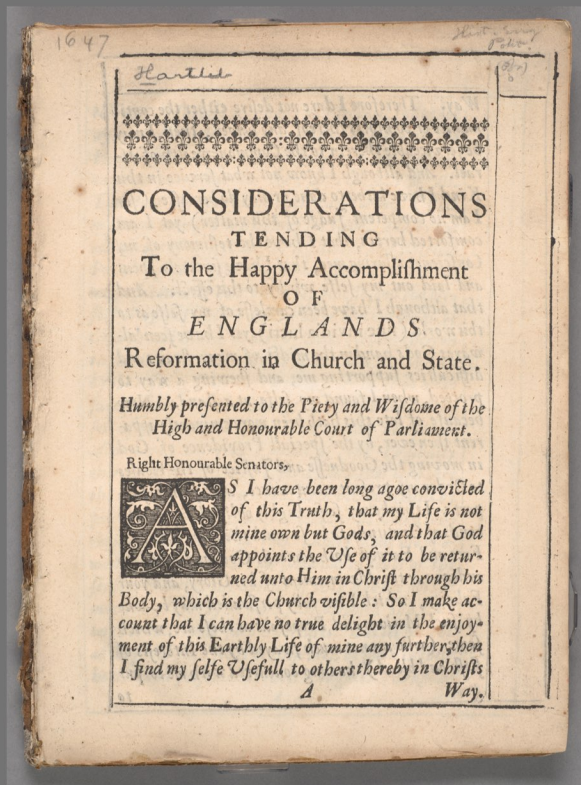


Hartlieb, Samuel

Considerations tending to the happy accomplishment ...



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CONSIDERATIONS
T E N D I N G
To the Happy Accomplishment
O F
E N G L A N D S
Reformation in Church and State.

*Humbly presented to the Piety and Wisdom of the
High and Honourable Court of Parliament.*

Right Honourable Senators,



*S I have been long agoe convicted
of this Truth, that my Life is not
mine own but Gods, and that God
appoints the Use of it to be retur-
ned unto Him in Christ through his
Body, which is the Church visible : So I make ac-
count that I can have no true delight in the enjoy-
ment of this Earthly Life of mine any further, then
I find my selfe Usefull to others thereby in Christs
Way.*

Way. Therefore I dare not desire either the continuance or comforts thereof any longer, then I may be serviceable therein to the Common-wealth of Israel. And although I know not what service in this Kind I have hitherto done, or may do hereafter, (for I am no competent Judge of this matter) yet I am comforted herein, that I have the testimony of my Conscience assuring mee, that I have sincerely spent and laid out my selfe wholly to this effect. And that although I have been carelesse of my selfe as to this world (sine invidia lucri) yet I have seen alwayes Gods hand in the midst of many straits and difficulties supporting me, and shewing a way to proceed, when I found my selfe at a stand. Now because of late this hath been more eminently apparent then ever, by the speciall Providence of God in moving the Goodnesse and Justice of the Houses to Order my present maintenance, and future support; I thinke my selfe highly obliged by all the bonds of Gratitude, to be so much the more Zealous, Free and Earnest both towards God and Men, to endeavour the Advancement of his Glory, and your Felicity, which I am fully perswaded may be done by such Motions and Proposals as these are, which some (who are not much swayed by the Interests of flesh and blood) having concurred with me to put

to Paper, I suppose may have an effectuall influence upon those Honourable Friends of mine in the Houses, who are pleased to looke upon me as a Seruant to every one for the Publick Good of All. Therefore in requitall of their care for me, I find my heart enlarged with cares for them, and by the advantage of most thankfull Affections and Respects I would gladly give you All occasion to be Instrumentall towards Your own Happinesse, and the perfect Wayes of such a desired Reformation both of Church and State, as may by Gods blessing thereon in due time ferment the rest of the world; Which by the ensuing Discourse will appeare in some measure feasible, if the Things offered therein can be set afoot here; I say, if they can bee set afoot here; not that I doubt of the Possibility thereof in themselves. (for I know that elswhere the Matters here mentioned, have been practised by piece-meale, and therefore there is no reason why they may not be all at once jointly made use of amongst Us) but that I am somewhat in doubt of the season, Whether the Spirits of this Age bee not too much as yet (to say no more) discomposed and scattered to entertaine such Overtures. But let Men be as they will, such seeds as these must be sown in their hearts, and presented to their thoughts. Who know-

eth what they may worke? Sure I am the effect is
in Gods hand, and he can make this honest endeavour
to become (as it is intended without partiality) a
Help and Expedient to that Regular Settlement,
which all such as are upright in heart wish and long
for. And I hope that such as seek not to make their
own will, but the Word of God the sole Rule of
our Reformation will all contribute to such designs
as these, for the composure of needlesse differences.
And that the Lord who is Wonderfull in Councell,
and Excellent in Working, may bring all this to
passe, I shall not cease to be restlesse before his Throne
with my Prayers, who am the meanest of all that
serve the Publick; but in truth, and as long as I
breathe professedly

Right Honourable Senators,

Your most obliged, humble and

faithfull Servant,

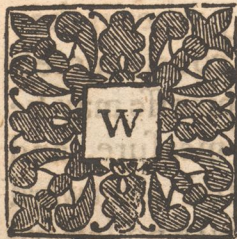
SAMUEL HARTLIB.



A BRIEF
DISCOVRSE
 Concerning
**The Accomplishment of our
 REFORMATION:**

Tending to shew,

**That by an Office of Publike Adresse
 in Spirituall and Temporall Matters, the
 Glory of God, and the Happinesse of this
 Nation may be highly advanced.**



WE have exceeding great cause
 to blesse the Lord our God,
 who hath blessed us in many
 things farre above our fore-Fa-
 thers; but chiefly in this, that
 we have the everlasting Gospel
 of Jesus Christ revealed unto us, more evident-
 ly, then ever they had in former times. And al-

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al-

although many of our neighbour-Nations partake of this great blessing with us, yet in Two Things the people of this Island, and chiefly that of *England* doth exceed all the rest.

First, herein, that this Parliament, and such as joyne with it in this Publike Cause, are more solemnly and strongly engaged to advance the Glory of God by the Reformation of this Church and State, then any other Protestants are.

Secondly, in this, that God hath put into the hands of this Parliament sufficiently all the Meanes and Advantages that may enable them to discharge their duty in order to this engagement.

If then this good and mighty hand of God, which hitherto hath done so many and so wonderfull things for Us, will graciously continue to lead our Leaders on, in the way wherein they are entered, till they finish their course successfully; it is evident, that our Happinesse may be compleated for our Age in a full measure, and without interruption propagated afterward for many Ages unto our Posterity: And lest we should seem to be carelesse of so great an Advantage, let us look upon our State, to make a
discovery

discovery of *Gods* dealing with Us, to the praise of his Name, and the increase of our hopes.

First then, this our making of a Nationall Covenant in so solemn a manner with Almighty God, with our Neighbour-Nation, and with each other in reference unto God, as it is an extraordinary engagement to bind our soules unto his publike Service; so it hath been from him to Us the conveyance of an extraordinary blessing upon our proceedings, by scattering all our adversaries before Us, and breaking al their plots and enterprises against Us; by which meanes also our engagement towards God is more strongly confirmed and increased, because he hath not onely delivered Us from the deadly feares of our most dangerous and desperate Enemies; but hath manifested his acceptance of our Persons, and approved of our wayes and undertakings by a successe, which is every way admirable.

In the second place, the Advantages which by this successe hee hath put into our hands to effect that whereunto wee are engaged, are no lesse obliging towards the Advancement of his Glory, then the Covenant it self. For this very tye whereby God hath bound Us to him-

self before other people Nationally, and called upon Us to make a solempne Profession of our purpose to live reformed under his Ordinances as Members of Christs body, hath obliged Us before others, to mind not Our selves alone, but the Communion of his Saints also in all the Reformed Churches.

Then this other Advantage, that by our successe hee hath made our Parliament eminently Honorable, and his great Trustee of the greatest and most uncontrollable Power and Authority which is in any Protestant State on earth; doth bind Us so much the more to be mindfull of his Honour, to advance it with all the power and authority which hee hath bestowed upon Us.

Moreover this, that hee hath put into the hands of our Parliament, the right and privilege to Set a worke, to Adresse and to Dispose of, more large Spirituall Talents; and Intellectuall Abilities, and of more plentifull Temporall Meanes and Helpes for Spirituall Uses, then other Nations have, and withall, that offer he doth at this time also more convenient opportunities and occasions to Us, then to any others, to improve all these blessings to his

Glory,

Glory, to our owne Good, and the Comfort of many; This (Way) that God doth all this for Us by our Parliament, is evidently a more effectuall drawing and engaging of Us to himself, then is our voluntary binding of our selves over unto him by our Nationall Covenant. Therefore as we may gather that our guilt for this reason will bee above other Nations extreame heavily increased upon Us, in case we neglect the duties of so many and strong Obligations; so we may hope that our Happiness in case we answer this great call, and discharge the trust which God hath reposed in Us faithfully, will be upon Us and our Posterity, more then upon others, for ever also increased. From which Consideration we must conclude, That Three Things will be required of Us to acquit our selves of all these engagements.

The First is that which the Nationall Covenant doth bind Us unto within and towards Our selves, for the redresse of Publike Evils.

The Second is that which the Universall Kingdom of God in the world, and the Church Visible doth require of Us towards all, for the addressse of every one to partake of Publike Blessings.

And the Third is that, which the Communion of Saints doth oblige Us unto, toward our Protestant Brethren at home and abroad, for the Common Advancement of Religion, and against the Common Enemies thereof. Upon the Conscionable performance of our Duties in these Three Relations, the continuance and enlargement of our Happines will consist: Let us then briefly consider of the Ways by which wee should acquit our selves of these engagements.

The Nationall Covenant doth bind Us for the redresse of our Evils, to settle our Church, our Civill State, and our particular Persons in a Reformed condition. The Reformation of our Church is specified in the settlement of Truth by a Common Confession of Faith and Catechisme: in the settlement of Righteousnesse and good Order by a Common Directory for Worship, for Government, and for Discipline; and in the overthrow of Error, of Unrighteousnes, and of Disorder, by the abolishment of Popery, of Prelacy, of Superstition, of Heresie, of Schisme, and of all Profanesse. The Reformation of the Civill State is also specified in the maintenance of that Authority whereby

Justice

Justice is to be administred unto the Nations; in the preservation of that Peace and Unity, which is settled between the Kingdomes, in the suppression of all evil Instruments that disturb the Publike Peace between the King and his People, or between the two Nations; and in the faithfulness of every one, to persevere in these endeavours, and to maintaine those that prosecute the same. And the Reformation of Our particular Person is specified lastly, in the Humiliation of every one for his own sins, the sins of the Nations; and in the care which every one of Us doth bind himself unto, to Reforme his own life according to the Gospel of Christ, and to watch over all those that are under Our charges to the same effect.

Now when all this is done, and Nationally agreed unto, as is expressly mentioned in the Covenant, yet even then all will not be done, which of Us Nationally God doth require for the Advancement of his Glory. For the very Reformation it self (if truly compleated) will oblige the Nation more effectually, then ever hitherto it hath bin; to mind a further Interest both in the generall Communion of Saints, and in the Univerfall Kingdom of God: For then
Christ.

Christs saying wil take place in Us, *Luk. 12. 48.*
Unto whomsoever much is given, of him shall bee
much required; and to whom men have committed
much, of him they will aske the more. Therefore
 whatever blessing through redress of our Evils
 in our Reformation shall be attained by Us, or
 advanced to Us within this State, God will
 not conferre it upon us, that it should rest there
 and lye dead as a Talent buried in the ground;
 but he will expect that we should trade with
 it, and make it usefull in his service towards All
 for the enlargement of his Kingdome; because
 the maine engagement which hee doth put up-
 on those whom hee hath delivered from their
 Enemies, is this, namely, *That they should serue*
him without feare in righteousnesse and holi-
nesse all the dayes of their life, Luk. 1. 24, 25.
 For if by this Reformation of our Church, State
 and Lives, he doth intend to convert Us unto
 himself; Hee will not doe it upon any other
 termes, then it was done to his Apostle Peter:
 to whom he said, *Tu Conversus confirma fratres,*
When thou art converted, strengthen thy Brethren,
Luk. 22. 32. So then our Obligation to the
 whole Body of Christ (for whose sake God
 doth all things to every one) will not be satis-
 fied

fied by that discharge of our duty to the Body of this Nation; but that which in this Nation is brought home unto God by the Truth and Settlement of the Holy Profession therein; must be according to the Rule offered up again unto him, dedicated unto his service, and applyed unto the use for which he hath bestowed it upon Us; else wee shall rob him of the fruit of all these blessings, and deserve to be deprived of the same: For God dealeth with a whole Nation in respect of his Kingdom, as he doth with a single Man: Hee doth not give to any particular man the gifts of his Spirit for himself alone, but he giveth them, as the Apostle saith, *To profit withall, that he should minister the same unto others, as a Steward of his Grace*: even so wee must judge of the Nationall blessings bestowed upon Us in the hand of the Parliament; that Gods undoubted meaning is not that wee should ingrosse his gifts as our own, peculiar to our selves alone but that wee should become faithfull Stewards thereof for the Universall Kingdome of his Son, that it may be propagated, and for the generall Communion of his Saints, that it may be entertained.

It will be therefore the Wisdome of Us all,

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that

that make Conscience of our wayes, both in the Parliament, and in the whole Nation (whether we have taken the National Covenant or not) to lay this Truth to heart, That the onely ground of all Our Standing and prosperity is this, even Our Publike Interest in Christs Universall and Communicative Kingdom; and that by this Interest we are bound to raise Our Resolutions to some Duties of a larger extent then those are, which the solemne League and Covenant doth require of Us. These indeed must needs be done, but these other of a larger extent must not be left undone: these are necessary to remove the rubbish of scandals and impediments, that the Foundations of many Generations may be laid: but these other are no less necessary, that the Superstructures of Gold, Silver, and Precious Stones may be erected unto a Spirituall Tabernacle upon these foundations.

Although then some of Us may perhaps scruple at some of the particulars mentioned in the Nationall Covenant, yet it cannot be well imagined, that any will scruple to concur with his Brethren in those Duties, which without all controversie are Righteous, Holy, Harmlesse, and

and Acceptable, and which will work upon all the main Effect, and profitable use of the Covenant it self, namely, a Real advancement of that Truth which is after Godlines; and a Confirmation of that Peace which is the fruit of Righteousnesse.

Now what these Duities are, and How they may be performed, We suppose will be a part of our duty to seek out, to discover and propose, that such of Us as are capable of thoughts raised above our selves, and can discern a Concernment more Publike then what the Vulgar doth apprehend, may have occasion to stirre up within Our hearts such faithfull and dutifull resolutions as will answer and come up to the main engagements which God hath laid upon Us: and to the end also, that the wisdom of this Parliament may see the offer of a Peaceable Overture and Motion made, whereby all those that are under their power, of what degree and quality soever, may be addressed, directed, and employed to serve the Publike Good, by all their useful gifts, without scruple to themselves or disturbance to any, although in some particulars their strain may be different from others who walk up more exactly equal to the Solemn Nationall Engagement.

To speak then cleerly of this Matter, We must propose distinctly that which We have already intimated more then once, namely, That the main Duty comprehending the whole engagement, whereunto by all these blessings God hath called Us beyond the tye of our Nationall Covenanted Reformation, is this: That wee should Study to make our Talents serviceable unto his Glory, by the advancement of his Univerfall Kingdome, and of the Generall Communion of his Saints. And the Principles from which this Truth doth evidently flow, are these.

1. The Duty whereunto God by his gifts doth chiefly enable every one of Vs, is that Duty whereunto he doth mainly call Vs: but the gifts Spiritually and Temporally bestowed upon Us, by this successe of our Affaires doe chiefly inable Vs to the Advancement of his Univerfall Kingdom, and of the Generall Communion of his Saints. Therefore this is the Duty whereunto we are mainly called.

2. The Duty wherby God is most eminently glorified, is that whereof the performance is mainly required, and to which wee are chiefly engaged. But God can be glorified in nothing by

by Vs so much, as in the Advancement of his Vniversall Kingdom, and of the generall Communion of his Saints, : Therefore nothing but this is mainely required of Us; and nothing but this will answer fully the high Engagement whereby wee are bound to serve him.

3. The Duty which being performed will settle and increase our present, and continue to Posterity our future Happines; and therein raise the glory of this Nation above our Neighbors; is that Duty, which should be Mainly and Nationally intended and prosecuted by Vs more then by our Neighbours. But this is the Duty which will, and nothing but the performance thereof wil (by the Advancement of Gods Glory amongst Us) doe all this unto Vs above our Neighbors: Therefore this is the Duty which should be mainly prosecuted by Vs.

And lest any might make a doubt of this last Position, let Vs a little enlarge our selves thereon, to make it more apparent from the Vndoubted Maximes and Reasons of a true Reformed Christian State, such as we are now called to be, if we take notice of our condition.

First then We conceive that the Glory and

Happines of a State go hand in hand together; so that every thing which may adde unto the true Glory, is also fit to increase the Happines, & *vice versa*, on the other side, whatsoever doth adde unto the true Happinesse, is also Fit to increase the Glory of a State.

Secondly, we conceive that no Happines can be counted true, which is not settled; and that no Happines can be counted settled to a Nation that is not, or cannot bee dilated unto all the Members thereof, and continued in after times unto their Posterity.

Thirdly, that neither true Glory nor Happines can befall to any People or State without the Gospel and Kingdome of Christ.

Fourthly, that the Wayes and Meanes by which the Kingdome of our God, and the Gospel of Jesus Christ (which are inseparable) is advanced most really unto all, and in all respects unto every one; are the onely fittest to settle true Happines and the Glory of a Nation.

Fifthly, that the Gospel and Kingdom of our God cannot be really advanced unto all, and in all respects unto every one, except it be advanced purely for it self; and all other things made subordinate to it.

Sixtly,

Sixtly, that if it bee thus advanced indeed, without any particular mixture of wordly State ends; then we may be sure that Christ wil reigne in that State; and that God will be truly glorified in it, because he can be no where glorified, but where his Son doth reigne, and if hee be glorified in it, we may be also sure, that hee wil glorifie it in himself, by his comeliness, which he will put upon it. For all the promises made unto his peculiar People will bee made good unto it. The Peace therefore shall bee *extended as a mighty river; the Righteousnesse thereof shall goe before it; and the glory of the Lord shall bee a reward unto it.*

To conclude then in a word, the whole Happiness and the Glory of this State will depend upon the Wisdome and the Piety of this great Parliament in discharging this great Duty: The large Means which he hath put into our hands doe inable Us hereunto, the high Aime of his Glory doth require this service of Us; and therefore this will be the main and blessed result of our Nationall Reformation and Settlement according to the Covenant. For as it cannot be imagined, that a house can bee raised to last without a foundation, so nothing can be in
And the foundation of these Duties this

this kind really attempted by Us towards all, except first within Our selves, the Fundamentall Part of the Reformation, which is in hand, be in some competent Measure established: for which cause before We proceed unto Particulars, We must once for all premise this, that nothing in the sequel of this discourse is intended or proposed otherwise, then as it is consistent with, and a sequel of our Nationall and Domesticall grounds of Reformation.

Now then to fall from these Generals, unto such particulars as may shew Us the Way by which the propagation of Gods Glory in his Universall Kingdom, and in the General Communion of his Saints, may redound unto the constant enlargement and continuance of his blessings over this Nation wee shall reflect as briefly as may be upon these Heads.

1. What is meant by the Universall Kingdom of God, and by the Generall Communion of his Saints?
2. What the Particular Duties are whereby Gods Glory is to be Advanced in this Universall Kingdom and Generall Communion?
3. What the Meanes are, by which God hath inabled our Leaders, and called them to the performance of these Duties?
4. And

4. And lastly, what the Way and Method of proceeding may be, to make Use of these Meanes, for the accomplishment of the Workes whereunto the Duties doe oblige Us? Which Way wil end in an Office of Address, of whose Method and Usefulness is finally to be spoken.

Of the First.

BY the Universall Kingdome of God, is to be Understood that Administration of his Power, of his Justice, and of all his Good Gifts towards Mankind; whereby all men may bee made sensible of his Sovereignty and Providence over them: and so wrought upon, to depend upon him, by his Outward Ordinances both Temporall and Spirituall, as to fear him, to love him, and to give themselves up to be directed by him, for to reap comfort to themselves, and to increase the good of Humane Society.

The Advancement of this Kingdome is the proper sphere of a Christian Reformed Magistrate: First, as he is Gods Vicegerent over men, as they are in the condition of nature, and Inhabitants of the world. Secondly, as hee is a

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Nursing

Nursing Father to the Church within his dominions; to protect it, and provide for it all Outward Helps & Comforts. For his Relation to the World is under God to be their Leader in the things which may settle their Society in Righteousnesse and Love, that every one may be Usefull to his Neighbour by his abilities. And his Relation to the Saints is to be their Brother and Fellow-servant in the Kingdome of Christ for the Glory of God their Common Father in Him.

By the Communion of Saints, which is called Generall, is understood the administration of Grace through that intercourse of Love and Care for mutuall good in Spirituall and Temporall things which ought to be amongst the Members of Christs Body visible, that every one may reap the fruit of other gifts freely for his edification in knowledge and in vertue; and that all *receiving each other to the Glory of Christ, even as Christ received Us unto the Glory of his Father*, the common Burdens of all may be borne by every one, and the common Enemies of all, opposed by the joint strength of the whole Body at once.

To entertain this Communion is the proper
work

work of faithfull Ministers of the Gospel, who walking before others according to the Rule of the New-Creature without partiality deny themselves; and holding forth the word of Life unto all, labour without prejudice to provoke every one unto Love and to good Workes without giving offence unto any.

So then by these Two States whereof the one relates the Outward, the other the Inward man directly; yet neither separate in their relations from the other; all the Glory of Gods goodnesse is by certain degrees to be advanced to such as are capable therof. The Apostle saith, *That which is Naturall is first, and then afterward that which is Spirituall*; therefore the Magistrates Administration in the first place is to bee ordered for the Outward Things of this life, and first to the Naturall and then towards the Spirituall Man, and afterward in the Second place the Ministers Administration for Spirituall Things is to be ordered, first towards those that are at home, and within the Household of Faith, and then also towards others, that are abroad and without the same.

Of the Second.

IN the next place the particular Duties wher^r by these Aimes in each State may bee gained, come into Consideration, We shall onely name them to shew the Order wherein they should be ranked in the thoughts of thole that are about to settle a wel-reformed State, and to discover the Perfections which in their Order they will adde unto the Happinelle of our intended Reformation, if they be carefully attended.

Now as both States by their Aimes answer the Manifestation of Gods Glory, so by their Duties they answer and reach at their Aimes; and as their Aimes in their direct relations towards their proper Objects are distinct from each other, and yet in their Collaterall respects are not separate but stand United together, so their Duties are in some things severall and distinct, and in some things to bee united and jointly performed, though each doth act in his owne Sphere differently.

The State then of the Magistrate as a Magistrate doth bear the sword of Justice to execute wrath upon evill doers, which sinne against the
Lawes

Lawes and Light of Nature: and he beareth the Scepter of Authority to reward and encourage those that doe well according to the same light and lawes.

And if hee doth understand that his Calling doth bind him not onely to resist and banish evill out of the Common-wealth, but in it to further and maintain all that is good: then his Care and Duty should bee not onely to rule Men, so as he doth finde them, but hee should looke upon their wayes, to order them, so as they should be, to become partakers of that Happinesse which this life doth affoord, wherunto he is bound to give them addressse.

His Duty then is to look unto all, as well to the direction of the Young ones, as of those that are of Age, both in respect of their Civill and of their Religious Publick walking.

His Duty towards the Young ones; it is to Order the Meanes of their Education aright, to which effect he should seee Schools opened, provided with Teachers, endued with Maintenance, regulated with Constitutions, and hee should have Inspectors and Overseers to looke to the observance of good Orders in this businesse. The Schools should be of Foure severall

Kinds or Degrees. The First for the Vulgar, whose life is to be Mechanicall. The Second for the Gentry and Nobles, who are to beare Charges in the Commonwealth. The Third for Scholars, who are to teach others Humane Arts and Sciences. And the Fourth for the sons of the Prophets, who are a Seminary of the Ministry. And the right Ordering of these Schooles is to bee lookt upon as the Maine Foundation of a Reformed-Common-wealth, without which no other work of Reformation will ever bee effectuall.

His Duty towards those that are of Age is to see that none who have strength and abilities for employment, be without some profitable Worke, and none that want strength and abilities to work for themselves, bee without necessary relief.

And to fulfill this part of his Duty, all Vulgar Trades belonging to Husbandry, to Manufactures, to Merchandize and Commerce by Sea or Land in the severall kindes of Usefull Commodities; or employments about Commodities and all Honorable Offices and Charges belonging to the Common-wealth in Generall, or to any part of it in Country and City in Particular;

lar; are to bee ranked in their proper places : and all the Unlawfull and Unprofitable Ways whereby Men or Women get a livelihood, or spend their time in Idleness, in riot and vanity, are to be taken notice of; that such Employments as foment naughty Superfluities causing Pride and Sin to abound in a Nation, or such persons as live disorderly, and cannot be reduced to any certain Employment, may be banished the Common-wealth, Even as weeds are to be rooted up and cast out of a fruitfull garden.

Then to such as are not able, for Age or otherwise to entertaine any Employment, if they be poore, relief is due unto them; and the Rules by which Hospitalls are to bee ordered aright, will be of singular Use in the Reformation of this State.

The Duty of the Magistrate towards the Religious Conversation of his Subjects, is in this: That open Contempt of Religion and Profanenesse be restrained, That the Publike Ministry be Protected from injury, Preserved from contempt, and Maintained comfortably; and that a just Liberty of Conscionable Profession be not denied to such as walke orderly
in

in the things wherein they differ from others about Religion.

Here then some Wayes of Conference and Rules of Vnblamable behaviour are to bee determined and authorized, for the preservation of Love, and of the Unity of the Spirit; and for the avoiding of endlesse and quarrelling Disputes.

The Duties whereby the Generall Communion of Saints is to bee entertained, belonging to the Charge of Ministry more particularly, are either such as relate the Society of Ministers amongst themselves, or such as relate all other Professors, or such as relate the state of the Gospel abroad.

Towards their fellow-Ministers their Duty is to stand united in Love, and to walk by Conjunction of Counsels in matters of Ministeriall Concernment; and to that effect to keep the times of appointed Meetings for Mutuall Edification in the charge of Gods House.

Towards all other Professors, their Duty is, as free from all to become servants unto all, to gaine every one in their severall degrees of growth and religious standing.

Towards the State of the Gospel in Foraine
Parts

Parts their Duty is, to listen after the Welfare of the Churches; to lay the Common Interest thereof to heart; to Concurre with them in Prayers, in Counsell and Assistance for their Comfort; and to this effect, upon informations received from abroad, to Contribute the fruit of all their abilities, as shall bee expedient or necessary for the Common Cause of Religion, to maintain the Peace and Prosperity thereof.

These are the Heads of Duties wherby each State should attend his own charge, and reach his proper Aime by himself; there be Objects of concurrence in Duties wherein both States should Consult and Co-operate jointly for mutual assistance in things which cannot bee well effected by either apart. Those are,

1 The Reforming, Ordering and Constituting of Schooles.

2 The settling of Courses to Prevent or Remedy Publike Scandals and disturbances of the Peace in matters of Religious Concernments.

3 The maintaining of the Liberties which are void of offence in such as differ and walke orderly for Edification.

4 The Advancement of Publike Helpes to Knowledge, and encouragements to Vertue to-

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wards

wards those that are within the Kingdome.

5 The Propagation of the Gospel towards those that are without, and void of the knowledge of Christ, as Jewes, Turks, and Heathens.

6 The Entertaining of Brotherly Correspondency, Intelligence and Commerce with Neighbour Churches, to trade in Spirituall Matters with them; for the Enlargement of Christs Kingdome, and the support of his Truth against the Enemies thereof.

Of the Third.

THe Third Thing to bee opened in this Matter is to shew, that as the Aime of the Magistracy and Ministry in their severall Spheres, doth oblige them to intend the performance of these Duties in order to the Manifestation of Gods Glory; so all the Meanes whereby they are inabled to effect the work it self are in their hands; so that nothing is wanting but the Actual Contrivance of the Course, which may be followed in applying their Abilities unto these their proper Uses. This Means is the power of the Parliament, able to set themselves and all others in such a way of Acting for
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the Publike Good, as is most expedient for their owne Happinesse. It is needlesse to speake of the Al-sufficiency of Humane Abilities bestowed upon this Parliament by the blessing of *God* for our Reformation. It is evident that our Leaders now sitting in it, have received from Him all Right and Supream Authority to Order all things without controule within this Kingdom. This their Right and Authority is setled upon the Undoubted faithfulness and fulness of Counsel, which is in their Assembly; and is backed with all Competency of outward Meanes and Instruments; to attend the execution of their decrees, which this Nation is furnished withall, as much as any in the World. Nor is there any Power apparent, or in being, able to let or hinder any thing, which upon mature Deliberation they shall determine to be done. They are not limited to any Objects of Deliberation, but such as they shall propose unto themselves; and such no doubt they will take readily into consideration, which shall be offered unto them, by fit Instruments, and in a fit way for the best Ends: Therefore if these Objects can be but fitly insinuated unto those that are most Conscionable, grave and zealous

for the Publike Good and Glory of this Nation, that by their Meanes others may bee seasoned throughly with this necessity of Aiming at such a Reformation (as being the Main Service wherunto God doth call Us at this time) and if upon such an effectuall insinuation the Way to introduce and settle by little and little the performance and execution of these Duties by Authority of Parliament, can be proposed void of all exception; there is no cause to doubt of the successe of this Enterprise in due time. All the matter of difficulty will bee in these Two Things: First, How to make the Proposall free from Prejudice, and from the respects of Humane Partiality. And Secondly, How to bring the Way of Deliberating upon these matters in the Houses; into a just frame and course, which may at fit seasons and intervalls be continued and renewed to carry on the Designe with that stedfastnesse which the importance of the Worke deserveth. And truly whether we look upon God, or upon the Work, or upon our Unsettled Condition, or upon the Parliament and the Power and Abilities in it, which are under God to be the Meanes of our Happy Settlement, there can be nothing conceived or
proposed

proposed of greater importance, and more be-
 fitting the thoughts of Wise and Conscionable
 Men in Parliament, then the Determination of
 these Duties. If therefore any respect either
 to God, or to Our selves, or to Posterity, can
 raise Mens thoughts above Particular and Pri-
 vate Interests, to minde the settlement of a
 Publike Good, in a Way which is unblamable,
 the worth of these Duties, and the obligation
 whereby God doth engage Us all, but chiefly
 our Leaders to desire the fulfilling of them,
 should raise both their and our thoughts to
 the entertaining of such deliberations. Cer-
 tainly Gods Aime in bestowing upon Us this
 Parliament, and upon the Parliament all Power
 and Ability to Act whatever it will in the King-
 dom, is none other then this, to make them and
 Us, under Himself Instrumentall in Our owne
 Felicity, by serving him in his Kingdom: but if
 we should not care to minde the settlement of
 his Kingdome amongst Us, are we not unwor-
 thy of all these blessings? And shal they not be
 taken from Us deservedly? if wee serve our
 selves only; or a particular Party of Men which
 wee affect; with our Interest in the Publike
 Power; and if we make Use of the Means which

we are intrusted withall, and set our thoughts onely to finde Wayes thereby to make Our selves and Our Party great; we shall be found in the day of Accounts Unfaithfull Stewards, and naughty Servants to so good a Lord and Master: For it is most Undeniably apparent, that these fore-mentioned Duties are the true and proper Workes of his service whereunto wee are called: and the onely Meanes to deliver Us from the danger of our Confusions, will bee to Deliberate maturely of the performance thereof. Therefore as *Mordecai* said to *Ester* in another case, so we may say with a small charge of the expression, to those that sit in Parliament. He said to her, *And who knoweth whether thou art come to the Kingdome for such a time as this?* But we must say to Our Senators, *And Who knoweth not, that the Kingdome is come unto You for such a Work as this?* Therefore You are bound to mind it, and use Meanes to advance it; and if You will not, know neverthelesse that this dispensation is committed unto You; and that God will find some others to do this Work without You; but that You and the People which is led out of this Way, will certainly be destroyed. But wee will cheerfully
 Hope,

Hope, and by the Grace of God confidently Expect that upon a more full discovery and faithfull Insinuation of the Way How to proceed in the prosecution of this Enterprize: there will bee no neglect in the Undertaking, nor impediment in the execution. Let Us then proceed to the Fourth and Last Point in hand, to shew How the Parliament should apply their Authority, Counsell and Abilities, to the accomplishment of these Duties; and this we shal intend to doe (if God permit) by shewing the true Contrivement, the right Use, and the Incredible Advantages and Benefits of an Office of Publike Adresse, which may be easily and without delay erected and set afoot among Us.

Of the Fourth.

THE Honourable Houses of Parliament are the Great Committee of the whole Kingdom for the Univerfall Reformation thereof: and by the Deputation of Power given to them in their Members, from every part of the Kingdom, the whole Power of all is contracted in their Body, as in the Headship of the Nation; for Counsell and Justice, and from thence
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all Power hath again an influence upon every part of the Kingdome as need required. Now by vertue of this Supremacy of Power summed up in them, and in reference to the necessity of things to be done under them; they have a right to confer Power, and make Deputations of Authority unto others to Act for a Reformation, so as by them they shal be directed: nor is it lawfull for any without leave and commission from them, to act towards a Reformation in a Publike Way; so that properly the Worke of Reformation is radically seated in the Body of the Houses, and no Committee can be with any just title termed a Committee for Reformation, but the Houses themselves, because none have any right to minde and act a Reformation in the Generall but They. Yet this notwithstanding it is Lawfull no doubt for all Men to entertaine the thoughts and wishes of a Generall Reformation; and would to God every one in his place were acting something, as a preparative towards it, more then seemes to be intended. If then it should be moved, that the Houses would depute some of their Members (without excluding any from partaking of the same cares) to mind not so much a particu-
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lar Taske in the Work of Reformation (which is Ordinary in the appointment of all Committees) as to seek out the Generall Rules and Maximes by which the Course of a settled Reformation should be steered & guided at all times: that those Maximes might be proposed and debated in the Houses, and laid as Grounds of the Righteous Wayes by which all their Government is to be established under God: I suppose it would bee a great advantage both to their proceedings in Counsel, and to the direction of all such as being subordinate unto their Power, desire to act knowingly according to their just intentions. For the Main Fundamentall Rules of all just proceedings once being settled and received; not only the Subordinate Agents, but the Senators themselves in doubtfull Cases of Advice, will be thereby able to find Light what to resolve upon; and in dark matters of Judgment they will be directed thereby, What Sentence to give Conscionably according to their own Uncontrollable Principles.

This Committee for Rules of Reformation should have power, and be ordered to call unto them for Consultation the most Learned, Godly, and Experienced Divines of the Kingdome;

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whether

whether in or out of the Assembly; to put them upon the thoughts of Resolving such Queries and Doubts from the Word of God and cleer Principles of Reason, as they shall think fit to propose unto them for the framing of those Maximes of Reformation, which they shall prepare to be proposed unto the Houses; to be upon debate received, as Universall Rules to walk by, in the pursuit of such an Evangelicall Settlement and Reformation as wee should now aime at.

And although Men be never so able in Parts, never so much read in all Authors, never so deeply grounded in all Sciences, never so largely experienced in all Affairs, and never so much seen in all the World, and consequently every way as much qualified as men can be for a work of such high Consequence as this will be to this State; yet except they have some helps to enable them, to look upon Matters neer at hand, & with some speciall relation to the changes of Times, Things, Persons, and Occasions, whereunto their endeavours are to be applied (that they may discern the native properties thereof by all Circumstances discoverable) they will be but like Physitians, who without regard to the
particular

particular Symptomes of their Patient, prescribe a generall Remedy for the disease, which seldome is effectuall to work a good or speedy Cure; and if it doth any good, it is to be ascribed rather to chance then wisdom. For the Theoretical part of general Rules may by Men of abilities bee delivered at large, but to make these Practically appliable for the Main End of an Effectuall Reformation unto a State that is lyable (as all States are) unto perpetuall changes; is the Matter, which the Wisdom of this Committee should mainly apply themselves unto, which necessarily requires a speciall Insight and Discovery of Affaires neer at hand. Therefore if to these Men, and to all others of the Parliament that desire to looke fully and fundamentally into the Affaires of this Kingdom, and of this Church in al the Members and Motions therof, and into the Affairs of Neighbour Churches and States as they may relate towards these, to be able to Compare and lay things together: (If ^{we} say, to these Men) a Help can be given whereby they shall be inabled to look not onely upon the Outward Parts, but as it were, upon the very Anatomy of all the inward bowels of the Church and State as they

are at all times, and from time to time existent in their native features and lineaments, and upon all the Vitall Motions and Actions of these Parts and Bowels; If ^{we} may againe, an easie Help can be found for such a discovery, wil it not be an exceeding great advantage to them to open their eyes in al Counsels and Resolutions? Certainly it will; and such as shall have this insight in matters, will bee able upon all occasions to walke, as it were, at noon day in the light, when others will be constrained to doe things but at randome, and grope in difficult Cases, as it were for the wall at midnight. Now this helpe may be had in an Office of Spirituall and Temporall Addresses, whereunto all Men for their own Convenience, Advantage and Profit, will bee made willing, and invited to repaire as to a Common Center of Repose wherein they may expect satisfaction for all their Lawfull desires, so much as may be had by any Humane Contrivance in a wel-ordered Common-wealth.

And to make this apparent that an Office may be erected to this effect, which may bee of Infinite Usefulness to the State, and especially to the Work of Reformation, We shall endeavour

your to set down the Sum of it; together with the right Uses thereof; and the Way by which it may bee established easily and without noise or delay.

Of the Office of Adresse.

WEE would advice then that a Certaine Place should be designed by the Authority of the State, whereunto all Men might freely come to give Information of the Commodities which they have to be imparted unto others; and some body should bee set in that Place to receive these Informations to the end that he may give address to every one that shall repaire to him, to make enquiry for such Commodities; Where and How to finde the same. His proper Charge then and Duty should bee to inable himselte to direct all men to the attainment of such desirable things, as the Society of Mankind in the Common-wealth where he lives can comfortably yeeld unto them: so that this Office should bee erected properly for the Relief of Humane Necessities; and to accomplish the effect of a wel-ordered Society; that all things which are Usefull and profitable

in a Common-wealth for Publick and Private Accommodation, & the Contentation of Soul or Body, being known where they are to be found, such as stand in need therof may know whither to repair to get speedy notice therof, how to come by them lawfully. As for example: A man of good parts would fain serve a Master, Hee comes to the Office and enquires whether it knows of any Gentleman that desires a Servant; if the Register of the Office can tell him of any, he gives him Adresse where to find him: if he can tell him of none, then he should leave his name to be Registred with a Memoriall expressing his desire, and the place of his abode, and such other Circumstances as he shall thinke fit to inform the Office of, that as soon as any doth inquire for a Man of his quality, hee may be directed to him. In the like manner a Gentleman desires a servant of such and such qualities, hee comes to the Office to inquire after one, and the Master of Addresses should be able to tell him whether or no, and where any is to be found: and in case none is to be found or known at that present, then the Gentleman leaves a Memoriall to be kept for an Adresse to any that may afterward present himselfe.

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And when these that have made enquiry for some Commodity have gotten it by the Adresse of the Office, they should bee obliged within the space of 24 houres to give notice thereof unto the Office; that the Register may be disburdened of their Memoriall, lest some body be addressed in vaine unto them. Suppose a Man would let out his house or his ground at a certain rent, or sell it, another would faine take a house or parcell of ground for rent, or buy it; both these run up and down, and make enquirie here and there at adventures for that which they want, and perhaps never light one upon another, till the convenient season bee past, and they for want of Accommodation have taken some courses lesse advantageous for their Affaires, then their mutuall encounter would have been; but if the Master of Adresse had been informed of both their desires, hee would have instantly directed the one of them to the other, by which meanes both would have been accommodated. And thus in all other Cases Whatsoever, which fall within the Com-
passe of Humane Conveniencies, which the Society of Men in a Common-wealth can afford for Contentation of the mind in Spirituall or
Bodi-

Bodily Concernments. From whence we may see that such an Office will be the onely Proper Remedy and Help to that disorderly and confused condition of Life wherein we may lye for want of profitable Contrivements begetting sociable encounters and communications. And if we will consider, that nothing doth make nature fruitfull in all things, but the onely Adresse of Proper Agents to their Patients to cause them meet seasonably together; and that nothing doth cause Trade flourish in great Cities, so much as the Use of Exchanges and Meeting Places, where Merchants may come together at certain times to transact Matters; and that without this Contrivement of Mutual Converse, all Trade would bee so clogged and retarded, that it would be almost impossible to bring busineses to any issue Conveniently and in due time: If, ^{we} say, we consider this, we shall find that what Conveniency the Use of Exchange-meetings doth bring to a Particular sort of Men who are called Merchants; the same, and farre greater will this Office bring to the whole Society of all Men, for all their Mutuall Occasions and Accommodations wherein they have need to incounter with one another; so

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that this Office will be a Center of all Mens satisfactions to gaine their Interest in each other for mutuall help. The Advantages which Post-houses and Exchange-places since they have been in Use (for of Old they were not) have brought unto those that trade, and to all Mens private dispatches are almost innumerable; but the Advantages, which such an Office as this is, will bring to the Society of Mankind, will bee altogether innumerable; for all that which is good and desirable in a whole Kingdome may be by this means Communicated unto any one that stands in need thereof; and if it is evident that the benefit of Mutuall Communication in good things is the Chief fruit of all Society; and that to facilitate the Wayes therof unto a People, is one of the Chiefe Duties of a faithfull Magistrate, whereby hee may make himselfe Powerfull, and his People Happy, whereby he may addressse all Men to profitable Employments; and know what every ones employments are, and by this Meanes be able to prevent and rectifie an infinite number of disorders which arise in a State to the great disadvantage therof, for want of such Employments as the idle People might be put to. Therefore it

belongs to none but to a supream Magistrate to establish such an Office, and to Order it for the Proper Ends and Uses whereunto it should serve.

Let it then have Two Parts or Branches: the One for Bodily, the Other for Spirituall Matters, and these should have each of them a Warden or Master of their severall Addresses, who should be Regulated and directed in their Ways by such Constitutions and Orders, which should prevent all danger of Abuses, and make them Unblamable and Comfortably Serviceable to every one.

The Office of Bodily Addresses, should be appointed to Meddle with al Outward Things concerning this present life, for the relations of men to each other in worldly Concernments, and may be called the Adresse of *Accommodations*. But the Office of Spirituall Addresses should be appointed to meddle with all Inward things concerning the Soules of Men, and the Ways whereby they may be helpfull one to another in Matters relating the same, which may be called, The Adresse of *Communications*. Their Main and Proper Objects of Employment will be different; but their Ends and
 Ways

Wayes to doe service will bee the same, and some things Collaterall to their Main Objects, will be common to both, and in these Collaterall Matters, they should be appointed to keep Mutuall Correspondency with each other for the Advancement of their Pub'lick Services.

The Office-bearer in each of these Offices should be warranted and authorized, each in his Sphere to make Inventaries, and keep Registers of all Commodities, Persons, Employments, Offices, Charges and Things which are Actually in being, and Usefully considerable in the Common-wealth, and which may be a matter of information to any for Adresse to that which hee in any kinde shall enquire after. Of these Inventaries and Registers some should be Perpetuall standing and the same; so farre as the things which they containe are existent in the Common-wealth; but some other Registers and Bookes must bee kept of Changeable Matters also, wherein daily Occurrences of New Accommodations and Communications to bee imparted from one Man to another, are to bee recorded and kept for Information. These Occasionall Registers (for so they should bee called) should be of Two Sorts; the One Com-

mon and open to all to be lookt upon, containing the Summary Intimation of that whereof Information is to be given, to such as shall desire it. The other secret, and reserved for more speciall Use, containing the particular point of that Adresse, which is to be given to such as stand in need to be informed of it.

Besides these Registers which will admit of some further Subdivisions, there must be Alphabetical Tables of the Heads of Matters; whereof Informations are to be given both for Accommodations and Communications, so as may be needfull, which should be openly hung up in the Office-House with a Reference to the Register-bookes; and some of these Tables must be perpetual and standing Unchangeably; Others must be, as the Occasionall Register-bookes will be, alterable.

The Office of Adresse for Accommodations, although it may be exceeding usefull unto all, and can be prejudiciall to none, if he, that is intrusted therewith, wil not purposely abuse his trust; yet it will be above all others most usefull for the Poore, to help them to employment, and to distinguish the Industrious from the Idle: and for the Supreme Magistracy in
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all purposes of State, but chiefly in that of a healthfull Reformation: because it may be in his hand (if he will make use of it) an Engine to reduce all into some Order which is confused; and to discover what the Chief Inconveniences of the Subjects are, which are to be Remedied, which Two Things are the Pillars of an outward Reformation. The other Particular Uses of this Office of Accommodations, with the Way to Regulate it, to Overseer it, & to Improve the Advantages, which it will yeeld to the State in matters of Publike Consultation, and in Cases of Resolution to bee taken concerning Neighbour Nations in times of Peace and Warre, need not here to be mentioned distinctly. A Man of Wisdome by that which hath been said, will easily discern this, and in due time Particulars may be mentioned, when it shall be requisite.

The Office of Addressie for Communications, is as far beyond that of Accommodations in Usefulnessse, as the Matters of the Mind are above those of the Body. It is then to bee erected for Addressies and Informations in matters of Religion, of Learning, and of all Ingeniities, which are Objects of Contemplation

and delight unto the Mind, for their strangeness and usefulness unto the life of Man. The Warden of this Office should be authorized to have and keep not onely all manner of Registers, Inventaries, Catalogues and Lists containing the Peculiar Objects wherof he should furnish Information for Adresse to such as shall desire it (such as have been mentioned heretofore, and named, *Perpetuall* and *Occasionall Registers*) but hee should bee Authorized also to negotiate for Spirituall Intelligence; and to maintaine a Correspondency and Learned Trade with all Men of Abilities within and without the Kingdome, about the things belonging to the Sphere of his Office; so that he should be allowed not onely to give Information of things elsewhere to be found, (which is properly the worke of Common Addresses) but also of that, which should be in his own peculiar Possession and Custody, which he should be allowed to gather up and keep concerning all Matters of Religion, Learning and Ingenuities, as a peculiar Stock belonging to his Office, to communicate the same by way of Spirituall Trade and Commerce to whomsoever he should think fit and expedient, onely for the

the Ends wherunto his Commerce in this kind is to be directed.

Now the Ends should be these :

First, in Matters of Religion hee should intend, 1 To Facilitate the Meanes of Rectifying Mistakes, and of Preventing the Increase of Divisions and Disorders about Matters of dispute whether in Opinion or Practise. 2 To stirre up and waken the sense and love of Piety, of Charity, and of the profession of Edifying Knowledge in the Minds of all Men without partiality.

Secondly, in Matters of Humane Sciences, the End of his Negotiation should be, 1 To put in Practise the Lord *Verulam's* Designations, *De Augmentis Scientiarum*, amongst the Learned. 2 To help to perfit Mr. *Comenius* Undertakings, chiefly in the Method of Teaching, Languages, Sciences, and of Ordering Schooles for all Ages and Qualities of Scholars.

Thirdly, in the Matters of Ingenuity his End should be to offer the most profitable Inventions which he should gaine, unto the benefit of the State, that they might be Publicly made use of, as the State should think most expedient.

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And that he may bee able to proceed cleerly and worke toward these Ends effectually, Certain Rules and Directions should bee given him, whereby he should be instructed and obliged to walke in his Calling Unpartially, and answerable to the Scope of Common Edification. So then his Office of *Communication* should be made a Center and Meeting-place of Advices, of Proposals, of Treaties and of all Manner of Intellectual Rarities freely to bee given and received, to and from, by and for all such as may think themselves concerned to receive or to give notice of the best Helpes and Overtures, and of the most Profitable Undertakings, Discoveries, and Occurrences; wherby Godliness, Truth, and Peace, and all the Ways and Means tending to the harmlesse Advancement of Divine and Humane Wildome and Perfections may be set forward in Church and Common-wealth.

His way of Negotiating should be free and obliging, hee should make his Addresse towards all that are of eminent Parts, or of any singular Abilities and Straines; whether in Publike Places or not; within or without the Kingdome; to give them some Objects to
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work upon, and exercise their faculties in; that the gifts of one may be provoked and stirred up by another, according to the difference or similitude of their Straines; to the end that all Knowledge may abound in Love, and the discovery of one Truth may beget another. Thus Forainers may be made partakers of Domestick, and such as are at home, of Forain Straines; that all may in their severall Abilities be set a worke, and contribute unto the Stock of Learning, that which may be usefull to every one, in their severall Occasions: And amongst all other his speciall Correspondency should bee with the Chiefe Library-keepers of all places, whose proper employments should bee to Trade for the Advantages of Learning and Learned Men in Bookes, and M. S. to whom he may apply himselfe to become beneficiall, that such as Mind the End of their employment may reciprocate with him in the way of Communication.

But to improve the fruit of this Agency, both for the Advancement of our owne Reformation, and for the Generall Advancement of Learning; hee should bee obliged from time to time:

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First, to impart the Profit of all his Purchases, and the Substance of all his discoveries (especially concerning Religion, and State or Church-Government) unto the Committee for Rules of Reformation; whose Wisdome should direct them to revise every two or three Moneths once; the State of his Negotiation, to take the creame of it for their Use, and to direct him in the prosecuting of his Purchases and Communications, for the better Advantage of the Publique.

Then Secondly, hee should yearly once at a certaine time bee obliged to give up the account of his Annuall Negotiation, to the Professors of all Sciences in both Universities, and to the Heads and Masters of Colledges and Halls, who should bee made a Speciall Committee and appointed, according to their severall Faculties, or all jointly to meet, and to take into Consideration the things which he shall produce: that such peeces as shal deserve to bee put into the Publike Libraries, to bee made Common unto Scholars, or otherwise published in Print for the benefit of every one, may by their advice bee applyed unto their proper Uses; for the advancement of
 Divine

Clerkes, so over Him some others should have an inspection to this intent, to see Matters carryed faithfully and truly for the Publique Good, to helpe the Warden with Advice and Counsell in Cases of Importance; and to consider the Occasions of his Ordinary and Extraordinary Expences (if any should be for the State) that some way may bee thought on to refound the same unto Him, as is just, and to this effect some Revenue of the State should be named to beare such burdens.

The Warden of the *Oxford* Office may have some Colledge or Hall appointed for his Office-place; and the Revenues thereof for his maintenance to support him in his Charge. His Clerkes that keep his Registers, should bee maintained under him, and also such as he shall have need of for his Negotiation to Copie out Matters, to write Letters for Correspondency as hee shall direct them; and to give Extracts freely to all such as hee shall appoint them to give unto.

And as without his knowledge and appointment the Clerkes for his peculiar Negotiation should not bee permitted to impart any thing to any, so the other Clerkes must be obliged

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to deny nothing unto any that shall desire Information of things Contained in the Standing and Occasionall Registers.

The Extraordinary Expences which he shall bring to the States account, the Committee of Professors and Heads of Colledges shall consider and allow to bee paid, as they shall see Cause, out of some Revenue which may bee designed for such an Use. And seeing there can be nothing proposed of a more Publique and Usefull nature, then this worke is; We suppose it would bee an injury done to the zeale and integrity of this Parliament, which hath received so many blessings at Gods hand, which is so deeply engaged to his service; and which hath undertaken so great things, and so successfully advanced our Reformation so far hitherto; to think that such an Enterprize as this, will not finde favour in their eyes; and sufficient Meanes to support the Charges necessary for the Undertaking and prosecuting thereof. For suppose the Charges should bee farre greater then at first they need to bee (because a small foundation may give a beginning to this work) yet what difficulty can there bee to allow them, where so many and large Revenues are

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by Gods Providence for such Ends abundantly put into their hands, and cannot justly be otherwise disposed of then to Publique Uses? The Ecclesiastical Estates and Revenues, which are so Vast, and now to be disposed of, to what Publique Uses can they be more profitably applyed, then to the Advancement of the Wayes of Piety and Learning? And if in proceffe of time the Occasions in this Worke of Publike Expences grow greater (as no doubt they will, when the Communication being enlarged, the benefit thereof will invite all the Learned to a Concurrence) then also more Meanes may be raised to beare the same, which divers wayes may be effected; whereof wee shall not need to speak; but to make Way for the increase of a Competent Stock hereafter in due time, Feoffees in trust may be appointed by the Houses, to receive such Legacies, Donations and Contributions which will cheerfully proceed from the Charity and zeal of the Lovers of Religion and Learning towards the Maintenance of a Trade for the Advancement of the same.

Now to have the matter carried on easily and without delay. It should be imparted

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unto

unto all, or as many as are eminently and truly zealous for the Glory of God, that are free from Selfe-ends and partiality, and that Love Learning, and have power with others in the Houses. If not all, but onely three or foure of these bee throughly possessed with this designe; and they can bee brought to lay their Heads together, to move for the Erecting of such an Office in the Houses, and get the Contrivement thereof Referred unto some few, who for Piety, Prudency, and Learning are most commendable unto all, no doubt the thing may bee speedily brought to passe, and a foundation laid, which by the accomplishment of our Reformation will bee a blessing unto all Posterity: Whereunto our prayers shall be offered as a daily Sacrifice, and what else God shall enable us to contribute; to whom the successe of all our Wishes is to bee referred in Christ; to Him bee Glory and Honour for ever. Amen.

Pfal. 50. 23.

Hee that Ordereth his Conversation aright, shall see the Salvation of God.

Philip.

Philip. 4. 8.

Whatsoever things are true, whatsoever things are honest, whatsoever things are just, whatsoever things are lovely, whatsoever things are of good report; if there be any Vertue, and if there be any praise, thinke on these things.



Anno 1647.



Philipp. 4. 8.

Whatsoever things are true, whatsoever things
are honest, whatsoever things are just, what-
soever things are lovely, whatsoever things
are of good report; if there be any virtue and
if there be any praise, think on these things.



Anno 1647.



