas's Golden Curse*, Starve for want of Bread, tho' had our Hands fill'd with Gold.

To say Foreigners would supply us for Money: Yes, but it is their Labouring People must do it; who also being subjects to Foreign Princes, may take their turn to come and Plunder, as well as Feed us.

2. There are no increasing of rich Men, but as poor Labourers increase with them; where there is no Servants, there can be no Masters: It's Labouring People must improve our Land, raise us plenty of Food, Clothing, and other Necessaries, and by what they raise, increase our Trade at home and abroad; acquire us Riches by raising more than we spend, for the Increase of Posterity, and the Support of the Government. *Prov. 14. 28. In the multitude of People is the King's Honour: But in the want of the People is the Destruction of the Prince.*

Of Manufactures. Employing the Poor upon any one Manufacture constantly, will run out the Stock they are employ'd with.

Supposing that we have 100 Thousand Weavers in the Kingdom, and that 50 Thousand of them constantly employ'd are sufficient to supply our own People and Foreign Markets.

The consequence of raising a stock to employ these 50 Thousand Supernumerary Weavers, in Weaving; will be, that it will raise double the Clothing we have or want, and then half of it must lye Dead and Spoil, or else we must sell it at half the Value and Cost, to encourage People to wear double the quantity of Clothes they used to do; either way brings ruin to the Stock, if there is no vent, the whole Stock is lost, and if sell it at half Price, then half the Stock is lost at the first Sale, and so it will grow less and less every return of the Stock, untill it's all gone.

And

And what may be said of one Trade, being over Stocked, may be said of all Manufactures; tho' the more variety the Poor are employ'd in, they will Subsist the better or longer; but yet without a due proportion of Land and Husbandry or Fishery, they, our Supernumery Mechanicks, will be but Miserable for want of Food sufficient for their Subsistence. Prov. 13. v. 23. *Much food is in the Tillage of the Poor.*

The uncertainty of Fashions doth increase Necessitous Poor.

IT hath two great Mischiefs in it. 1st. the Journey-men are Miserable in Winter for want of Work, the Mercers and Master Weavers not daring to lay out their Stocks to keep the Journey-men employ'd, before the Spring comes and they know what the Fashion will then be. 2^{dly}. In the Spring the Journeymen are not sufficient, but the Master Weavers must draw in many Apprentices, that they may supply the Trade of the Kingdom in a quarter or half a Year, which Robs the Plow of Hands, drains the Country of Labourers, and in great part Stocks the City with Beggars, and starves some in Winter that are ashamed to Beg.

Of Trade.

Without we increase our Husbandry (by improving our Land) we cannot increase our Manufactures, by which we should increase our Trade.

Our Woollen Manufactures we cannot increase except we increase our Sheep, because we have no Wool now to spare, Witness the late *Glostershire* Clothiers complaint to the Parliament against the Woolcombers.

Therefore Foreign Manufactures is the most profitable Labour, we can employ our present Idle Poor upon, excepting Husbandry and the Fishery: for whatever home Manufactures we employ them upon, we do but take that work from some other Labourers in the Nation that will want it.

And so we may Transfer the present Trade from one City or County to another, or from Cloth to Searges or Stuffs, by which we shall sometimes ruin the Poor of one Country and sometimes the Poor of another, and for which our Legislators must expect

that, the losers will always be complaining, as the Button-makers did against Cloth-Buttons.

Foreign Manufactures we can best raise by increasing our Husbandry and Fishery, for the cheapest Workmen will always have the greatest Trade, whilst dear Bread will make dear Manufactures, and ruin Trade, for whatever Strangers can supply us withal Cheaper than we can supply our selves, to be sure they will much easier supplant us with them Manufactures in any Foreign Market.

Of Traders.

Merchants and Tradesmen are to a Nation as Stewards; Bayliffs and Butlers are to great Families; they Supply Counties and Countries with what they want, from other places, and distribute them conveniences, which Labouring People raise; their profit in Trade, being their Wages for their trouble.

And as a Nation without Government, immediately falls into confusion, so Labour will not be regular where there is none to direct and manage the Workmen, and Industry will fail where there is no prospect of attaining a better State by it. But as Traders are useful in distributing, it's only the Labour of the Poor that increaseth the Riches of a Nation, and tho' there cannot be too many Labourers in a Nation, if their Employments are in a due Proportion; Yet there may be too many Traders in a Country for the number of Labourers, and then some must fall for want of Trade to support them, from whence they become starving or distressed not being used to work, and the Nation the Poorer by the loss of their Labour.

Traders may grow Rich, whilst a Nation grows Poor through Extravagancy, for when the Dealers may get 20 Thousand Pound by Claret, the Nation pays and spends 100 Thousand Pound for it, and no Body grows Rich by Drinking it, whatever the Seller doth.

The difference in Trading (as the Dutch mostly do) as Carriers between Foreign Nations, and a home Trade is, that what our Traders get in the first, it's from Strangers, but what they get in the latter, it's by our own People, and in both as they are useful Ministers and Officers of Trade, the profit in their Employments is, their Sallary.

Of Foreign Trade.

As Foreign Trade should be, either for the Publick profit or conveniency, so what Trade we carry on between Foreign Countries, can only be reckon'd profitable to us ; whilst what Trade we drive between our selves and Strangers, is rather to help us to them things our own Country or Plantations cannot, which are either Useful, Ornamental, or Delightful ; but a Voluptuous Age may easily fall into Excess, with dress and pleasure, by the two last, whilst nothing can be strictly said to enrich a Nation, but what increaseth its People, and with them, Supplies it with things that are lasting and necessary, more than they Spend.

But how much of the Silks, Oyls, Pickles, Fruits and Wine, we receive from *Turky, Italy, Spain, and France*, (and not exported again) as repasts to our Tables, and Ornaments to our Clothes, and Furniture are an Equivalent and of equal use to us, which the more lasting and needful Clothes and Provision we send out for them would be, may be some question.

Supposing we send 400 Thousand Pound a Year of *English* Manufactures to them 4 Countrys, and by the returns, the Merchants and Retailers may get 30 *per Cent.* which makes 520 Thousand Pounds value Imported, to be spent in *England*: Now, *Quere*, whether this 400 Thousand Pounds first sent out, is not rather the Nations expence, than the 120 Thousand Pounds the Traders get, may be supposed to add to the Nations Stock? and another Question is, what of it is Prudently spent with comfort, and how much is extravagantly wasted, to the ruin of the Bodies and Estates of the Spenders ?

If we send 100 Thousand pound of Manufactures to *Holland and Germany*, we have commonly some useful Manufactures for them ; however, if we did employ our own Idle Poor, upon them things, it's possible they would be able to raise most of them Foreign Goods that we want.

But then our Woolen Manufacturers that supply them Countrys, would complain of such new Manufactures ; as some *Lancashire* Men lately Petitioned the Parliament, that *Flanders Lace* should be allowed to come into *England*, that thereby they might have better vent for their Cloth in *Flanders*.

And thus, whilst our Manufacturers are disproportion'd to our Husbandmen, we are, and shall be like Limbs out of Joint, always complaining, lay us which way you will.

For which reason several Laws, made for encouraging of Trade, doth but raise an intestine War among our Mechanicks; because the advantage of one Trade is often the ruin of another: Whereas, increase our Husbandmen and Fishermen, which will lessen our Manufacturers, and make Food plenty, and a quick Market for Goods, and give the greatest Ease to our Mechanicks Complaints.

Now, Supposing the 500 Thousand Pounds worth of Manufactures and Provision sent to *Turky, Italy, Spain, France and Holland*, were to have been used by our own People at home, where we have enough and may have more to vend them, (whilst the want of them hinders Thousands in *England* from Marrying) And if these People were employ'd in a due Proportion to our wants, in Tilling our Land, Building Houses, Breeding Cattle, catching Fish, and making of needful Manufactures, which are lasting Riches that increaseth the Nations Stock, they would add then a half Million Sterling Yearly to the Value of the Kingdom; whilst (as in Page 6.) a Man in a Years time, that spends 10/. is able to raise what's worth 20 Pound.

Quere; Whether we do not Depopulate our Country, by Pining many at home for want of them Manufactures, and especially Food, which we send abroad, to supply the Pride and Luxury of others by the returns? *Amos 8. v. 4. Hear this O ye that Swallow up the needy: even to make the Poor of the Land to fail.*

Land and Labour are the Foundation of Riches, and the fewer Idle hands we have, the faster we increase in value; and spending less than we raise, is a much greater certainty of growing Rich, than any computation that can be made from our Exportation and Importation, whilst 120 Thousand Pound Imported to be spent at home for 100 Thousand Pound sent out, leaves the Publick never the Richer at the Years end.

Of Mony.

LAnd, Stock, upon it, Buildings, Manufactures, and Mony, are the Body of our Riches; and of all these, Mony is of least use, until it's parted with; Land and Live Stock increase by keeping:

keeping, Buildings and Manufactures are useful whilst kept, but Money neither increaseth, nor is useful, but when it's parted with, and as Money is unprofitable to a private Person but as he disposeth of it, for something more valuable, so what Money is more than of absolute necessity for a home Trade, is dead Stock to a Kingdom or Nation, and brings no profit to that Country it's kept in; but as it is Transported in Trade, as well as imported, for as Money increaseth in quantity, it decreaseth in Value in a Country, except the People and Stock increase in proportion to the Money.

Money hath two Qualities, it is a Pledge for what it is given for, and it's the Measure and Scales by which we Measure and Value all other things, it being portable and durable, and yet it hath altered far more in Value to all things than other things have among themselves, when there was but the one 20th part of the Money in *England*, to what there is now; As good a Sheep was sold then for one Shilling, as will now cost 20 Shillings; and when there will be 20 times more Money in *England* than there is now, that Sheep which is now worth but one Guinea, will then be worth 20 Guineas, except the People increase in Number and Stock; for as we are now about 7 Millions of People, and 14 Millions of Money, which is 40 Shillings for each Head in the Kingdom, so it may be reasonably Reckoned, that if we increase in Money, to have 4 Pound a Head; all things will double in price, and so on in proportion; and if we increase in Money, to have 8 Pound a Head, things will be 4 times the Price they are, yet a Sheep, and a Cow, and a Man's days Work, were always in Value in the same proportion as they are now, as the same Number of Days work of a Man would pay for a Sheep or a Cow, 300 Years ago as will now, and the same Labour will Plow an Acre of Land now as would then.

Query, If we were as Populous, and Money were as little used, and Provision as plentiful with us as it is in the *East-Indies*: Whether it would be possible for them *Indians*, to supplant us in Manufactures as they do now?

Of English Plantations.

THE *English Plantations* being ours, should be us ; and the more, considering the many Advantages they bring us, whilst the dividing of Countries in interest, may be a preface to their future Troubles, *English Men* under the *English Government* are (and should be accounted) in the interest of *England* in any part of the World; the *Romans* were so sensible of this, that they enfranchised whole Cities and Provinces of Strangers, as best to secure their Dominion and Peace.

The *English Plantations*, greatly add to the *English Territories*, and increase her Subjects, and enlarge her Trade, that their Land adds to our Territories is indisputable, and if we consider that many who would have lived without Servants and have dyed without Posterity, if they had staid in *England*, have got both in *America*, and also that all the *Negroes* and *Indians* under them are Subjects to the Crown of *England*, who greatly improve our Trade, by supplying of it with Furs, Fish, Oyl, Tobacco, Sugar, Indigo, Cotten, &c. (as well as by taking off our Supernumerary Manufactures) by which Commodities the *English* in *America* add double to the revenues of the *English Crown*, of what they would have done, if they had never gone there.

In short, if our Plantations were as Populous and as Large as *China*, *England* would be the Richer by their Trade and Stronger by their Interest, whilst *English Blood* would so Unite us as to make their Strength ours and our Enemies theirs, (except we make our selves their Enemies) and the more numerous their Shipping is, they will put *England* to the less charge to protect them, as well as that they will be the more able to assist us, if we shall want their help.

A Word to the Rich.

THere is one thing I would observe to allay the uneasiness some are under in their present Circumstances, and to stir them and others, to a consideration of the great Stewardship they are in and must give an account of, whilst they possess manifold more, than there is in Proportion for the Body of the Nation.

Supposing

Supposing there is 7 Millions of People in *England*, and that there is 14 Millions of Money, which is but 40 s. a Head in Money, for every one that is in the Nation. ————— } 02-00-00

Reckoning there is 10 Millions and a half of Pounds *Sterling* a Year in *England*, in Land and Houses, and that is 30 s. a Year for each Head; which, at 20 Years Purchase, comes to 30 l. ————— } 30-00-00

Accounting that the Stock of Cattle, Manufactures, and other Goods and Materials are worth 5 times the Rent of the Land and Houses, and that comes to 7 l. 10 s. a Head value in Cattle and Goods. ————— } 07-10-00
Which makes in the whole 39 l. 10 s. Estate for every Head in the Kingdom. 39-10-00

Now whatever any enjoys more than 40 l. for every Head in his Family, whether by descent from his Ancestors, or by his own Industry, as it is more particularly the Bounty of Heaven, so the less reason to complain of want, when it's so much above a level: And so much as Men by the greatness of their Estates are excused from Labour to earn their Bread, so much are they the greater Stewards by their Leisure, Opportunity and Interest, to direct the Poor in their Labour, and to Influence and Instruct them to Vertue: (and not to give away their Estates to them) according to which computation, he that is worth Ten Thousand Pound hath the Estate and Tools which doth employ 250 Persons.

Which as there is so many Persons in the Nation some where or other, that have a dependence upon such a Stock, it may concern every Master of such an Estate, to consider how far he shall be answerable for the Stewardship of it, and for the present Comfort and future Happiness of all such Dependents, he in a degree Ruleth over: For as Prov. 22. v. 7. *The Rich ruleth over the Poor, and the Borrower is Servant to the Lender.*

Essay for abating Immoralities.

IF we improve our Land, multiply our People, increase our Treasure, and have all the Rules (of Policy) for Government and of Trade in the greatest Perfection, that we could live with half the Labour we do, and might seem invincible in Strength,

Strength, and abound with Plenty and Grandeur; If Virtue be not encouraged, and Vice suppressed, it will make us but the more open Enemies to Heaven, and bring us the Nearer Step to Ruin; for as the Plains of *Sodom* were the richest Land of the Country, so it the sooner ripened their Pride, Idleness and Lust that destroyed them.

Except the Lord keep the City, the Watchmen watch in vain, and how can we expect God will be our Keeper, if we, through Rebellion, will run from, and not belong to him?

What Principles are most acceptable with God, is disputable among Men, but Profaneness and Debauchery all Mankind agree is disallowed by him: Now, whatever is agreed universally among Men, to be the most certainest Way to Hell, should be first hedged up by our Legislators.

Less than Parliament Authority will not do it (*King David* of old said, *the Sons of Zerviah were too hard for him*) And if it were enacted, that profane Swearing should disable a Man for any Place of Profit or Trust (tho but for six or twelve Months) in Church or State, as much as not swearing at all doth a Quaker; then there will be as little profane swearing among our Officers and Magistrates, as there is now of Quakerism, and when they are reformed, they will, with greater Zeal, take care to reform the common People.

And if Immorality shall be made a Bar to Preferment, then many, that now will not forbear one Vice to gain Heaven, will hide a whole Herd of them from publick View, to get or preserve a good Office on Earth.

For tho none but God can cleanse the Heart, yet it will be our Government's Honour to prevent the Influences that evil Examples gives, and to suppress Vice from publick Scandal.

It is mournful to think what good Estates, fine Parts, and Time is wasted in Gaming and Plays, which are some of the greatest Incentives to Immoralities in the Nation, where Fraud, Luxury, and Obsenity is introduced and insinuated with the greatest Art that Musick, Poetry, Dress, Wit, and Air can give it: Whilst it hath been the great Labour of the Prophets, Christ and his Ministers in all Ages of the World, to the spending of their Strength and Life it self, to draw Men from Worldly Vanities.

If any think themselves in danger, by such a Law as shall impose a Test of Virtue, I would say, that next to the Love of God,

God, and of Vertue, Interest and Rewards are the best Preventions of Vice; and when Vice is less fashionable, it will be less affecting than it is; and the fewer Evil Examples is seen, they will be under the fewer Temptations; and if they can be cured, the Advantage will be unexpressible, the Souls safety being of Infinite consequence; and Vertue preserves the Body from many Malignant Invasions, and the Estate whole to many Generations, and the Credit strong, as being fit for any Trust. Whereas he that for Pleasure and Intemperance will forfeit his Interest with God, lies under a suspicion he will betray his Trust with Men for less, when there is a Market for it: And what Secrets is that Man's Breast fit for, which Wine or Lude Women have the Command of? Or what good Counsel can he give to others, who will not refrain from a vain Oath, to save or gain a Profitable Place to himself.

Now for such who will not be Reformed, neither by the Laws of God, nor by the Laws of Men, the Laws of Nature will conquer them; for Vicious Distempers will shorten the Days of some, and Extravagancies will expel others out of their Ancestors Estates, whilst Vertue and Industry will introduce new Purchasers into them.

And I wish such Purchasers, by a Prudent Education, would secure Vertue, as well as an Estate, to their Posterity; and then Debauchery would soon be extinguished out of the World, by its not having Riches to support, nor Countenance it: For 'tis an old Maxim, *Sine Cere et Baccho friget Venus.*

Prov. 14. v. 34. *Righteousness exalteth a Nation: But Sin is a Reproach to any People.*

28. 2. *For the Transgression of a Land, many are the Princes thereof; but by a Man (or Men) of Understanding and Knowledge, the State thereof shall be prolonged.*

Some Reasons against putting of Fellons to Death.

I Having made some Essay to supply the Wants, and abate the Profaneness of the Age; I would say something of *Fellons*, (most of whom rise from them two Miserable Fountains) and of the stain their untimely Death is to Religion, and of the loss it is unto the Kingdom.

There are several sorts of Distractions, which all Men pierce, and takes care of preserving from doing themselves or others harm; but Fellons are some of the worst sort of mad Men, whom Charity therefore would oblige us to take some care to prevent their mischievous way of Living, and deplorable Deaths.

The Idle and Profane Education of some, and the Necessities of others, brings Habits almost invincible; for such to conquer of themselves, without the State, take them into their prudent management: But to put them into *Bridewell* or *Newgate* for a Month or two, and then turn them loose at their own Discretions (who have none) no more reclaims them, than baiting a Horse well with Provender makes him less able to Travel; they learn but more Skill in their Trade, under the Tutors they meet with there.

The Scriptures saith, *Watch; for the Devil your Adversary goes about like a roaring Lion, seeking which of you he may devour.* What Consideration and Compassion then should be had of those unthinking, unwatchful People, whose Pride, Lust, or Necessities, with the Devils incitements of them, is their sole Guide?

If a Man had a Child, or near Relation, that should fall into a capital Crime, he would use all his interest to preserve his Life, how much soever he abhor'd his Fact, in hopes he might live to grow better, especially if he could have such a power of Confinement upon him, as might prevent his acting such Enormities for the future.

And this Child, and near Relation, is every one to the Publick, whilst the cutting off by untimely Death of one able Man, may be reckoned 200 Pound loss out of the value of the Kingdom; for besides their Persons, they are commonly prevented of the Posterity which they might have, (which is loss to all Generations) and if but one in a Succession, they may be valued at 10 l. a Year, which, at 20 Years Purchase, is 200 Hundred Pound.

How sincerely can we say the Lord's Prayer, *Forgive us our Trespases, as we forgive them which Trespass against us*; when for the loss, possible of less than 20 Shillings, we Prosecute a Man to Death? Would it not be more natural and agreeable with our Prayers to God, to have Compassion on our deluded Fellow Creatures? We are but Men whom they offend, but God is Infinitely above us, whom we have offended.

And

And therefore, as we should, by a timely and industrious Education, have the greater care to prevent such Enormities, it would also very well agree with our State before God, when any fall into such Crimes compassionately to keep them from further Mischiefs, and save such to Repentance, rather than to destroy them by sudden Death.

Mat. 18. 33. *Shouldst not thou also have had Compassion on thy fellow Servant, even as I had pity on thee?*

The Life of a Man is of greater value with God than many Pounds, and ought to be so with Men: For, tho he that spills Man's Blood, by Man was his Blood to be spilt; yet the Thief was to restore but four or five fold, by the Ancient Law of God.

To make no difference between the Punishment of Theft and Murder, seem a great deficiency in our present Law, and often times must melt the Heart of a Compassionate Judge, to hear their Shreiks and Cries, when he (as the Mouth of the Law) pronounceth the Sentence of Death upon such forlorn Creatures.

The Goals wants regulating: For whilst the Keepers are allowed to sell strong Liquors, it provokes their Prisoners to great Expende, and they often live high, to be the more in the Goalers favour; a Lord sometimes, for cost and variety, may Dine at some of their Tables: Which hath two Evil Consequences.

First, It forceth their Companions aboard to rob more frequent to keep the Prisoners so high in Goal, to keep themselves from being discovered.

Secondly, It keeps the Prisoners Blood always boiling, and their Brains hot, and without Sense of their Unhappiness in this World, they live so voluptuous, and without sense of the other World, because they are so strongly diverted from thinking of it.

Also the Licencing too many Ale-houses gives Thieves the more cover; which, with ill Women, &c. makes their necessities the more pressing.

Now upon the whole, there is reason to believe, that few of them are so encourageable, but that restraint by Confinement with suitable Employment, and Marriage, or Exportations to our Plantations, in time would alter their evil habits, to a more honest one; which, as it would save their Bodies and Posterities to the *Common-Wealth*, it might be a means to save their Souls from Eternal Ruin.

To this Discourse of Charity, Industry, Vertue and Mercy; I will add a few Lines of that Religious Guide and Power, by which good Actions may be performed. E The

The Excellency and Divinity of inward Light, demonstrated from the Attributes of God, and the Nature of Man's Soul: As well as from the Testimony of the holy Scriptures.

Of God.

1st. **G**OD is from Eternity to Eternity, without Beginning of Time, or End of Life.

2^{dly}. He is infinite and omnipresent, whose Being is every where and boundless.

3^{dly}. He is omnipotent in Power, being able to do all things.

4^{thly}. He is omniscient, and therefore he knows the least and privatest Thoughts, as well as the greatest and most publick Actions.

5^{thly}. His Being is invisible, immaterial Life and Spirit, Light and Glory, and therefore he is not to be apprehended by any visible Creatures, tho' all things were created and are upheld by him, and do declare of his great Power and Wisdom; to whom we owe all Obedience, Subjection, Reverence, Homage Thank-giving, Worship, and Praise, World without End.

Of Man's Soul.

THE Soul of Man is the most invisible, spiritual, and intellectual Part of this Creation.

And therefore the Soul, beyond all other Creatures, is most capable of apprehending the invisible and spiritual Manifestations of God.

Now as God is infinite and omnipresent, in all Places, he consequently is within the Bodies of Men, as well as without them.

And God being the most invisible Light, Spirit, and Life, he penetrates all Beings and Spirits, more thoroughly than the visible Light at Noon-day doth the Air; the Sun-Beams being but a Shadow to him, that Light discovering Bodies only, but this inward Light discovers the most hidden Thoughts.

And as God only (who is Light) can penetrate Men's Souls, and beholds the most inward Thoughts and Desires thereof, so he only is able, and doth shew them to Men, whether they are good or evil: And as Men's Wills and Affections comes to be subdued

to the Will of God, he discovers to the Souls of Men. What is to be known of him, the pure in Heart only seeing God.

For tho God is in all Places, and fills all things, yet all Beings have not the same Degree of Sence of him, because they are not of the same Capacity of knowing, or not equally prepared to apprehend and see so pure invifible and intellectual a Spirit.

And it may be said of vifible Bodies, as of Darknefs it felf, that tho God fhines in them, they comprehend or apprehend him not, for indeed they want all Sence of Apprehenfion, as the greateft Light is unknown to the blind, and the greateft Sounds to the deaf, fo alfo the Souls of Men, which are given up unto the Delights of fenfual Objects (until they are born a new) they do want their Faculties to be fufficiently fpiritualized to behold the immaterial Glory of God, tho his Light doth fhew them their evil State, and his Spirit reproves them, they do not fee him: That Degree or Manifeftation of Light which only discovers a Man's unhappy State to him, appears far lefs glorious (tho' it is divine) than that which gives Peace, and discovers the Glory of God, as Man obeys it: Yet all divine Light which appears to Men, flows from the Father's Glory, through the one Mediator, our Lord and Saviour Jefus Chrift, who is full of Glory in himfelf, whilft it is the Stupidity of Men only that makes them unable to fee the Glory of this Light.

Acts 17. v. 23. -- *I -- beheld your Devotions -- To the unknown God, whom therefore ye ignorantly worship, him declare I unto you.*

24. *God that made the World -- dwelleth not in Temples made with Hands.*

25. *Neither is worshipped with Mens Hands, as tho he needed any thing, feeing he giveth to all, Life, and Breath, and all things.*

27. *That they fhould feek the Lord, if haply they might feel after him, and find him, tho he be not far from every one of Us.*

28. *For in him we live, and move, and have our Being, as certain alfo of your own Poets have faid.---*

Amos 4. v. 13. *For lo, he that formeth the Mountains, and createth the Wind, and declareth unto Man what is his Thought -- the Lord, the God of Hofts is his Name.*

Eph. 5. v. 13. *But all things that are reprov'd, are made manifeft by the Light: For whatfoever doth make manifeft is Light.*

1 Joh. 1. v. 5. *This then is the Message which we have heard of him, and declare unto you, That God is Light, and in him is no Darknefs at all.*

Therefore for any to say, that this inward Light is Man's Conscience, is no better Divinity, than it would be good Philosophy and Sence for them to say; That the Light of the Sun is a Man's Eye, when it is the Eye, that is enlighthned by it.

Of Christian Virtue.

Reasons of State, Profit Health, Reputation, or Danger of Punishment was part of the Motives given by the ancient Philosophers, to perswade Men from Vice; which, as it is the least, it is the first Step towards Wisdom; Learning to do well, through Love to Virtue, being a Degree higher, than ceasing to do evil for fear of Sufferings.

Now, as none but God sees Mens Thoughts, so if they do resist every Appearance of Evil, when he, through Christ, first discovereth it to them in their Minds (by his Light) that is to be vertuous for God's Sake, and it is a true Washing the Inside, and a being truly religious at Heart: By which early Opposition to Evil, Men will be enabled the more easily to overcome it, because a first Thought or Representation to a watchful Man, hath not that Power upon his Affections, as it will have, after it hath been entertained: And such a Watchfulness will the more effectually prevent evil Actions, for whilst a Man thinks no ill, to be sure he will do none.

This is putting on the Armour of Light, and walking in it, and a Warfare (though not with carnal Weapons) mighty through God, to the pulling down of strong Holds, casting down *Imaginations*, and every high thing that exalteth it self against the Knowledge of God, and bringing into Captivity, every *Thought* to the Obedience of Christ.

Of Divine Worship.

GOOD Morals, and inward Virtue is a constant Attendant to Divine Worship, for he that regards Iniquity in his Heart, God will not regard or accept his Prayers.

Good Actions are as the outward Court to a clean Mind, and a vertuous Soul is as the Temple to the inward Tabernacle, where God is truly adored, in which that Worship is the more acceptable, which keeps out, not only, evil Thoughts (which are always to be avoided) but also such Thoughts, which at other times, may be useful and needful to entertain.

For this divine Worship is the more Spiritual, as Men's Minds are more sequestered and silenced from Creatures and Imaginations (not dull and sleepily, but) vigorous, and earnestly seeking after, and praying for, a greater Purity of Soul, and a farther Manifestation of God, through the Inspiration of inward divine Light; every Increase of Light being one Degree farther towards Glory; Glory it self being Light uncomprehensible.

John 4. v. 21. *Jesus saith unto her, Woman, believe me, the Hour cometh, when ye shall neither in this Mountain, nor yet at Jerusalem, worship the Father.*

23. *But the Hour cometh, and now is, when the true Worshipers shall worship the Father in Spirit, and in Truth: For the Father seeketh such to worship him.*

24. *God is a Spirit, and they that worship him, must worship him in Spirit and in Truth.*

A Cloud of Witnesses recorded in the Holy Scripture.

That the Three which bear Record in Heaven, the Father, the Word, and Holy Spirit, which three are One (infinite immense Light, Life and Glory) do manifest divine Light to Men. God being in Christ, reconciling the World unto himself. And Christ is in us, the Hope of Glory. For the Grace of God, that brings Salvation, hath appeared unto all Men. A Manifestation of the Spirit, being given to every Man to profit withal.

Of God's Manifestation in Men.

Isa. 2. 5. O House of Jacob, come ye, and let us walk in the Light of the Lord.
60. v. 19. The Lord shall be unto thee an everlasting Light, and thy God thy Glory.

1 Cor. 3. 16. Know ye not that ye are the Temple of God; and that the Spirit of God dwelleth in you.

17. If any Man defile the Temple of God, him shall God destroy, for the Temple of God is holy, which Temple ye are.

6. v. 19. What, know you not that your Body is the Temple of the Holy Ghost, which is in you, which ye have of God? --

2 Cor. 6. 16. -- For ye are the Temple of the living God; as God hath said, I will dwell in them, and walk in them. --

4. v. 5. -- For God who commanded the Light to shine out of Darkness, hath shined in our Hearts, to give the Light of the Knowledge of the Glory of God, in the Face of Jesus Christ. v. 7. But we have this Treasure in earthen Vessels, that the Excellency of the Power may be of God, and not of us.

1 Pet. 2. v. 9. -- Who hath called you out of Darkness into his marvellous Light.

Eph. 4. 6. One God and Father of all, who is above all, and through all, and in you all.

Eph. 5. 8. For ye were sometime Darkness, but now are ye Light in the Lord, walk as Children of Light.

1 John 1. v. 7. If we walk in the Light, as he is in the Light, we have Fellowship one with another, and the Blood of Jesus Christ his Son, cleanseth us from all Sin.

Rom. 1. 19. Because that which may be known of God, is manifest in them; for God hath shewed it unto them.

Heb. 4. 12. For the Word of God is quick, and powerful; and sharper than any two-edged Sword, piercing, even to the dividing assunder of Soul and Spirit; -- and is a Discerner of the Thoughts and Intents of the Heart.

Isa. 57. 15. For thus saith the high and lofty One, that inhabiteth Eternity; whose Name is holy; I dwell in the high and holy Place, with him also that is of a contrite and humble Spirit; to revive the Spirit of the humble, and to revive the Heart of the contrite ones. v. 16. For I will not contend for ever, neither will I be always wrath: For the Spirit should fail before me, and the Souls which I have made.

Prov. 20. 27. The Spirit of Man is the Candle of the Lord: Searching all the Inward Parts of the Belly.

Job. 32. 8. But there is a Spirit in Man: and the Inspiration of the Almighty; giveth them Understanding.

Of Christ's Manifestation in Men.

John 1. v. 4. In him was Life, and the Life was the Light of Men.

8. v. 12. Then spake Jesus again unto them, saying, I am the Light of the World, he that followeth me, shall not walk in Darkness, but shall have the Light of Life.

14. v. 16. And I will pray the Father, and he shall give you another Comforter, that he may abide with you for ever. **v. 17.** Even the Spirit of Truth, whom the World cannot receive, because it seeth him not, neither knoweth him: But ye know him, for he dwelleth with you, and shall be in you.

23. Jesus—said— If a Man love me, he will keep my words; and my Father will love him, and we will come unto him, and make our abode with him.

Rev. 3. v. 20. Behold, I stand at the door and knock, if any Man hear my Voice, and open the door, I will come into him, and will sup with him, and he with me.

Luke 2. v. 30. For mine Eyes have seen thy Salvation. **v. 31.** Which thou hast prepared before the face of all People. **v. 32.** A Light to lighten the Gentiles, and the Glory of thy People Israel.

1 Pet. 1. v. 11. Searching what, or what manner of time the Spirit of Christ, which was in them did signify.--

Col. 1. v. 12. Giving thanks unto the Father, which hath made us meet to be partakers of the Inheritance of the Saints in Light. **v. 13.** Who hath delivered us from the Power of Darkness, and hath translated us into the Kingdom of his dear Son. **26.** Even the mystery which hath been hid from Ages, and from Generations, but now is made manifest to his Saints. **v. 27.** To whom God would make known what is the Riches of the Glory of this Mystery among the Gentiles, which is Christ in you the Hope of Glory.

2 Cor. 13. v. 3. Since ye seek a proof of Christ speaking in me — **v. 5.** Examine your selves, whether ye be in the Faith — know ye not — that Jesus Christ is in you, except ye be Reprobates.

Rom. 8. v. 9. --- Now if any Man have not the Spirit of Christ, he is none of his.

Eph. 6. v. 14. Wherefore he saith, Awake thou that sleepest, and arise from the dead, and Christ shall give thee Light.

1 Thess. 5. v. 5. Ye are all the Children of Light.--

Eph. 4. v. 7. But unto every one of us is given Grace, according to the measure of the Gift of Christ. **v. 8.** Wherefore he saith, when he ascended up on high, he led Captivity captive, and gave Gifts unto Men. **v. 9.** Now that he ascended what is it but that he also descended first into the lower parts of the Earth. **v. 10.** He that descended, is the same also that ascended up far above all Heavens, that he might fill all things. **12.** For the perfecting of the Saints. -- **v. 13.** Till we all come in the Unity of the Faith, and of the Knowledge of the Son of God, unto a perfect Man, unto the Measure of the Stature of the fulness of Christ.

1 Cor. 3. v. 11. For other Foundation can no Man lay, than that is laid, which is Jesus Christ.

Gal. 1. v. 12. For I neither received it of Man, neither was I taught it, but by the Revelation of Jesus Christ.

Eph. 3. v. 19. And to know the love of Christ, which passeth knowledge, that ye might be filled with all the fulness of God.

Of the Holy Spirits Manifestation in Men.

EPH. 4. v. 32. And grieve not the Holy Spirit of God, whereby ye are sealed unto the day of Redemption.

1 Thes. 5. v. 19. Quench not the Spirit.

John 14. v. 26. But the Comforter, which is the Holy Ghost, whom the Father will send in my Name, he shall teach you all things. --

1 John 2. v. 20. But ye have an Unction from the Holy One, and ye know all things. v. 27. But the Anointing, which ye have received of him, abideth in you; and ye need not that any Man teach you, but as the same Anointing teacheth you of all things, and is Truth, and is no Lie. --

Rom. 8. v. 11. But if the Spirit of him that raised up Jesus from the dead, dwell in you; he that raised up Christ from the dead, shall also quicken your mortal Bodies, by his Spirit that dwelleth in you.

1 John 4. v. 13. Hereby know we, that we dwell in him, and he in us, because he hath given us of his Spirit.

John 7. v. 38. He that believeth on me, as the Scripture hath said, out of his Belly shall flow Rivers of living Water. v. 39. But this spake he of the Spirit, which they that believe on him should receive. --

Acts 2. v. 4. And they were all filled with the Holy Ghost and began to speak, as the Spirit gave them utterance. v. 17. And it shall come to pass in the last days (saith God) I will pour out of my Spirit upon all Flesh. --

Rom. 8. v. 15. -- But ye have received the Spirit of Adoption, whereby we cry Abba Father. v. 16. The Spirit it self beareth witness with our Spirits, that we are the Children of God.

2 Cor. 3. v. 7. But if the Ministration of Death, written and engraven in Stones was glorious. -- v. 8. How shall not the Ministration of the Spirit be rather glorious? v. 17. Now the Lord is that Spirit, and where the Spirit of the Lord is, there is liberty. v. 18. But we all with open face, beholding as in a glass, the Glory of the Lord, are changed into the same image, from Glory to Glory, even as by the Spirit of the Lord.

5. v. 5. --- God, who also hath given unto us the earnest of the Spirit.

Eph. 5. v. 18. --- Be filled with the Spirit.

2 Thess. 2. v. 13. --- Because God hath from the beginning chosen you to Salvation, Through the Sanctification of the Spirit and Belief of the Truth.

Gal. 5. v. 16. --- Walk in the Spirit, and ye shall not fulfil the lust of the Flesh. v. 25. If we live in the Spirit, let us walk in the Spirit.

6. v. 8. For he that soweth to the Flesh, shall of the Flesh reap Corruption: But he that soweth to the Spirit, shall of the Spirit reap Life Everlasting.

1 Cor. 2. v. 13. Which things also we speak, not in the words which Man's wisdom teacheth, but which the Holy Ghost teacheth. --

12. v. 3. --- No Man speaking by the Spirit of God, calleth Jesus accursed; and no Man can say, that Jesus is the Lord, but by the Holy Ghost. v. 4. Now there are diversities of Gifts, but the same Spirit. v. 5. And there are differences of Administrations, but the same Lord. v. 6. And there are diversities of Operations but it is the same God which worketh all in all. v. 13. For by one Spirit we are all baptized into one Body, -- and have been all made to drink into one Spirit.

As the Holy Scriptures are the best Creed, which with Practical Divinity, and Inward Light, will give us the best Sense, what the Father, Son, and Holy Spirit is to us: So the Unfathomable Height and Depth of that great Mystery, is not possibly to be comprehended by Men.

Some Considerations for them that reproach the Light.

JOB 24. 13. They are of those that rebel against the Light, they know not the Ways thereof, nor abide in the Paths thereof.

John 3. 19. This is the Condemnation, that Light is come into the World, and Men loved Darkness rather than Light, because their deeds were evil. *v. 20.* For every one that doth evil, hateth the Light, neither cometh to the Light, lest his deeds should be reproved. *v. 21.* But he that doth Truth, cometh to the Light, that his deeds may be made manifest, that they are wrought in God.

2 Cor. 4. 3. But if our Gospel be hid, it is hid to them that are lost. *v. 4.* In whom the God of this World hath blinded the Minds of them which believe not, lest the Light of the glorious Gospel of Christ, who is the Image of God, should shine unto them.

John 1. 5. And the Light shineth in Darkness, and the Darkness comprehended it not.

1 Cor. 2. 14. The natural Man receiveth not the things of the Spirit of God, for they are Foolishness unto him: Neither can he know them, because they are spiritually discerned.

John 5. v. 38. Ye have not his word abiding in you: for whom he hath sent, him ye believe not. *v. 39.* Search the Scriptures, for in them ye think ye have Eternal Life, and they are they which testify of me. *v. 40.* And ye will not come to me that ye might have Life. *v. 41.* I receive not Honour from Men. *v. 42.* But I know you, that ye have not the love of God in you. *v. 44.* How can ye believe, which receive Honour one of another, and seek not the Honour that cometh from God only? *v. 46.* ... Had ye believed Moses, ye would have believed me; for he wrote of me. *v. 47.* But if ye believe not his writings, how shall ye believe my words?

Jude 1. v. 4. ... Ungodly Men, turning the Grace of our God into lasciviousness, and denying the only Lord God, and our Lord Jesus Christ. *v. 10.* But these speak evil of those things which they know not. ... *v. 11.* Woe unto them, for they have gone in the way of Cain, and ran greedily after the error of Balaam, for reward. ... *v. 16.* These are -- complainers -- having Mens Persons in admiration, because of advantage. *v. 18.* ... There should be mockers in the last time. ... *v. 19.* These be they who separate themselves, sensual, having not the Spirit.

2 Pet. 3. v. 3. Knowing this first, that there shall come in the last days, Scoffers. ... *v. 4.* And saying, where is the promise of his coming? For since the Fathers fell asleep; all things continue as they were from the beginning of the Creation.

John Wellers.