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Magnalia Christi Americana :
OR, THE
Ecclesiastical History
OF
NEW-ENGLAND,

FROM

Its First Planting in the Year 1620. unto the Year
of our LORD, 1698.

In Seven BOOKS.

- I. Antiquities : In Seven Chapters. With an Appendix.
- II. Containing the Lives of the Governours, and Names of the Magistrates of *New-England* : In Thirteen Chapters. With an Appendix.
- III. The Lives of Sixty Famous Divines, by whose Ministry the Churches of *New-England* have been Planted and Continued.
- IV. An Account of the University of *Cambridge* in *New-England* ; in Two Parts. The First contains the Laws, the Benefactors, and Vicissitudes of *Harvard College* ; with Remarks upon it. The Second Part contains the Lives of some Eminent Persons Educated in it.
- V. Acts and Monuments of the Faith and Order in the Churches of *New-England*, passed in their Synods ; with Historical Remarks upon those Venerable Assemblies ; and a great Variety of Church-Cases occurring, and resolved by the Synods of those Churches : In Four Parts.
- VI. A Faithful Record of many Illustrious, Wonderful Providences, both of Mercies and Judgments, on divers Persons in *New-England* : In Eight Chapters.
- VII. *The Wars of the Lord*. Being an History of the Manifold Afflictions and Disturbances of the Churches in *New-England*, from their Various Adversaries, and the Wonderful Methods and Mercies of God in their Deliverance : In Six Chapters : To which is subjoined, An Appendix of Remarkable Occurrences which *New-England* had in the Wars with the *Indian Salvages*, from the Year 1688, to the Year 1698.

By the Reverend and Learned COTTON MATHER, M. A.
And Pastor of the North Church in *Boston, New-England*.

L O N D O N :

Printed for Thomas Parkhurst, at the Bible and Three
Crowns in Cheapside. MDCCLII.

Grace Bay

ANTIQUITIES.

The First Book OF THE New-Englilh History.

REPORTING,

The DESIGN where-on,
The MANNER where-in,
And the PEOPLE where-by, } The feveral COLONIES
of NEW-ENGLAND
were Planted.

W I T H

A NARRATIVE of many Memorable Passages,

Relating to the

Settlement of thefe Plantations ;

A N D

An Ecclefiastical M A P of the Country.

By the Endeavour of

C O T T O N M A T H E R .

Tantæ Molis erat, pro CHRISTO condere Gentem.

L O N D O N,

Printed for Thomas Parkhurst, at the Bible and Three
Crowns in Cheapside near Mercers Chappel, 1702.

Graco Lay

A N
A T T E S T A T I O N
T O T H I S
C h u r c h - H i s t o r y
O F
N E W - E N G L A N D .

IT hath been deservedly esteemed, one of the great and wonderful Works of God in this *Last Age*, that the Lord stirred up the Spirits of so many Thousands of his Servants, to leave the *Pleasant Land* of *England*, the Land of their *Nativity*, and to transport themselves, and Families, over the *Ocean Sea*, into a *Desert Land*, in *America*, at the Distance of a *Thousand Leagues* from their own Country; and this, meerly on the Account of *Pure and Undeiled Religion*, not knowing how they should have their *Daily Bread*, but trusting in God for *That*, in the way of *seeking first the Kingdom of God, and the Righteousness thereof*: And that the Lord was pleased to grant such a gracious *Presence* of his with them, and such a *Blessing* upon their Undertakings, that within a few Years a *Wilderness* was subdued before them, and so many *Colonies* Planted, *Towns* Erected, and *Churches* Settled, wherein the true and living God in Christ Jesus, is worshipped, and served, in a place where time out of mind, had been nothing before, but *Heathenism*, *Idolatry*, and *Devil-worship*; and that the Lord has added so many of the Blessings of *Heaven* and *Earth* for the Comfortable Subsistence of his People in these *Ends of the Earth*. Surely of this *Work*, and of this *Time*, it shall be said, *What hath God wrought?* And, *This is the Lord's doings, it is marvellous in our Eyes!* Even so (O Lord) *didst thou lead thy People, to make thy self a glorious Name!* Now, *One Generation* passeth away, and another cometh. The *First Generation* of our Fathers, that began this *Plantation* of *New-England*, most of them in their *middle Age*, and many of them in their *declining Years*, who, *after they had served the Will of God*, in laying the *Foundation* (as we hope) of many *Generations*, and given an *Example* of true *Reformed Religion* in the *Faith* and *Order* of the Gospel, according to their best *Light* from the *Woràs* of God, they are now gathered unto their *Fathers*. There hath been another *Generation* succeeding the *First*, either of such as come over with their Parents very Young, or were born in the Country, and these have had the managing of the Publick Affairs for many Years, but are apparently *passing away*, as their *Fathers* before them. There is also a *Third Generation*, who are grown up, and begin to stand thick upon the Stage of *Action*, at this Day, and these were all born in the Country, and may call *New-England* their *Native Land*. Now, in respect of what the Lord hath done for these *Generations*, succeeding one another, we have abundant cause of *Thanksgiving* to the Lord our God, who hath so Increased and Blessed this People, that from a *Day of small things*, he has brought us to be, what we now are. We may set up an *EBENEZER*, and say, *Hitherto the Lord hath helped us*. Yet in respect of our *Present State*, we have need earnestly to *Pray*, as we are directed, *Let thy Work farther appear unto thy Servants, and let thy Beauty be*

An Attestation to this Church-History, &c.

upon us, and thy Glory upon our Children; Establish thou the Works of these our hands; yea, the Works of our hands, Establish thou them.

For, if we look on the *Dark side*, the *Humane side* of this Work, there is much of *Humane Weakness* and *Imperfection*, hath appeared in all that hath been done by *Man*, as was acknowledged by our *Fathers* before us. Neither was *New-England* ever without some *Fatherly Chastisements* from God; shewing that He is not Fond of the *Formalities* of any People upon Earth, but expects the *Realities* of *Practical Godliness*, according to our Profession and Engagement unto him. Much more may we, the *Children* of such *Fathers*, lament our *Gradual Degeneracy* from that *Life and Power of Godliness* that was in them, and the many *Provoking Evils* that are amongst us; which have moved our God severely to witness against us, more than in our *first Times*, by his *lesser Judgments* going before, and his *Greater Judgments* following after; He shot off his *Warning-pieces first*, but his *Murthing-pieces* have come after them, in so much as in these *Calamitous Times*, the *Changes of Wars of Europe* have had such a malignant Influence upon *U S in America*, that we are at this Day *Greatly diminished and brought low, through Oppression, Affliction, and Sorrow*.

And yet if we look on the *Light side*, the *Divine side* of this Work, we may yet see, that the *Glory of God* which was with our *Fathers*, is not wholly departed from us their *Children*; there are as yet many *Signs* of his *Gracious Presence* with us, both in the way of his *Providences*, and in the use of his *Ordinances*, as also in and with the *Hearts* and *Souls* of a considerable number of his *People* in *New-England*, that we may yet say as they did, *Thy Name is Upon us, and thou art in the midst of us, therefore, Lord, Leave us not!* As *Solomon* prayed, so may we, *The Lord our God be with us, as he was with our Fathers; Let him not leave nor forsake us; but incline our Hearts to keep his Commandments.* And then, *That he would maintain his own, and his Peoples Cause, at all times, as the matter may require.*

For the Lord our God hath in his infinite Wisdom, Grace and Holiness, contrived and established His *Covenant*, so as he will be the God of his *People*, and of their *Seed* with them, and after them, in their *Generations*; and in the *Ministerial Dispensation* of the *Covenant of Grace*, in, with, and to his *visible Church*, He hath promised *Covenant-Mercies* on the Condition of *Covenant-Duties*. *If my People, who are called by my Name, shall humble themselves, and pray, and seek my Face, and turn from their wicked ways, then will I hear their Prayers, forgive their Sins, and heal their Land; and mine Eyes, and mine Heart, shall be upon them perpetually for Good!* That so the *Faithfulness* of God may appear in all *Generations* for ever, that if there be any *Breach* between the Lord and his *People*, it shall appear plainly to lye on his *Peoples* part. And therefore he has taken care, that his own *Dealings* with his *People* in the Course of his *Providence*, and their *Dealings* with him in the Ways of *Obedience* or *Disobedience*, should be *Recorded*, and so transmitted for the Use and Benefit of *After-times*, from *Generation* to *Generation*; as, (*Exodus* 17. 14.) *The Lord said unto Moses, write this for a Memorial in a Book; and, (Deut. 31. 19.) Write ye this Song for you, that it may be a Witness for me against the Children of Israel; and (Psal. 102. 18.) This and that shall be written for the Generation to come, and the People that shall be created shall praise the Lord.* Upon this Ground it was said (in *Psal. 44. 1.*) *We have heard with our Ears, O God, and our Fathers have told Us, what Work thou didst in their Days in times of Old, how thou castest out the Heathen, and plantedst them; (so likewise in Psal. 78. v. 3 to the 8th.) Upon the same account it may be said, (Psal. 45. last.) I will make thy Name to be remembered to all Generations:* And this is one Reason why the Lord commanded so great a part of the *Holy Scriptures* to be written in an *Historical* way, that the wonderful Works of God towards his *Church* and *People*, and their *Actings* towards him again, might be *known unto all Generations*: And after the *Scripture-time*, so far as the Lord in his *Holy Wisdom* hath seen meet, He hath stirred up some or other to write the *Acts and Monuments* of the *Church of God* in all *Ages*; especially since the *Reformation of Religion* from *Antichristian Darkæness*, was *vigorously* and in a great measure *successfully* endeavoured in the foregoing Century, by such *Learned* and *Pious* Persons, as the Lord inclined and inabled thereunto.

And therefore surely, it hath been a *Duty* incumbent upon the *People of God*, in this our *New-England*, that there should be extant, a true *History* of the *Wonderful Works* of

An Attestation to this Church-History, &c.

of God in the late Plantation of this part of *America*; which was indeed planted, not on the account of any *Worldly Interest*, but on a Design of Enjoying and Advancing the true *Reformed Religion*, in a *Practical way*: And also of the *Good Hand of God* upon it from the beginning unto this Day, in granting such a measure of *Good Success*, so far as we have attained: Such a Work as this hath been much *Desired*, and long *Expected*, both at home and abroad, and too long Delayed by *Us*, and sometimes it hath seemed a hopeless thing ever to be attained, till God raised up the Spirit of this Learned and Pious Person, one of the Sons of the *Colledge*, and one of the Ministers of the *Third Generation*, to undertake this Work. His Learning and Godliness, and *Ministerial Abilities*, were so Conspicuous, that at the Age of *Seventeen Years*, he was called to be a publick Preacher in *Boston*, the *Metropolis* of the whole English *America*; and within a while after that, he was ordained *Pastor* of the same Church, whereof his own *Father* was the *Teacher*, and this at the unanimous Desire of the People, and with the Approbation of the *Magistrates, Ministers and Churches*, in the Vicinity of *Boston*. And after he had, for divers Years, approved himself in an exemplary way, and obliged his *Native Country*, by publishing many useful *Treatises*, suitable to the *Present State* of Religion amongst us, he set himself to write the *Church-History of New-England*, not at all omitting his Ministerial Employments; and in the midst of many Difficulties, Tears and Temptations, having made a diligent Search, Collecting of proper *Materials*, and Selecting the choicest *Memorials*, he hath, in the Issue, within a few Months, contrived, composed, and methodized the same into this Form and Frame which we here see: So that it deserves the name of, *THE CHURCH-HISTORY OF NEW-ENGLAND*.

But as I behold this Exemplary Son of *New-England*, while thus *Young and Tender*, at such a rate Building the *Temple of God*, and in a few Months dispatching such a piece of *Temple-work* as this is; a Work so notably adjusted and adorned, it brings to mind the Epigram upon young *Borellus*:

*Cum Juveni tantam dedit Experientia Lucem,
Tale ut promat opus, quam Dabit illa Seni?*

As for *my self*, having been, by the Mercy of God, now above *Sixty eight Years* in *New-England*, and served the Lord and his People in my weak Measure, *Sixty Years* in the Ministry of the Gospel, I may now say in my Old Age, *I have seen all that the Lord hath done for his People in New-England*, and have known the Beginning and Progress of these Churches unto this Day; and having read over much of this *History*, I cannot but in the Love and Fear of God, bear witness to the *Truth of it*; viz. That this present *Church-History of New-England*, Compiled by *Mr. Cotton Mather*, for the Substance, End and Scope of it, is, as far as I have been acquainted therewithall, *according to Truth*.

The manifold *Advantage*, and *Usefulness* of this present *History*, will appear, if we consider the Great and Good *Ends* unto which it may be serviceable; As,

First, That a plain Scriptural Duty of *Recording the Works of God unto After-times*, may not any longer be omitted, but performed in the best manner we can.

Secondly, That by the Manifestation of the *Truth of things*, as they have been and are amongst us, the *Misrepresentations of New-England* may be removed and prevented; for, *Rectum est sui & obliqui Index*.

Thirdly, That the True *Original and Design* of this Plantation may not be lost, nor buried in *Oblivion*, but known and remembered for ever, [*Psal. III. 4. He hath made his wonderful Works to be remembered. Psal. 105. 5. Remember ye the marvellous Works which he hath done.*]

Fourthly, That God may have the *Glory* of the Great and Good *Works* which he hath done for his People in these Ends of the Earth, [*As in Isaiah 63. 7. I will mention the loving Kindness of the Lord, and the Praises of the Lord, according to all the Great Goodness and Mercy he has bestowed on us.*]

Fifthly, That the *Names* of such Eminent Persons as the Lord made use of, as *Instruments* in his hand, for the beginning and carrying on of this Work, may be embalmed, and preserved, for the Knowledge and Imitation of Posterity; for the *Memory of the Just is Blessed*.

Sixthly,

An Attestation to this Church-History, &c.

Sixthly, That the present Generation may remember the *Way* wherein the Lord hath led his People in this *Wilderness*, for so many Years past unto this Day; [according to that in *Deut. 8. 2. Thou shalt remember all the way wherein the Lord hath led thee in the Wilderness this Forty Tears, to humble thee, and to prove thee, and to know what was in thy Heart, whether thou wouldest keep his Commandments or no.*] All considering Persons cannot but observe, that our *Wilderness*-condition hath been full of *humbling, trying, distressing Providences*. We have had our *Massahs* and *Meribahs*; and few of our Churches but have had some remarkable *hours of Temptation* passing over them, and God's End in all has been to *prove us*, whether, according to our *Profession*, and his *Expectation*, we would keep his *Commandments*, or not.

Seventhly, That the *Generations* to come in *New-England*, may know the *God of their Fathers*, and may serve him with a *perfect Heart* and *willing Mind*; as especially the *first Generation* did before them; and that they may set their hope in *God*, and not forget his *Works*, but keep his *Commandments*. (*Psal. 78. 7.*)

Eighthly, And whereas it may be truly said, (as *Jer. 23. 21.*) *That when this People began to follow the Lord into this Wilderness, they were, Holiness to the Lord, and he planted them as a noble Vine*; Yet if in process of time, when they are *greatly increased and multiplied*, they should so far *Degenerate*, as to forget the *Religious Design* of their *Fathers*, and forsake the *Holy Ways of God*, (as it was said of them in *Hosea 4. 7. As they were increased, so they sinned against the Lord*) and so that many *Evils and Troubles* will befall them; *Then* this *Book* may be for a *Witness against them*; and yet thro' the *Mercy of God*, may be also a means to *Reclaim* them, and cause them to *Return* again unto the *Lord*, and his *Holy Ways*, that He may *Return* again in *Mercy* unto them; even unto the *many Thousands of New-England*.

Ninthly, That the *Little Daughter of New-England in America*, may bow down herself to her *Mother England*, in *Europe*, presenting this *Memorial* unto her; assuring her, that tho' by some of her *Angry Brethren*, she was forced to make a *Local Secession*, yet not a *Separation*, but hath always retained a *Dutiful Respect* to the *Church of God in England*; and giving some account to her, how graciously the *Lord* has dealt with her self in a *Remote Wilderness*, and what she has been doing all this while; giving her thanks for all the *Supplies* she has received from her; and because she is yet in her *Minority*, she craves her farther *Blessing and Favour* as the *Case* may require; being glad, if what is now presented to her, may be of any use, to help forward the *Union and Agreement* of her *Brethren*, which would be some *Satisfaction* to her for her undesired *Local Distance* from her *Dear England*; and Finally, promising all that *Reverence and Obedience* which is due to her *Good Mother*, by *Virtue of the Fifth Commandment*. And

Lastly, That this present *History* may stand as a *Monument*, in relation to future times, of a fuller and better *Reformation* of the *Church of God*, than it hath yet appeared in the *World*. For by this *Essay* it may be seen, that a *farther Practical Reformation* than that which began at the first coming out of the *Darkness of Popery*, was aimed at, and endeavoured by a great *Number of Voluntary Exiles*, that came into a *Wilderness* for that very end, that hence they might be free from humane *Additions and Inventions* in the *Worship of God*, and might practice the *positive part* of *Divine Institutions*, according to the *Word of God*. How far we have attained this *Design*, may be judged by this *Book*. But we beseech our *Brethren*, of our own and of other *Nations*, to believe that we are far from thinking that we have attained a *perfect Reformation*. Oh, *No!* Our *Fathers* did in their time acknowledge, there were many *Defects and Imperfections* in our *Way*, and yet we believe they did as much as could be expected from *Learned and Godly Men* in their *Circumstances*; and we, their *Successors*, are far short of them in many respects, meeting with many *Difficulties* which they did not; and mourning under many *Rebukes* from our *God* which they had not, and with trembling *Hearts* observing the *Circumstantial Declinings* that are amongst us from the *Holy Ways of God*; we are forced to cry out, and say, *Lord, what will become of these Churches in time? And what wilt thou do for thy great Name?* And yet in the *Multitude* of our *Thoughts and Fears*, the *Consolations of God* refresh our *Souls*, that all those that in *Simplicity and Godly Sincerity* do serve the *Lord*, and his *People* in their *Generation* (tho they should miss it in some things) they shall deliver their own *Souls*, they are accepted of the *Lord*, and their *Reward is with*

An Attestation to this Church-History, &c.

with him; and in the approaching Days of a better Reformation, the sincere, tho' weak Endeavours of the Servants of God, that went before them, will be also accepted of the Saints in those times of greater Light and Holiness, that are to come; and when the Lord shall make *Jerusalem* (or, the true Church of God, and the true Christian Religion) a Praise in the Earth, and the Joy of many Generations, then the Mistakes of these times will be rectified; and that which is of God in any of his Churches, now in any Part of the World, will be owned and improved unto an higher Degree of *Practical Godliness*, that shall continue for many Generations succeeding one another, which hitherto hath been so rare a thing to be found in the World.

I shall now draw to a *Conclusion*, with an *Observation* which hath visited my Thoughts: That the Lord hath blessed the Family of the *MATHERS*, amongst us, with a singular Blessing, in that no less than *Ten* of them, have been accepted of him, to serve the Lord and his People in the Ministry of the Gospel of Jesus Christ; of whom, as the Apostle said in another case, tho' some are fallen asleep, yet the greatest part remain unto this Day; I do not know the like in our *New-England*, and perhaps it will be found rare to parallel the same in other Countries. Truly I have thought, it hath been a Reward of *Grace*, with respect unto the *Faithfulness* they have expressed, in asserting, clearing, maintaining, and putting on for the Practice of that great Principle, of the *Propagation of Religion* in these Churches, viz. *The Covenant-State and Church-membership of the Children born in these Churches*, together with the *Scripture Duties* appertaining thereunto, and that by vertue of God's *Covenant of Grace*, established by God with his People, and their Seed with them, and after them in their Generations. And this has been done especially by Mr. *Richard Mather* the Father, and by Mr. *Increase Mather* his Son, and by Mr. *Cotton Mather* his Son, the Author of this present Work.

I shall give the Reader the Satisfaction to enumerate this happy *Decemvirate*.

1. *Richard Mather*, Teacher of the Church in *Dorchester*.
2. *Samuel Mather*: He was the first Fellow of *Harvard-Colledge* in *Cambridge* in *New-England*, and the first Preacher at *North-Boston*, where his Brother and his Nephew are now his Successors. He was afterwards one of the Chaplains in *Magdalen-Colledge* in *Oxford*; after that, a *Senior Fellow* of *Trinity-Colledge* in *Dublin*, and Pastor of a Church in that City, where he died.
3. *Nathanael Mather*; which succeeded his Brother *Samuel* as Pastor of that Church in *Dublin*, and is now Pastor of a Church in *London*.
4. *Eleazar Mather*: He was Pastor of the Church at *Northampton* in *New-England*, and much esteemed in those parts of the Country: He died when he was but *Thirty two* years old.
5. *Increase Mather*; who is known in both *Englands*. These four were the Sons of *Richard Mather*.
6. *Cotton Mather*, the Author of this History.
7. *Nathanael Mather*. He died at the *Nineteenth* Year of his Age; was a *Master of Arts*; began to preach in private. His Piety and Learning was beyond his Years. The History of his *Life and Death* was written by his Brother, and there have been *Three Editions* of it printed at *London*. He dyed here at *Salem*, and over his Grave there is written, *THE ASHES OF AN HARD STUDENT, A GOOD SCHOLAR, AND A GREAT CHRISTIAN*.
8. *Samuel Mather*; he is now a publick Preacher. These three last mentioned, are the Sons of *Increase Mather*.
9. *Samuel Mather*, the Son of *Timothy*, and Grandson of *Richard Mather*; He is the Pastor of a Church in *Windsor*; a Pious and a Prudent Man; who has been an happy Instrument of uniting the Church and Town, amongst whom there had been great Divisions.
10. *Warham Mather*, the Son of *Eleazar Mather*, and by his Mother Grandson to the Reverend Mr. *Warham*, late Pastor of the Church in *Windsor*: He is now also a publick Preacher. Behold, an happy Family, the *Glad sight* whereof, may well inspire even an Old Age past *Eighty*, with *Poetry* enough to add this,

Epigramma

An Attestation to this Church-History, &c.

Epigramma in *MATHEROS*.

*O Nimum Dilecte Deo, Venerande MATHERE,
Gaudens tot Natos Christi numerare Ministros!
Det Deus ut tales insurgant usque Matheti,
Et Nati, Natorum, & qui Nascentur ab illis.
Has inter stellas fulgens, Cottone Mathere,
Patrum tu sequeris vestigia semper ad orans,
Phosphorus ait aliis! ———*

Now the Lord our God, the Faithful God, that keepeth Covenant and Mercy to a thousand Generations, with his People; let him incline the Heart of this People of New-England, to keep Covenant and Duty towards their God, to walk in his Ways, and keep his Commandments, that he may bring upon them the Blessing of Abraham, the Mercy and Truth unto Jacob, the sure Mercies of David, the Grace and Peace that cometh from God the Father, and the Lord Jesus Christ; and that the Grace of our Lord Jesus Christ may be in and with these Churches, from one Generation to another, until the Second Coming of our Lord and Saviour Jesus Christ! *Unto him be Glory and Dominion, for Ever and Ever. Amen.*

Salem, the 25th of the
First Month 1697.

John Higginson.

A Prefatory Poem,

On that Excellent Book, Entituled,

Magnalia Christi Americana :

Written by the Reverend

Mr. COTTON MATHER, Pastor of a Church at Boston, New-England.

To the Candid Reader.

Struck with huge Love, of what to be possest,
I much despond, good Reader, in the quest ;
Yet help me, if at length it may be said,
Who first the *Chambers of the South* display'd ?
Inform me, Whence the *Tawny People* came ?
Who was their Father, *Japhet, Shem, or Cham* ?
And how they straddled to th' *Antipodes*,
To look *another World* beyond the Seas ?
And when, and why, and where they last broke ground,
What Risks they ran, where they first Anchoring found ?
Tell me their Patriarchs, Prophets, Priests and Kings,
Religion, Manners, Monumental things :
What *Charters* had they ? What Immunities ?
What Altars, Temples, Cities, Colonies,
Did they erect ? Who were their publick Spirits ?
Where may we find the *Records* of their Merits ?
What Instances, what glorious Displayes
Of Heav'n's high Hand, commenced in their dayes ?
These things in *Black Oblivion* covered o'er,
(As they'd ne'er been) lye, with a thousand more.
A vexing Thought, that makes me scarce forbear
To stamp, and wring my Hands, and pluck my Hair,
To think, what Blessed *Ignorance* hath done,
What fine Threads *Learnings* Enemies have spun,
How well Books, Schools, and Colledge may be spar'd,
So *Men with Beasts* may fitly be compar'd !
Yea, how *Tradition* leaves us in the lurch,
And who, nor stay at home, nor go to Church :
The *Light-within-Enthusiasts*, who let fly
Against our *Pen and Ink Divinity* ;
Who boldly do pretend (but who'll believe it ?)
If *Genesis* were lost, they could retrieve it ;
Yea, all the *Sacred Writ* ; Pray let them try
On the *New World*, their *Gift of Prophecy*.
For all them, the *New Worlds Antiquities*,
Smother'd in everlasting Silence lies ;
And its *First Sachims* mention'd are no more,
Than they that *Agamemnon* liv'd before.
The poor *Americans* are under blame,
Like them of old, that from *Tel-melah* came,

Conjectur'd once to be of *Israel's* Seed,
But no *Record* appear'd to prove the Deed :
And like *Habajah's* Sons, that were put by
The *Priesthood*, Holy things to come not nigh,
For having lost their *Genealogy*.
Who can past things to memory command,
Till one with *Aaron's Breast-plate* up shall stand ?
Mischiefs Remediless such Sloth ensue ;
God and their Parents lose their Honour due,
And Childrens Children suffer on that Score,
Like Bastards cast forlorn at any Door ;
And they and others put to seek their Father,
For want of such a *Scribe* as *COTTON MATHER* ;
Whose Piety, whose Pains, and peerless Pen,
Revives *New-England's* nigh-lost Origin.

Heads of our *Tribes*, whose *Corps* are under ground,
Their Names and Fames in *Chronicles* renown'd,
Beggm'd on *Golden Ouches* he hath set,
Past *Envy's* Teeth, and Times corroding Fret :
Of *Death* and *Malice*, he has brush'd off the Dust,
And made a *Resurrection of the Just* :
And clear'd the Lands Religion of the Gloss,
And *Copper-Cuts* of *Alexander Ross*.
He hath related *Academic* things,
And paid their *First-Fruits* to the King of Kings ;
And done his *Alma Mater* that just Favour,
To shew *Sal Gentium* hath not lost its Savour.
He writes like an *Historian*, and *Divine*,
Of *Churches*, *Synods*, *Faith*, and *Discipline*.
Illustrious Providences are display'd,
Mercies and Judgments are in colours laid ;
Salvations wonderful by Sea and Land,
Themselves are *Saved* by his Pious Hand.
The *Churches Wars*, and various *Enemies*,
Wild *Salvages*, and wilder *Sectaries*,
Are notify'd for them that after rise.

This *well-instructed Scribe* brings *New* and *Old*,
And from his *Mines* digs richer things than Gold ;
Yet freely gives, as *Fountains* do their Streams,
Nor more than they, Himself, by giving, drains.
He's all *Design*, and by his *Craftier Wiles*
Locks fast his Reader, and the *Time* beguiles :
Whilst *Wit* and *Learning* move themselves aright,
Thro' ev'ry line, and *Colour* in our sight,
So interweaving *Profit* with *Delight* ;
And curiously inlaying both together,
That he must needs find Both, who looks for either.

His *Preaching*, *Writing*, and his *Pastoral Care*,
Are very much, to fall to one Man's share.
This added to the rest, is admirable,
And proves the Author *Indefatigable*.
Play is his *Toyl*, and *Work* his *Recreation*,
And his *Inventions* next to *Inspiration*.
His *Pen* was taken from some *Bird of Light*,
Addicted to a swift and lofty Flight.
Dearly it loves *Art*, *Air*, and *Eloquence*,
And hates *Confinement*, save to *Truth* and *Sense*.

Allow

Allow what's known; they who write Historics,
 Write many things they see with others Eyes;
 'Tis fair, where nought is feign'd, nor undigested,
 Nor ought, but what is credibly attest'd.
 The Risk is his; and seeing others do,
 Why may not I speak mine Opinion too?

The *Stuff* is true, the *Trimming* neat and spruce,
 The *Workman's* good, the *Work* of publick use;
 Most piously design'd, a publick Store,
 And well deserves the publick Thanks, and more.

Nicholas Noyes, Teacher of the Church at *Salem*.

Reverendo Domino,

D. COTTONO MADERO,

Libri Utilissimi, cui Titulus, *Magnalia Christi Americana*,
 Authori Doctissimo, ac Dilectissimo,
 Duo Ogdoasfica, & bis duo Anagrammata, dat Idem, *N. Noyes*.

Cottonus Maderus.

Anagr. { *Est duo Sanctorum.*
 { *Natus es Doctorum.*

Nomina Sanctorum, quos Scribis, clara duorum
Nomine Cerno Tuo; Virtutes Lector easdem
Candidus inveniet Tecum, Charitate refertas.
Doctrina Eximius Doctos, Pietate pioque
Tu bene describis, describere nescit at alter.
Doctorum es Natus, Domino Spirante Renatus;
De bene quaesitis gaudeto Tertius Haeres;
Nomen praesagit, nec non Anagrammata, vates.

Cottonus Maderus.

Anagr. { *Unctas demortuos.*
 { *Senatus Doctorum.*

Unctas demortuos, decoratur Laude Senatus
Doctorum, Merita, sit praesens praeterita atq;
Huic exempla patent, & postera Progenitores
Non ignorabit, patriisque superbiat Actis;
More, Fide, cultu, quoque patriisare studebit;
Gratum opus est Domino, Patriae nec inutile nostrae;
Orbi fructificat. Fer Fertilitatis Honorem,
Scribendo Vitas alienas, propria scripta est.

Celeberrimi

COTTONI MATHERI,

Celebratio ;

Qui Heroum Vitas, in sui-ipsius & illorum Memoriam
sempiternam, revocavit.

*Quod Patrios Manes revocasti a Sedibus altis,
Sylvestres Musæ grates, Matherè, rependunt.
Hæc nova Progenies, veterum sub Imagine, cælo
Arte Tua Terram visitans, demissa, salutat.
Grata Deo Pietas ; Grates persolvimus omnes :
Semper Honos, Nomenque Tuum, Matherè, manebant.*

Is the Bless'd *MATHER* Necromancer turn'd,
To raise his Countries Father's Ashes Urn'd ?
Elisba's Dust, Life to the Dead imparts ;
This Prophet, by his more *Familiar Arts*,
Unseals our *Hero's* Tombs, and gives them Air ;
'They Rise, they Walk, they Talk, Look wond'rous Fair ;
Each of them in an Orb of *Light* doth shine,
In Liveries of *Glory* most Divine.

When ancient Names I in thy Pages met,
Like Gems on *Aaron's* costly Breast-plate set ;
Methinks Heaven's open, while Great *Saints* descend,
To wreath the Brows, by which their *Acts* were penn'd.

B. Thompson.

To the Reverend
Mr. COTTON MATHER,
O N H I S
History of New-England.

I N this Hard Age, when Men such Slackness show,
To pay *Loves* Debts, and what to *Truth* we owe,
You to step forth, and such Example shew,
In paying what's to God and Country due,
Deserves *our* Thanks: *Mine* I do freely give :
'Tis fit that with the *Raised Ones* you Live.

Great your Attempt. No doubt some Sacred Spy,
That Leiger in your Sacred Cell did ly,
Nurs'd your first Thoughts, with gentle Beams of Light,
And taught your Hand Things past to bring to fight :
Thus led by secret sweetest Influence,
You make Returns to God's good Providence :
Recording how that mighty Hand was nigh,
To Trace out Paths not known to mortal Eye,
To those brave Men, that to this Land came o'er,
And plac'd them safe on the *Atlantick Shore* :
And how the same Hand did them after save,
And say, *Return*, oft on the Brink o'th' Grave ;
And gave them room to spread, and bless'd their Root,
Whence, hung with Fruit, now many Branches shoot.

Such were these *Heroes*, and their *Labours* such,
In their Just Praise, Sir, who can say too much ?
Let the Remotest parts of Earth behold,
New-England's Crowns excelling *Spanish Gold*.
Here be Rare Lessons set for us to Read,
That Off-springs are of such a Goodly Breed.
The *Dead Ones* here, so much *Alive* are made,
We think them speaking from Bless'd *Eden's* Shade ;
Hark! How they check the Madness of this Age,
The Growth of Pride, fierce Lust, and worldly Rage.
They tell, we shall to *Clam-banks* come again,
If Heaven still doth scourge us all in vain.

But, Sir, upon your Merits heap'd will be,
The *Blessings* of all those that here shall see
Vertue Embalm'd ; *This Hand* seems to put on
The *Lavrel* on your Brow, so justly won.

Timothy Woodbridge, Minister of *Hartford*.

Ad Politum Literaturæ, atque Sacrarum Literaturum Antistitem,
Angliæque Americænæ Antiquarium Callentissimum,

Reverendum Dominum,

D. COTTONUM MATHERUM,

Apud Bostonenses V. D. M.

Epigramma.

Cottonus Matherus.

Anagr.

Tu tantum Cohors es.

Epigramma.

*Ipse, vales Tantum, Tu, mi memorande MATHERE,
Fortis pro Christo Miles, es ipse cohors.*

A Pindaric.

Art thou *Heavens Trumpet* ? sure by the *Archangel* blown ;
Tombs Crack, Dead Start, Saints Rise, are seen and known,
And *Shine* in Constellation ;
From ancient Flames here's a New *Phoenix* flown,
To shew the World, when Christ Returns, he'll not Return alone.

J. Danforth, V. D. M. Dorcestri.

To the Learned and Reverend

Mr. COTTON MATHER,

On his Excellent *Magnalia*.

S I R,

MY Muse will now by Chymistry draw forth
The Spirit of your Names Immortal worth.

Cottonius Matherus.

Anagr.

Tuos Tecum ornasti.

While thus the Dead in thy rare Pages Rise,
Thine, with thy self, thou dost immortalize.
To view the Odds, thy Learned *Lives* invite,
'Twixt *Eleutherian* and *Edomite*.
But all succeeding Ages shall despair,
A Fitting Monument for thee to Rear.
Thy own Rich Pen (Peace, silly *Momus*, Peace!)
Hath given them a Lasting *Writ of Ease*.

Grindal Ranson, Pastor of Mendon.

In Jesu Christi

MAGNALIA AMERICANA;

Digesta in Septem Libros,

Per Magnum, Doctissimumque Virum,

D. Cottonum Matherum,

J. Christi Servum; Ecclesiæque Americano Bostoniensis
Ministrum Pium & Disertissimum.

Sunt *Miracula Dei*, sunt & *Magnalia Christi*,
Qua patet *Orbis*. Erant ultra *Garamantas*, & *Indos*
Maxima, quæ paucis licuit cognoscere. Sed, quæ
Cernis in *America*, procul unus-quisque videbit.
Vivis, ubi fertur nullum vixisse. Videsque
Mille homines, res multas, Incunabula mira.
Strabo file, qui *Magna* refers. *Vesputius* autem
Primis scire *Novum* potuit conatibus *Orbem*.
Et dum *Magna* docet te *Grotius*, Unde repletos
Ecce per *Americam*, volucresque, hominesque, Deosque:
Deumque libet, tibi scire licet *Nova* viscera rerum.
Nullus erat, nisi brutus homo : Sine lege, Deoque.
Numa dat Antiquis, *Solon*que & Jura *Lycurgus*.
Hic nihil, & nullæ (modo sic sibi vivere) Leges.
Jam decreta vide, & Regum diplomata, curque,
Ne tibi vivat homo, nostrorum vivere Regi est.
Dic. tot habendo Deos, legisque videndo peritos,
Centenosque viros, celebres virtute, Statumque
Quem *Novus Orbis* habet; *Quantum mutatus ab illo es!*
Res bona. Nec fat erit, & Rege & Lege beatum,
Possè vehi super *Astra*. Deum tibi noscere, fas est.
Nil *Lex*, nil *Solon*, nil & sine *Numine Numa*.
Sit *Deus*, ignotosque Deos fuge. Multa *Poetæ*
De *Jove* finxerunt, *Neptuno* & *Marte*, Diisque
Innumerabilibus. *Magnique Manitto* pependit
Non conversa Deo Gens *Americana*, *Manitto*,
Quem velut *Artificem* colit, & ceu *Numen* adorat.
E tenebris *Lux* est. In abyssò cernere *Cælum* est,
Ignotumque Deum, notum *INDIS*, *Biblia Sancta*
Indica, *Templa*, *Preces*, *Psalms*, multosque *Ministros*.
Ut *Christum* discant, *Indorum* *Idiomata Numen*
Utitur, & sese patefecit ubique locorum.
Plura canam. Veterem *Schola* sit dispersa per *Orbem*,
Et tot *Athenæis* scatet *Anglus*, *Belga*, *Polonus*,
Germanus, *Gallusque*. Sat est *Academia nostra*.
Extra *Orbem Novus Orbis* habet, quod habetur in *Orbe*.

Dat

Dat *Cantabrigia Domus Harvardina* Cathedram
Cuilibet, & cur non daret *Indis*, Profelytisque?
Trans Mare non opus est ad *Pallada* currere. *Pallas*
Hic habitat, confertque *Gradus*; modo *Pallada* discas,
Desistasque gradum. Quantum *Sapientia* confert!
Forte novas, pluresque artes *Novus Orbis* haberet.
Quotquot in *America* licet *Admiranda* supersint,
Singula non narro. Nec opus tibi singula narrem.
Multa fidem superant, multorum *Exempla* docebunt,
Plura quot *Orbis* habet *Novus Admiranda*, quot artes,
Et quot in *America* degunt ubicunque *Coloni*.
Deque *Veneficiis* quid erit tibi noscere? *Lusus*
Sperne *Diabolicos*. Sunt hic *Magnalia Christi*.
Ne timeas *Umbram*. Corpus sine corpore spectrum est.
Pax rara in terris. *Ætas* quasi *ferrea*. *Bellum*
Sceptra gerens, gladiosque ferox ubicunque *Noverca* est.
Destruit omnia, destruit oppida, destruit artes.
Mars nulli cedit. Nihil exitius armis.
Testis adest. *Europa* docet lacrymabile *Bellum*,
Hispani, *Belgæ*, *Germani*, & quotquot in *Orbe*
Sunt *Veteri*, *Rigidisq;* plagis vexantur & armis.
Quas *Sectas* vetus *Orbis* habet, quæ dogmata *Carnis*?
Primum *Roma* locum tenet, *Enthusiasta* secundum,
Arminius tandem, *Menno* & *Spinosa* sequuntur.
Quisque incredibiles poterit dignoscere *Sectas*?
Non tot cernuntur fidei discrimina, nec tot
Hæreticos novus Orbis habet, quod & *Enthea* res est.
Tu dilecte *Deo*, cujus *Bostonia* gaudet
Nostra *Ministerio*, seu cui tot scribere *Libros*,
Non opus, aut labor est, & qui *Magnalia Christi*
Americana refers, scriptura plurima. Nonne
Dignus es, agnoscere inter *Magnalia Christi*?
Vive *Liber*, totique *Orbi* *Miracula* monstres,
Quæ sunt extra *Orbem*. *Cottone*, in sæcula vive;
Et dum *Mundus* erit, vivat tua *Fama* per *Orbem*.

Dabam, *Neo-Eboraci*
Americana, 16 Oct.
1697.

Henricus Selijns,

Ecclesiæ Neo-Eboracensis Minister Belgicus.

A General

INTRODUCTION.

Ἐγὼ δὲ τῆτο, ἵ ἵπ ἰντδὲξάμῆνωρ ἀγορεύωσ ἵρεῖα.

Dicam hoc propter utilitatem eorum qui Lecturi sunt hoc opus. Theodorit.

§. 1. I WRITE the *Wonders* of the CHRISTIAN RELIGION, flying from the Depravations of *Europe*, to the *American Strand*: And, assisted by the Holy Author of that Religion, I do, with all Conscience of *Truth*, required therein by Him, who is the *Truth* it self, Report the *Wonderful Displays* of His Infinite Power, Wisdom, Goodness, and Faithfulness, wherewith His Divine Providence hath irradiated an *Indian Wilderness*.

I Relate the *Considerable Matters*, that produced and attended the First Settlement of COLONIES, which have been Renowned for the Degree of REFORMATION, Professed and Attained by *Evangelical Churches*, erected in those *Ends of the Earth*: And a Field being thus prepared, I proceed unto a Relation of the *Considerable Matters* which have been acted thereupon.

I first introduce the *Actions*, that have, in a more exemplary manner served those Colonies; and give *Remarkable Occurrences*, in the exemplary LIVES of many *Magistrates*, and of more *Ministers*, who so Lived, as to leave unto Posterity, *Examples* worthy of *Everlasting Remembrance*.

I add hereunto, the *Notables* of the only *Protestant University*, that ever shone in that Hemisphere of the *New World*; with particular Instances of *Criolians*, in our *Biography*, provoking the *whole World*, with virtuous Objects of Emulation.

I introduce then, the *Actions* of a more Eminent Importance, that have signalized those Colonies: Whether the *Establishments*, directed by their *Synods*; with a Rich Variety of *Synodical* and *Ecclesiastical Determinations*; or, the *Disturbances*, with which they have been from all sorts of *Temptations* and *Enemies* Tempestuated; and the *Methods* by which they have still weathered out each *Horrible Tempest*.

And into the midst of these *Actions*, I interpose an entire *Book*, wherein there is, with all possible Veracity, a *Collection* made, of *Memorable Occurrences*, and amazing *Judgments* and *Accidents*, befalling many particular Persons among the People of *New-England*.

Let my Readers expect all that I have promised them, in this *Bill of Fair*; and it may be they will find themselves entertained with yet many other Passages, above and beyond their Expectation, deserving likewise a room in *History*: In all which, there will be nothing, but the *Author's* too mean way of preparing so great Entertainments, to Reproach the Invitation.

§. 2. The Reader will doubtless desire to know, what it was that

— tot Volvere casus
Insignes Pietate Viros, tot adire Labores,
Impulerit.

And our *History* shall, on many fit Occasions which will be therein offered, endeavour, with all *Historical Fidelity* and *Simplicity*, and with as little Offence as may be, to satisfy him. The Sum of the Matter is, That from the very Beginning of the REFORMATION in the *English Nation*, there hath always been a Generation of *Godly Men*, desirous to pursue the *Reformation of Religion*, according to the *Word of God*, and the *Example of the best Reformed Churches*; and answering the Character of *Good Men*, given by *Josephus*, in his Paraphrase on the words of *Samuel* to *Saul*, μηδὲν ἄλλο πράξουσας καλῶς ὑπ' αὐτῶν, ἢ τὸ ἐπιθεῖν τῷ Θεῷ κατὰ δὲσιν. They think they do nothing Right in the Service of God, but what they do according to the Command of God. And there hath been another Generation of Men, who have still employed the Power which they have generally still had in their Hands, not only to stop the Progress of the Desired *Reformation*, but also, with Innumerable Vexations, to Persecute those that most Heartily wished well unto it. There were many of the *Reformers*, who joyned with the Reverend JOHN FOX, in the *Complaints* which he then entred in his *Martyrology*, about the *Baits of Popery* yet left in the Church; and in his *Wishes*, God take them away, or ease us from them, for God knows, they be the Cause of much *Blindness* and *Strife* amongst Men! They Zealously decreed

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A General Introduction.

the Policy of complying always with the Ignorance and Vanity of the People; and cried out earnestly for Purer Administrations in the House of God, and more Conformity to the Law of Christ, and Primitive Christianity: While others would not hear of going any further than the First Essay of Reformation. 'Tis very certain, that the First Reformers never intended, that what They did, should be the Absolute Boundary of Reformation, so that it should be a Sin to proceed any further; as, by their own going beyond Wickliff, and Changing and Growing in their own Models also, and the Confessions of Cramer, with the Script. Anglicana of Bucer, and a thousand other things, was abundantly demonstrated. But after a Fruitless Expectation, wherein the truest Friends of the Reformation long waited, for to have that which Heylin himself owns to have been the Design of the First Reformers, followed as it should have been, a Party very unjustly arrogating to themselves, the Venerable Name of, The Church of England, by Numberless Oppressions, grievously Smote those their Fellow-Servants. Then 'twas that, as our Great OWEN hath expressed it, Multitudes of Pious, Peaceable Protestants, were driven, by their Severities, to leave their Native Country, and seek a Refuge for their Lives and Liberties, with Freedom, for the Worship of God, in a Wilderness, in the Ends of the Earth.

§. 3. It is the History of these PROTESTANTS, that is here attempted: PROTESTANTS that highly honoured and affected The Church of ENGLAND, and humbly Petition to be a Part of it: But by the Mistake of a few powerful Brethren, driven to seek a place for the Exercise of the Protestant Religion, according to the Light of their Consciences, in the Desarts of America. And in this Attempt I have proposed, not only to preserve and secure the Interest of Religion, in the Churches of that little Country NEW-ENGLAND, so far as the Lord Jesus Christ may please to Bless it for that End, but also to offer unto the Churches of the Reformation, abroad in the World, some small Memorials, that may be serviceable unto the Designs of Reformation, where-to, I believe, they are quickly to be awakened. I am far from any such Boast, concerning these Churches, That they have Need of Nothing, I wish their Works were more perfect before God. Indeed, that which Austin called The Perfection of Christians, is like to be, until the Term for the Antichristian Apostasy be expired, The Perfection of Churches too; Ut Agnoscant se nunquam esse perfectas. Nevertheless, I perfwade my self, that so far as they have attained, they have given Great Examples of the Methods and Measures, wherein an Evangelical Reformation is to be prosecuted, and of the Qualifications requisite in the Instruments that are to prosecute it, and of the Difficulties which may be most likely to obstruct it, and the most likely Directions and Remedies for those Obstructions. It may be, 'tis not possi-

ble for me to do a greater Service unto the Churches on the Best Island of the Universe, than to give a distinct Relation of those Great Examples which have been occurring among Churches of Exiles, that were driven out of that Island, into an horrible Wilderness, merely for their being Well-willers unto the Reformation. When that Blessed Martyr Constantine was carried, with other Martyrs, in a Dung-Cart, unto the place of Execution, he pleasantly said, Well, yet we are a precious Odour to God in Christ. Tho' the Reformed Churches in the American Regions, have, by very Injurious Representations of their Brethren (all which they desire to Forget and Forgive!) been many times thrown into a Dung-Cart; yet, as they have been a precious Odour to God in Christ, so, I hope, they will be a precious Odour unto His People; and not only Precious, but Useful also, when the History of them shall come to be considered. A Reformation of the Church is coming on, and I cannot but thereupon say, with the dying Cyrus to his Children in Xenophon, Ἐκ τῶν προεγενημένων μαθήματα, αὐτῷ γὰρ ἀγὴρ διδασκαλίαι. Learn from the things that have been done already, for this is the best way of Learning. The Reader hath here an Account of The Things that have been done already. Bernard upon that Clause in the Canticles, [O thou savest among Women] has this ingenious Gloss, Pulchram, non omnimode quidem, sed pulchram inter mulieres eam docet, videlicet cum Distinctione, quatenus ex hoc amplius reprimatur, & sciat quid desit sibi. Thus I do not say, That the Churches of New-England are the most Regular that can be; yet I do say, and am sure, That they are very like unto those that were in the First Ages of Christianity. And if I assert, That in the Reformation of the Church, the State of it in those First Ages, is to be not a little considered, the Great Peter Ramus, among others, has emboldened me. For when the Cardinal of Lorraine, the Mæcenas of that Great Man, was offended at him, for turning Protestant, he replied, Inter Opes illas, quibus me ditasti, has etiam in æternum recordabor, quod Beneficio, Poësiacæ Responsionis tuae didici, de Quindecim a Christo seculis, primum vere esse aureum, Reliqua, quo longius abscederent esse nequiora, atque deteriora: Tum igitur cum fieret optio, Aureum seculum delegei. In short, The First Age was the Golden Age: To return unto That, will make a Man a Protestant, and I may add, a Puritan. 'Tis possible, That our Lord Jesus Christ carried some Thousands of Reformers into the Retirements of an American Desert, on purpose, that, with an opportunity granted unto many of his Faithful Servants, to enjoy the precious Liberty of their Ministry, tho' in the midst of many Temptations all their days, He might there, To them first, and then By them, give a Specimen of many Good Things, which He would have His Churches elsewhere aspire and arise unto: And This being done, He knows not whether there be not All done, that New-England was planted for; and whether the Plantation may not, soon after this, Come to Nothing.

Upon

A General Introduction.

Upon that Expression in the Sacred Scripture, *Cast the unprofitable Servant into Outer Darkness*; it hath been imagined by some, That the *Regiones Exteræ* of *America*, are the *Tenebræ Exteri-ores*, which the *Unprofitable* are there condemned unto. No doubt, the Authors of those Ecclesiastical Impositions and Severities, which drove the English Christians into the *Dark Regions* of *America*, esteemed those *Christians* to be a very *unprofitable* sort of Creatures. But behold, ye *European Churches*, There are *Golden Candlesticks* [more than twice Seven times Seven!] in the midst of this *Outer Darkness*: Unto the upright Children of *Abraham*, here hath arisen *Light in Darkness*. And let us humbly speak it, it shall be *Profitable* for you to consider the *Light*, which from the midst of this *Outer Darkness*, is now to be Darted over unto the other side of the *Atlantic Ocean*. But we must therewithal ask your Prayers, that these *Golden Candlesticks* may not quickly be *Removed* out of their place!

§. 4. But whether *New-England* may *Live* any where else or no, it must *Live* in our *History*!

HISTORY, in general, hath had so many and mighty Commendations from the Pens of those Numberless Authors, who, from *Herodotus* to *Howel*, have been the professed Writers of it, that a tenth part of them Transcribed, would be a Furniture for a *Polyanthea in Folio*. We, that have neither liberty, nor occasion, to quote those Commendations of *History*, will content our selves with the Opinion of one who was not much of a *profess'd Historian*, expressed in that passage, whereto all Mankind subscribe, *Historia est Testis temporum, Nuntia vetustatis, Lux veritatis, vita memoria, magistra vite*. But of all *History* it must be confessed, that the *Palm* is to be given unto *Church-History*; wherein the *Dignity*, the *Suavity*, and the *Utility* of the *Subject* is transcendent. I observe, that for the Description of the whole *World* in the Book of *Genesis*, that *First-born* of all *Historians*, the great *Moses*, implies but *one* or *two* Chapters, whereas he implies, it may be *seven times* as many Chapters, in describing that one little *Pavilion, The Tabernacle*. And when I am thinking, what may be the Reason of this *Difference*, methinks it intimates unto us, That the *Church* wherein the Service of God is performed, is much more Precious than the *World*, which was indeed created for the Sake and Use of the *Church*. 'Tis very certain, that the greatest Entertainments must needs occur in the *History* of the *People*, whom the *Son of God* hath *Redeemed* and *Purified* unto himself, as a *Peculiar People*, and whom the *Spirit of God*, by *Supernatural Operations* upon their Minds, does cause to live like *Strangers* in this *World*, conforming themselves unto the *Truths* and *Rules* of his Holy Word, in Expectation of a *Kingdom*, whereto they shall be in another and a better *World* advanced. Such a *People* our Lord *Jesus Christ* hath procured and preserved in all *Ages visible*; and the Dispensations of his *wonderous Providence* towards this *People* (for, O

Lord, thou do'st lift them up, and cast them down!) their Calamities, their Deliverances, the Dispositions which they have still discovered, and the considerable *Persons* and *Actions* found among them, cannot but afford Matters of *Admiration* and *Admonition*, above what any other Story can pretend unto: 'Tis nothing but *Atheism* in the Hearts of Men, that can persuade them otherwise. Let any Person of good Sense peruse the *History* of *Herodotus*, which, like a River taking Rise, where the *Sacred Records* of the *Old Testament* leave off, runs along smoothly and sweetly, with Relations that sometimes perhaps want an *Apology*, down until the *Grecians* drive the *Persians* before them. Let him then peruse *Thucydides*, who from *Sitting* betook himself to *Writing*, and carries the ancient State of the *Grecians*, down to the twenty first Year of the *Peloponnesian Wars* in a manner, which *Casaubon* judges to be *Mirandum potius quam imitandum*. Let him next Revolve *Xenophon*, that *Bee of Athens*, who continues a Narrative of the *Greek Affairs*, from the *Peloponnesian Wars*, to the Battle of *Mantineæ*, and gives us a *Cyrus* into the bargain, at such a rate, that *Lipsius* reckons the Character of a *Suavi, Fidus & Circumspectus Scriptor*, to belong unto him. Let him from hence proceed unto *Diodorus Siculus*, who, besides a rich Treasure of *Egyptian, Assyrian, Lybian* and *Grecian*, and other *Antiquities*, in a Phrase, which according to *Photius's* Judgment, is *ισοστα μάλιστα γενεσιον*, of all most becoming an *Historian*, carries on the Thread begun by his Predecessors, until the End of the Hundred and nineteenth *Olympiad*; and where he is defective, let it be supplied from *Arianus*, from *Justin*, and from *Curtius*, who in the relish of *Colerus* is, *Quovis melle dulcior*. Let him hereupon consult *Polybius*, and acquaint himself with the Birth and Growth of the *Roman Empire*, as far as 'tis described, in *Five* of the *Forty* Books composed by an Author, who with a *Learned Professor* of *History* is, *Prudens Scriptor, si quis alius*. Let him now run over the Table of the *Roman Affairs*, compendiously given by *Lucius Florus*, and then let him consider the Transactions of above three hundred Years reported by *Dionysius Halicarnassæus*, who, if the Censure of *Rodin* may be taken, *Græcos omnes & Latinos superasse videtur*. Let him from hence pass to *Livy*, of whom the famous Critick says, *Hoc solum ingenium (de Historicis Loquor) populus Romanus per Imperio suo habuit*, and supply those of his *Decads* that are lost, from the best Fragments of *Antiquity*, in others (and especially *Dion* and *Salust*) that lead us on still further in our way. Let him then proceed unto the Writers of the *Cesarean* times, and first revolve *Suetonius*, then *Tacitus*, then *Herodian*, then a whole Army more of *Historians*, which now crowd into our *Library*; and unto all the rest, let him not fail of adding the incomparable *Plutarch*, whose Books they say, *Theodore Gaza* preferred above any in the *World*, next unto the *Inspired Oracles* of the *Bible*: But if the Number be still too little to satisfy an *Historical Appetite*, let him add

A General Introduction.

Polybist unto the number, and all the *Chronicles* of the following Ages. After all, he must sensibly acknowledge, that the two short Books of *Ecclesiastical History*, written by the Evangelist *Luke*, hath given us more glorious Entertainments, than all these voluminous Historians if they were put all together. The *Achievements* of one *Paul* particularly, which that Evangelist hath *Emolazon'd*, have more *True Glory* in them, than all the Acts of those Execrable *Plunderers* and *Murderers*, and irresistible *Banditti* of the World, which have been dignified with the Name of *Conquerors*. *Tacitus* counted *Ingentia bella, Expugnationes urbium, fusos captosque Reges*, the Ravages of *War*, and the glorious *Violences*, whereof great Warriors make a wretched Ostentation, to be the *Noblest Matter* for an *Historian*. But there is a *Nobler*, I humbly conceive, in the planting and forming of *Evangelical Churches*, and the *Temptations*, the *Corruptions*, the *Afflictions*, which assault them, and their *Salvations* from those Assaults, and the Exemplary *Lives* of those that Heaven employs to be Patterns of *Holiness* and *Usefulness* upon Earth: And unto such it is, that I now invite my Readers; Things, in comparison whereof, the Subjects of many other Histories, are of as little weight, as the Questions about Z, the last Letter of our Alphabet, and whether H is to be pronounced with an Aspiration, where about whole Volumes have been written, and of no more Account, than the Composure of *Didymus*. But for the manner of my treating this *Matter*, I must now give some account unto him.

S. 5. *Reader!* I have done the part of an *Impartial Historian*, albeit not without all occasion perhaps, for the Rule which a worthy Writer, in his *Historicæ*, gives to every Reader, *Historici Legantur cum Moderatione & venia, & cogitetur fieri non posse ut in omnibus circumstantiis sint Lynei*. *Polybius* complains of those *Historians*, who always made either the *Carthaginians* brave, and the *Romans* base, or *contra*, in all their Actions, as their Affection for their own Party led them. I have endeavour'd, with all good Conscience, to decline this writing meerly for a Party, or doing like the Dealer in History, whom *Lucian* derides, for always calling the Captain of his own Party an *Achilles*, but of the adverse Party a *Thersites*: Nor have I added unto the just Provocations for the Complaint made by the Baron *Maurier*, That the greatest part of *Histories* are but so many *Panegyrics* compos'd by *Interested Hands*, which elevate *Iniquity* to the Heavens, like *Paterculus*, and like *Machiavel*, who propose *Tiberius Cesar*, and *Cesar Borgia*, as Examples fit for *Imitation*, whereas *True History* would have Exhibited them as *Horrid Monsters*, as very *Devils*. 'Tis true, I am not of the Opinion, that one cannot merit the Name of an *Impartial Historian*, except he write bare *Matters of Fact*, without all *Reflection*; for I can tell where to find this given as the Definition of *History*, *Historia est rerum gestarum, cum laude*

aut vituperatione, Narratio: And if I am not altogether a *Tacitus*, when *Vertues* or *Vices* occur to be *Matters of Reflection*, as well as of *Relation*, I will, for my *Vindication*, appeal to *Tacitus* himself, whom *Lipsius* calls one of the *Prudentest* (tho' *Tertullian*, long before, counts him the *Lyingsst*) of them who have enriched the World with *History*: He says, *Præcipuum munus Annalium reor, ne virtutes sileantur, utque pravæ Dicitis, Fallisque ex posteritate & Infamia metus sit*. I have not *Commended* any Person, but when I have really judg'd, not only That he *Deserved* it, but also that it would be a *Benefit* unto *Posterity* to know, Wherein he *deserved* it: And my Judgment of *Desert*, hath not been *Biassed*, by Persons being of my own particular Judgment in matters of *Disputation*, among the Churches of God. I have been as willing to wear the Name of *Simplicius Verinus*, throughout my whole undertaking, as he that, before me, hath assumed it: Nor am I like *Pope Zachary*, impatient so much as to hear of any *Antipodes*. The Spirit of a *Schlusfelbergius*, who falls foul with *Fury* and *Reproach* on all who differ from him; The Spirit of an *Heylin*, who seems to count no *Obloquy* too hard for a *Reformer*; and the Spirit of those (*Folio-writers* there are, some of them, in the English Nation!) whom a Noble *Historian* *Stigmatizes*, as, *Those Hot-headed, Passionate Bigots, from whom, 'tis enough, if you be of a Religion contrary unto theirs, to be defamed, condemned and pursued with a thousand Calumnies*. I thank Heaven I Hate it with all my Heart. But how can the *Lives* of the *Commendable* be written without *Commending* them? Or, is that *Law of History* given in one of the eminentest pieces of *Antiquity* we now have in our hands, wholly antiquated, *Maxime proprium est Historiæ, Laudem rerum egregie gestarum persequi*? Nor have I, on the other side, forbore to mention many *Censurable* things, even in the *Best* of my Friends, when the things, in my opinion, were not *Good*; or so bore away for *Placencia*, in the course of our Story, as to pass by *Verona*; but been mindful of the *Direction* which *Polybius* gives to the *Historian*, *It becomes him that writes an History, sometimes to extol Enemies in his Praises, when their praise-worthy Actions bespeak it, and at the same time to reprove the best Friends, when their Deeds appear worthy of a reproof; in-as much as History is good for nothing, if Truth (which is the very Eye of the Animal) be not in it*. Indeed I have thought it my duty upon all accounts, (and if it have proceeded unto the degree of a *Fault*, there is, it may be, something in my *Temper* and *Nature*, that has betray'd me therein) to be more sparing and *caute*, in thus mentioning of *Censurable* things, than in my other *Liberty*: A writer of *Church-History*, should, I know, be like the *builder of the Temple*, one of the *Tribe of Naphtali*; and for this I will also plead my *Polybius* in my Excuse; *It is not the Work of an Historian, to commemorate the Vices and Villanies of Men, so much as their just, their fair, their honest Actions: And the Readers of History get more good by the Objects of their Emulation,*

A General Introduction.

Emulation, than of their Indignation. Nor do I deny, that tho' I cannot approve the Conduct of *Josephus*, (whom *Jerom* not unjustly nor ineptly calls, *The Greek Livy*) when he left out of his *Antiquities*, the Story of the *Golden Calf*, and I don't wonder to find *Ghamier*, and *Rivet*, and others, taxing him for his *Partiality* towards his Country-men; yet I have left unmentioned some *Conspicuous Occurrences* in the Story of our Colonies, as things no less *Unuseful* than *Improper* to be raised out of the Grave, wherein *Oblivion* hath now buried them; lest I should have incurred the *Pasquil* bestowed upon *Pope Urban*, who employing a *Committee* to Rip up the *Old Errors* of his Predecessors, one clap'd a pair of Spurs upon the heels of the Statue of *St. Peter*; and a Label from the Statue of *St. Paul* opposite thereunto, upon the Bridge, ask'd him, *Whither he was bound?* *St. Peter* answered, *I apprehend some Danger in staying here; I fear they'll call me in Question for denying my Master.* And *St. Paul* replied, *Nay, then I had best be gone too, for they'll question me also, for Persecuting the Christians before my Conversion.* Briefly, My Pen shall Reproach none, that can give a Good Word unto any Good Man that is not of their own *Faction*, and shall Fall out with none, but those that can Agree with no body else, except those of their own *Schism*. If I draw any sort of Men with *Charcoal*, it shall be, because I remember a notable passage of the *Best Queen* that ever was in the World, our late *Queen Mary*. *Monsieur Juvien*, that he might Justifie the Reformation in *Scotland*, made a very black Representation of their old *Queen Mary*; for which, a certain *Sycophant* would have incensed our *Queen Mary* against that *Reverend Person*, saying, *'s it not a Shame that this Man, without any Consideration for your Royal Person, should dare to throw such Infamous Calumnies upon a Queen, from whom your Royal Highness is descended?* But that *Excellent Princess* replied, *No, not at all; 's it not enough that by fulsome Praises great Persons be lul'd asleep all their Lives; But must Flattery accompany them to their very Graves? How should they fear the Judgment of Posterity, if Historians be not allowed to speak the Truth after their Death?* But whether I do myself Commend, or whether I give my Reader an opportunity to Censure, I am careful above all things to do it with *Truth*; and as I have considered the words of *Plato*, *Deum indigne & graviter ferre, cum quis ei similem hoc est, virtute præstantem, vituperet, aut laudet contrarium:* So I have had the *Ninth Commandment* of a greater *Law-giver* than *Plato*, to preserve my care of *Truth* from first to last. If any Mistake have been any where committed, it will be found merely *Circumstantial*, and wholly *Involuntary*; and let it be remembered, that tho' no *Historian* ever merited better than the *Incomparable Thuanus*, yet learned Men have said of his Work, what they never shall truly say of ours, that it contains *multa falsissima & indigna*. I find *Erasmus* himself mistaking *One Man* for *Two*, when writing of the *Ancients*. And even our own

English Writers too are often mistaken, and in Matters of a very late Importance, as *Baker*, and *Heylin*, and *Fuller*, (professed *Historians*) tell us; that *Richard Sutton*, a single Man, founded the *Charter-House*; whereas his Name was *Thomas*, and he was a married Man. I think I can Recite such Mistakes, it may be *Sans Number* occurring in the most credible Writers; yet I hope I shall commit none such. But altho' I thus challenge, as my due, the Character of an *Impartial*, I doubt I may not challenge That of an *Elegant Historian*: I cannot say, whether the *Style*, wherein this *Church-History* is written, will please the *Modern Criticks*: But if I seem to have used *ἁπλῶς καὶ ὑποτακτικῶς γράψας*, a Simple, Submiss, Humble *Style*, 'tis the same that *Eusebius* affirms to have been used by *Hegeſippus*, who, as far as we understand, was the first Author (after *Luke*) that ever compos'd an entire Body of *Ecclesiastical History*, which he divided into *Five Books*, and Entitled, *ὑπομνήματα τῶν ἐκκλησιαστικῶν πράξεων*. Whereas others, it may be, will reckon the *Style* Embellished with too much of *Ornament*, by the multiplied References to other and former Concerns, closely couch'd, for the Observation of the *Attentive*, in almost every Paragraph; but I must confess, that I am of his mind who said, *Sicuti sal modice cibus aspersus Condit, & gratiam saporis addit, ita si paulum Antiquitatis admiscueris, Oratio fit venustior*. And I have seldom seen that Way of Writing faulted, but by those, who, for a certain odd Reason, sometimes find fault, *That the Grapes are not ripe*. These *Embellishments* (of which yet I only -- *Veniam pro laude peto*) are not the *puerile Spoils of Polyanthea's*; but I should have asserted them to be as choice *Flowers* as most that occur in *Ancient* or *Modern Writings*, almost unavoidably putting themselves into the Authors Hand, while about his Work, if those words of *Ambrose* had not a little frighted me, as well as they did *Baconius*, *Unumquemque Fallunt sua scripta*. I observe that *Learned Men* have been so terrified by the Reproaches of *Pedantry*, which little Smatterers at Reading and Learning have, by their *Quoting Humours* brought upon themselves, that, for to avoid all Approaches towards that which those feeble Creatures have gone to imitate, the best way of Writing has been most injuriously deserted. But what shall we say? The Best way of Writing, under Heaven, shall be the Worst, when *Erasmus* his *Monosyllable Tyrant* will have it so! And if I should have resign'd my self wholly to the Judgment of others, What way of Writing to have taken, the Story of the two Statues made by *Policletus* tells me, what may have been the Issue: He contrived one of them according to the Rules that best pleased himself, and the other according to the Fancy of every one that look'd upon his Work: The former was afterwards Applauded by all, and the latter Derided by those very Persons who had given their Directions for it. As for such *Unaccuracies* as the *Critical* may discover, *Opere in longo*, I appeal to the *Courteous*, for a favourable Construction of them; and certainly they will

A General Introduction.

will be favourably Judged of, when there is considered the *Variety* of my *other Employments*, which have kept me in continual Hurries, I had almost said, like those of the *Ninth Sphere*, for the few Months in which this Work has been Digesting. It was a thing well thought, by the wise Designers of *Chelsey-Colledge*, wherein able *Historians* were one sort of Persons to be maintained; That the Romanists do in one Point condemn the Protestants; for among the Romanists, they don't burden their Professors with any *Parochial Incumbrances*; but among the Protestants, the very same Individual Man must Preach, Catechize, Administer the Sacraments, Visit the Afflicted, and manage all the parts of *Church-Discipline*; and if any Books for the Service of Religion, be written, Persons thus *extreamly incumbered* must be the Writers. Now, of all the Churches under Heaven, there are none that expect so much *Variety* of Service from their Pastors, as those of *New-England*; and of all the Churches in *New-England*, there are none that require more, than those in *Boston*, the Metropolis of the English *America*; whereof one is, by the Lord Jesus Christ, committed unto the Care of the unworthy Hand, by which this *History* is compiled. Reader, Give me leave humbly to mention, with him in *Tully*, *Antequam de Re, Pauca de Me!* Constant *Sermons*, usually more than once, and perhaps three or four times, in a Week, and all the other Duties of a *Pastoral Watchfulness*, a very large *Flock* has all this while demanded of me; wherein, if I had been furnished with as many *Heads* as a *Typhus*, as many *Eyes* as an *Argos*, and as many *Hands* as a *Briareus*, I might have had Work enough to have employ'd them all; nor hath my *Station* left me free from Obligations to spend very much time in the *Evangelical Service* of others also. It would have been a great *Sin* in me, to have *Omitted*, or *Abated*, my just Cares, to fulfil my *Ministry* in these things, and in a manner Give my self wholly to them. All the time I have had for my *Church-History*, hath been perhaps only, or chiefly, that, which I might have taken else for less profitable Recreations; and it hath all been done by *Snatches*. My Reader will not find me the Person intended in his *Littany*, when he says, *Libera me ab homine unius Negotii*. Nor have I spent *Thirty Years* in shaping this my *History*, as *Diodorus Siculus* did for his, [and yet both *Bodinus* and *Sigonius* complain of the *Σταλμα*, attending it.] But I wish I could have enjoy'd entirely for this Work, one quarter of the little more than *Two Years* which have roll'd away since I began it; whereas I have been forced sometimes wholly to throw by the Work whole Months together, and then resume it, but by a stolen hour or two in a day, not without some hazard of incurring the Title which *Coryat* put upon his *History* of his Travels, *Cruditates hastily gathered up in five Months*. *Protagenes* being seven Years in drawing a Picture, *Apelles* upon the sight of it, said, *The Grace of the Work was much alloy'd by the length of the Time*. Whatever else there may have been to take off the *Grace* of

the Work, now in the Readers hands, (whereof the *Pictures* of Great and Good Men make a considerable part) I am sure there hath not been the length of the Time to do it. Our English *Martyrologer*, counted it a sufficient *Apology*, for what Meanness might be found in the first Edition of his *Acts and Monuments*, that it was *hastily rasped up in about fourteen Months*: And I may Apologize for this Collection of our *Acts and Monuments*, that I should have been glad, in the little more than *Two Years* which have ran out, since I enter'd upon it, if I could have had one half of *About fourteen Months* to have entirely devoted thereunto. But besides the *Time*, which the *Daily Services* of my own first, and then many other Churches, have necessarily call'd for, I have lost abundance of precious *Time*, thro' the feeble and broken State of my *Health*, which hath unfitted me for *Hard Study*; I can do nothing to purpose at *Lucubrations*. And yet, in this *Time* also of the two or three Years last past, I have not been excused from the further Diversion of *Publishing* (tho' not so many as they say *Mercurius Trifmegistus* did, yet) more than a *Score* of other Books, upon a copious Variety of other Subjects, besides the composing of several more, that are not yet published. Nor is this neither all the *Task* that I have in this while had lying upon me; for (tho' I am very sensible of what *Jerom* said, *Non bene fit, quod occupato Animo fit*; and of *Quintilian's* Remark, *Non simul in multa intendere Animus totum potest*;) when I applied my mind unto this way of serving the Lord JESUS CHRIST in my Generation, I set upon another and a greater, which has had, I suppose, more of my *Thought* and *Hope* than this, and wherein there hath passed me, for the most part, *Nulla dies sine linea*. I considered, That all sort of *Learning* might be made gloriously Subservient unto the *Illustration* of the *Sacred Scripture*; and that no *professed Commentaries* had hitherto given a thousandth part of so much *Illustration* unto it, as might be given. I considered, that Multitudes of *particular Texts*, had, especially of later Years, been more notably *Illustrated* in the *Scattered Books* of Learned Men, than in any of the *Ordinary Commentators*. And I consider'd, That the *Treasures* of *Illustration* for the Bible, dispersed in many hundred Volumes, might be fetch'd all together by a Labour that would resolve to *Conquer all things*; and that all the *Improvements* which the *Later-ages* have made in the *Sciences*, might be also, with an inexpressible Pleasure, call'd in, to Christ the *Illustration* of the *Holy Oracles*, at a Rate that hath not been attempted in the vulgar *Annotations*; and that a common degree of *Sense*, would help a Person, who should converse much with these things, to attempt sometimes also an *Illustration* of his own, which might expect some Attention. Certainly, it will not be ungrateful unto good Men, to have innumerable *Antiquities*, *Jewish*, *Chaldee*, *Arabian*, *Grecian* and *Roman*, brought home unto us, with a *Sweet Light* Reflected from them on the *Word*, which is our *Light*: Or, To have all the *Typical Men*

A General Introduction.

Men and things in our *Book of Mysteries*, accommodated with their *Antitypes*: Or, To have many Hundreds of References to our dearest *Lord Messiah*, discovered in the Writings which *Testifie of Him*, oftner than the most of Mankind have hitherto imagined: Or, To have the *Histories* of all Ages, coming in with punctual and surprising *Fulfillments* of the *Divine Prophecies*, as far as they have been hitherto fulfilled; and not meer *Conjellures*, but even *Mathematical* and *Inconceivable Demonstrations*, given of *Expositions* offered upon the *Prophecies*, that yet remain to be accomplished: Or, To have in *One Heap*, Thousands of those *Remarkable Discoveries of the deep things of the Spirit of God*, whereof one or two, or a few, sometimes, have been, with good Success accounted *Materials* enough to advance a Person into *Authorism*; or to have the delicious *Curiosities of Grotius*, and *Hochart*, and *Mede*, and *Light-foot*, and *Selden*, and *Spencer* (carefully selected and corrected) and many more *Giants in Knowledge*, all set upon one *Table*. Travellers tell us, That at *Florence* there is a rich *Table*, worth a thousand *Crowns*, made of *Precious Stones* neatly inlaid; a *Table* that was *fifteen Years* in making, with no less than *thirty Men* daily at work upon it; even such a *Table* could not afford so rich *Entertainments*, as one that should have the *Soul-feasting Thoughts* of those *Learned Men* together set upon it. Only 'tis pitty, that instead of one poor feeble *American*, overwhelmed with a thousand other *Cares*, and capable of touching this *Work* no otherwise than in a *Digression*, there be not more than *Thirty Men* daily employ'd about it. For, when the excellent *Mr. Pool* had finished his *Laborious and Immortal Task*, it was noted by some considerable Persons, *That wanting Assistance to Collect for him many miscellaneous Criticisms, occasionally scattered in other Authors, he left many better Things behind him: than he found.* At more than all this, our *Essay* is levelld, if it be not anticipated with that *Epitaph*, *agnis tamen excidit ausis.* Designing accordingly, to give the *Church of God* such displays of his blessed *Word*, as may be more *Entertaining* for the *Rarity and Novelty* of them, than any that have hitherto been seen together in any *Exposition*; and yet such as may be acceptable unto the most *Judicious*, for the *Demonstrative Truth* of them, and unto the most *Orthodox*, for the regard had unto the *Analogy of Faith* in all, I have now, in a few *Months*, got ready an huge number of *Golden Keys* to open the *Pandefs* of *Heaven*, and some thousands of charming and curious and singular *Notes*, by the *New Help* whereof, the *Word of CHRIST* may run and be glorified. If the *God of my Life*, will please to spare my *Life* [my yet *Sinful*, and *Slothful*, and thereby *Forscited* *Life!*] as many years longer as the *Barren Fig-tree* had in the *Parable*, I may make unto the *Church of God*, an humble *Tender* of our *BIBLIA AMERICANA*, a *Volume* enrich'd with better things than all the *Plate of the Indies*; YET NOT I, BUT THE GRACE OF CHRIST

WITH ME. My Reader sees, why I commit the Fault of a *superbia*, which appears in the mention of these *Minute-passage*s; 'tis to excuse whatever other Fault of *Inaccuracy*, or *Inadvertency*, may be discovered in an *History*, which hath been a sort of *Rapfody* made up (like the *Paper* whereon 'tis written!) with many little *Rags*, torn from an *Employment*; multifarious enough to overwhelm one of my small *Capacities*.

*Magna dabit, qui magna potest; mihi parva potenti;
Parvaque poscenti, parva dedisse sat est.*

§.6. But shall I prognosticate thy *Fate*, now that,

Parve (sed invideo) ne me, Liber, ibis in Urbem.

Luther, who was himself owner of such an *Heart*, advised every *Historian* to get the *Heart of a Lion*; and the more I consider of the *Provocation*, which this our *Church-History* must needs give to that *Roaring Lion*, who has, through all Ages hitherto, been tearing the *Church* to pieces, the more occasion I see to wish my self a *Caur de Lion*. But had not my *Heart* been *Treble Oak'd* and *Brass'd* for such *Encounters* as this our *History* may meet withal, I would have worn the *Silk-worms* *Motto*, *Operitur dum Operatur*, and have chosen to have written *Anonymously*; or, as *Claudius Salmastius* calls himself *Walo Messalinus*, as *Ludovicus Molinaus* calls himself *Ludiomeus Colvinus*, as *Carolus Scribanius* calls himself *Clarus Bonarscius*, (and no less Men than *Peter du Moulin*, and *Dr. Henry More*, stile themselves, the one *Hippolytus Fronto*, the other *Franciscus Paleopolitanus*.) Thus I would have tried, whether I could not have *Anagrammatized* my *Name* into some *Concealment*; or I would have refer'd it to be found in the second Chapter of the second *Syntagm* of *Selden de Diis Syris*. Whereas now I freely confess, 'tis *COTTON MATHER* that has written all these things;

Me, me, ad sum qui scripsi; tu me convertite Ferrum.

I hope 'tis a right *Work* that I have done; but we are not yet arrived unto the *Day*, wherein *God will bring every Work into Judgment* (the *Day of the Kingdom* that was promised unto *David*) and a *Son of David* hath as *Truly* as *Wisely* told us, that until the arrival of that *Happy Day*, this is one of the *Vanities* attending *Humane Affairs*; *For a right Work a Man shall be envied of his Neighbour.* It will not be so much a *Surprise* unto me, if I should live to see our *Church-History* vexed with *Anie-mad-versions* of *Calumnious Writers*, as it would have been unto *Virgil*, to read his *Bucolicks* reproached by the *Antibuclics* of a *Nameless Scribbler*, and his *Aeneids* travestied by the *Aeneidomastix* of *Carbilus*: Or *Heremius* taking pains to make a *Collection* of the *Faults*, and *Fausinus* of the *Thefts*, in his incomparable *Compofures*: Yea, *Pliny*, and

Seneca

A General Introduction.

Seneca themselves, and our Jerom, reproaching him, as a Man of no Judgment, nor Skill in Sciences; while Padianus affirms of him, that he was himself, *Usque adeo invidiæ Expers, ut si quid erudite dictum inspiceret alterius, non minus gauderet ac si suum esset.* How should a Book, no better labour'd than this of ours, escape Zoilian Outrages, when in all Ages, the most exquisite Works have been as much vilified, as Plato's by Scaliger, and Aristotle's by Lactantius? In the time of our K. Edward VI. there was an Order to bring in all the Teeth of St. Apollonia, which the People of his one Kingdom carried about them for the Cure of the Tooth-ach; and they were so many, that they almost fill'd a Tun. Truly Envy hath as many Teeth as Madam Apollonia would have had, if all those pretended Reliques had been really hers. And must all these Teeth be fastned on thee, O my Book? It may be so! And yet the Book, when ground between these Teeth, will prove like Ignatius in the Teeth of the furious Tygers, *The whiter Manchet for the Churches of God.* The greatest and fiercest Rage of Envy, is that which I expect from those IDUMÆANS, whose Religion is all Ceremony, and whose Charity is more for them who deny the most Essential things in the Articles and Homilies of the Church of England, than for the most Conscientious Men in the World, who manifest their being so, by their Dissent in some little Ceremony: Or those Persons whose Hearts are notably expressed in those words used by one of them ['tis Howel in his Familiar Letters, Vol. 1. Sect. 6. Lett. 32.] *I rather pity, than hate, Turk or Infidel, for they are of the same Metal, and bear the same Stamp, as I do, tho' the Inscriptions differ; If I hate any, 'tis those Schismatics that puzzle the sweet Peace of our Church; so that I could be content to see an Anabaptist go to Hell on a Browniss Back.* The Writer whom I last quoted, hath given us a Story of a young Man in High-Holbourn, who being after his death Dissected, there was a Serpent with divers tails, found in the left Ventricle of his Heart. I make no question, that our Church-History will find some Reader disposed like that Writer, with an Heart as full of Serpent and Venom as ever it can hold: Nor indeed will they be able to hold, but the Tongues and Pens of those angry Folks, will scourge me as with Scorpions, and cause me to feel (if I will feel) as many Lashes as Cornelius Agrippa expected from their Brethren, for the Book in which he expos'd their Vanities. A Scholar of the great JUELS, made once about fourscore Verses, for which the Censor of Corpus Christi Colledge in the beginning of Queen Maries Reign, publicly and cruelly scourged him, with one Lash for every Verse. Now in those Verses, the young Man's Prayers to the Lord JESUS CHRIST, have this for part of the answer given to them.

*Respondet Dominus, spectans de sedibus altis,
Ne dubites recte credere, parve puer.
Olim sum passus mortem, nunc occupo dextram
Patris, nunc summi sunt mea regna poli.*

*Sed tu, crede mihi, vires Scriptura resumet,
Tolleturque suo tempore missa nequam.*

In English.

The Lord beholding from his Throne, reply'd,
Doubt not, O Youth, firmly in me confide:
I dy'd long since, now sit at the Right Hand
Of my bless'd Father, and the World command.
Believe me, Scripture shall regain her sway,
And wicked Mafs in due time fade away.

Reader, I also expect nothing but Scourges from that Generation, to whom the Mafs-book is dearer than the Bible. But I have now likewise confess'd another Expectation, that shall be my Consolation under all. They tell us, That on the highest of the Cassin Mountains in Spain, there is a Lake, whereinto if you throw a Stone, there presently ascends a Smoke, which forms a dense Cloud, from whence issues a Tempest of Rain, Hail, and horrid Thunder-claps, for a good quarter of an hour. Our Church-History will be like a Stone cast into that Lake, for the furious Tempest which it will raise among some, whose Ecclesiastical Dignities have set them, as on the top of Spanish Mountains. The Catholick Spirit of Communion wherewith 'tis written, and the Liberty which I have taken, to tax the Schismatical Impositions and Persecutions of a Party, who have always been as real Enemies to the English Nation, as to the Christian and Protestant Interest, will certainly bring upon the whole Composure, the quick Censures of that Party, at the first cast of their look upon it. In the Duke of Alva's Council of twelve Judges, there was one Hessel a Fleming, who slept always at the Trial of Criminals, and when they wak'd him to deliver his Opinion, he rub'd his Eyes, and cry'd, between sleeping and waking, *Ad patibulum! ad Patibulum!* To the Gallows with 'em! [And, by the way, this Blade was himself, at the last, condemn'd unto the Gallows, without an Hearing.] As quick Censures must this our Labour expect from those who will not bestow waking thoughts upon the Representations of Christianity here made unto the World; but have a Sentence of Death always to pass, or at least, Wish, upon those Generous Principles, without which, 'tis impossible to maintain the Reformation: And I confess, I am very well content, that this our Labour takes the Fate of those Principles: Nor do I dissent from the words of the Excellent Whitaker upon Luther, *Fœlix ille, quem Dominus eo Honore dignatus est, ut Homines nequissimos suos haberet inimicos.* But if the old Epigrammatist, when he saw Guilty Folks raving Mad at his Lines, could say—

Hic volo; nunc nobis carmina nostra placent:

Certainly an Historian should not be displeas'd at it, if the Enemies of Truth discover their Madnes at the true and free Communications of his History; and therefore the more Stones they throw

A General Introduction.

throw at this Book, there will not only be the more Proofs, that it is a Tree which hath good Fruits growing upon it, but I will build my self a Monument with them, whereon shall be inscribed, that Clause in the Epitaph of the Martyr Stephen:

Excepit Lapides, cui petra Christus erat:

Albeit perhaps the Epitaph, which the old Monks bestow'd upon Wickliff, will be rather endeavour'd for me, (*If I am thought worth one!*) by the Men, who will, with all possible Monkery, strive to stave off the approaching Reformation.

But since an Undertaking of this Nature, must thus encounter so much Envy, from those who are under the Power of the Spirit that works in the Children of Unerswädeableness, methinks I might persuade my self, that it will find another sort of Entertainment from those Good Men who have a better Spirit in them: For, as the Apostle James hath noted, (so with Monsieur Claude I read it) *The Spirit that is in us, lusteth against Envy*; and yet even in us also, there will be the *Flesh*, among whose Works, one is *Envy*, which will be *Lusting* against the Spirit. All Good Men will not be satisfied with every thing that is here set before them. In my own Country, besides a considerable number of loose and vain Inhabitants risen up, to whom the Congregational Church-Discipline, which cannot live well, where the Power of Godliness dyes, is become distastful for the Purity of it; there is also a number of eminently Godly Persons, who are for a Larger way, and unto these my Church-History will give distast, by the things which it may happen to utter, in favour of that Church-Discipline on some few occasions; and the Discoveries which I may happen to make of my Apprehensions, that *Scripture*, and *Reason*, and *Antiquity* is for it; and that it is not far from a glorious Resurrection. But that, as the Famous Mr. Baxter, after Thirty or Forty Years hard Study, about the true Instituted Church-Discipline, at last, not only own'd, but also invincibly prov'd, That it is *The Congregational*; so, The further that the *Unprejudiced Studies* of Learned Men proceed in this Matter, the more generally the *Congregational Church-Discipline* will be pronounced for. On the other side, There are some among us, who very strictly profess the *Congregation d Church-Discipline*, but at the same time they have an unhappy Narrowness of Soul, by which they confine their value and Kindness too much unto their own Party; and unto those my *Church History* will be offensive, because my Regard unto our own declared Principles, does not hinder me from giving the Right-hand of Fellowship unto the valuable Servants of the Lord Jesus Christ, who find not our Church-Discipline as yet agreeable unto their present Understandings and Illuminations. If it be thus in my own Country, it cannot be otherwise in That whereto I send this account of my own. Briefly, as it hath been said, That if all

Episcopal Men were like Archbishop Usher, and all Presbyterians like Stephen Marshal, and all Independents like Jeremiab Burroughs, the Wounds of the Church would soon be healed; my Essay to carry that Spirit through this whole Church-History, will bespeak Wounds for it, from those that are of another Spirit. And there will also be in every Country those Good Men; who yet have not had the Grace of Christ so far prevailing in them, as utterly to divest them of that piece of Ill Nature which the Comedianresents, *In homine Imperito, quo nil quicquam Injustius, quia nisi quod ipse facit, nil recte factum putat.*

However, All these things, and an hundred more such things which I think of, are very small Discouragements for such a Service as I have here endeavoured. I foresee a Recompence, which will abundantly swallow up all Discouragements! It may be Strato the Philosopher counted himself well recompensed for his Labours, when Ptolomy bestow'd fourscore Talents on him. It may be Archimelus the Poet counted himself well recompensed, when Hiero sent him a thousand Bushels of Wheat for one little Epigram: And Saleius the Poet might count himself well recompensed, when Vespasian sent him twelve thousand and five hundred Phillipicks; and Oppian the Poet might count himself well recompensed, when Caracalla sent him a piece of Gold for every Line that he had inscribed unto him. As I live in a Country where such Recompences never were in fashion; it hath no Preferments for me, and I shall count that I am well Rewarded in it, if I can escape without being heavily Reproached, Censured and Condemned, for what I have done: So I thank the Lord, I should exceedingly Scorn all such mean Considerations, I seek not out for Benefactors, to whom these Labours may be Dedicated: There is ONE to whom all is due! From Him I shall have a Recompence: And what Recompence? The Recompence, whereof I do, with inexpressible Joy, assure my self, is this, *That these my poor Labours will certainly serve the Churches and Interests of the Lord Jesus Christ.* And I think I may say, That I ask to live no longer, than I count a Service unto the Lord Jesus Christ, and his Churches, to be it self a glorious Recompence for the doing of it. When David was contriving to build the House of God, there was that order given from Heaven concerning him, *Go tell David, my Servant.* The adding of that more than Royal Title unto the Name of David, was a sufficient Recompence for all his Contrivance about the House of God. In our whole *Church-History*, we have been at work for the House of the Lord Jesus Christ, [Even that Man who is the Lord God, and whose Form seems on that occasion represented unto His David.] And herein 'tis Recompence enough, that I have been a *Servant* unto that heavenly Lord. The greatest Honour, and the sweetest Pleasure, out of Heaven, is to Serve our Illustrious Lord JESUS CHRIST, who hath loved us, and given himself for us; and unto whom it is infinitely reasonable that we should

A General Introduction.

give our selves, and all that we have and Are: And it may be the Angels in Heaven too, aspire not after an higher Felicity.

Unto thee, therefore, O thou Son of God, and King of Heaven, and Lord of all things, whom all the Glorious Angels of Light, unspeakably love to Glorifie; I humbly offer up a poor History of Churches, which own thee alone for their Head, and Prince, and Law-giver; Churches which thou hast purchas'd with thy own Blood, and with wonderful

Dispensations of thy Providence hitherto protected and preserved; and of a People which thou didst Form for thy self, to shew forth thy Praises. I beseech thy great Name, for thy inclining of me to, and carrying of me through, the Work of this History: I pray thee to sprinkle the Book of this History with thy Blood, and make it acceptable and profitable unto thy Churches, and serve thy Truths and Ways among thy People, by that which thou hast here prepared; for 'tis THOU that hast prepar'd it for them. Amen.

*Quid sum? Nil. Quis sum? Nullus. Sed Gratia CHRISTI,
Quod sum, quod Vivo, quodque Laboro, facit.*

The.

The CONTENTS.

A General Introduction, giving an Account of the whole ensuing Work.

The First Book, Entituled, ANTIQUITIES.

It reports the Design where-on, the Manner where-in, and the People where-by, the several Colonies of New-England were planted: And so it prepares a Field for considerable things to be acted thereupon.

The Introduction:

- Chap. I. *Venisti tandem?* Or, Discoveries of America, tending to, and ending in, Discoveries of New-England.
 Chap. II. *Primordia.* Or, The Voyage to New-England, which produced the first Settlement of New-Plymouth; with an Account of many Remarkable and Memorable Providences, relating to that Voyage.
 Chap. III. *Conamur Tenues Grandia.* Or, A Brief Account of the Difficulties, the Deliverances, and other Occurrences, through which the Plantation of New-Plymouth, arrived unto the Consistency of a Colony.
 Chap. IV. *Pauis Majora!* Or, The Essays and Causes, which produced the Second, but largest, Colony of New-England; and the Manner wherein the First Church of this New Colony was gathered.
 Chap. V. *Peregrini Deo Curæ.* Or, The Progress of the New Colony; with some Account of the Persons, the Methods, and the Troubles, by which it came to Somebing.
 Chap. VI. *Qui trans mare Currunt.* Or, The Addition of several other Colonies to the former; with some Considerables, in the Condition of these later Colonies.
 Chap. VII. *Eccatompolis.* Or, A Field which the Lord hath Blessed. An Ecclesiastical M A P of New-England. With Remarks upon it.

Appendix.

The *Bostonian Ebenezer.* Or, Some Historical Remarks on the State of Boston, the Chief Town of New-England, and of the English America.

The Second Book, Entituled;

ECCLESIIARUM CLYPEI:

It contains the Lives of the Governours, and the Names of the Magistrates, that have been Shields unto the Churches of New-England.

The Introduction.

- Chap. I. *Galeacius Secundus.* The Life of William Bradford, Esq; Governour of Plymouth Colony.
 Chap. II. Successors.
 Chap. III. *Patres Conscripti.* Or, Assistents.
 Chap. IV. *Nebemias Americanus.* The Life of John Winthrop Esq; Governour of the Massachusetts Colony.
 Chap. V. Successors. Among whom, larger Accounts are given of Governour Dudley, and Governour Bradstreet.
 Chap. VI. *שופט וצדק i. e. Viri Animati.* Or, Assistents. With Remarks.
 Chap. VII. *Publicola Christianus.* Or, The Life of Edward Hopkins Esq; the first Governour of Connecticut Colony.
 Chap. VIII. Successors.
 Chap. IX. *Humilitas Honorata.* The Life of Theophilus Eaton Esq; Governour of New-Haven Colony.
 Chap. X. Successors.
 Chap. XI. *Hermes Christianus.* The Life of John Winthrop Esq; the first Governour of Connecticut and New-Haven, united.
 Chap. 12. Assistents.

Appendix.

Pictus in Patriam. Or, The Life of his Excellency, Sir William Phips, late Governour of New-England. An History filled with great Variety of Memorable Matters.

The Third Book, Entituled, POLYBIUS.

It contains the Lives of many Divines, by whose Evangelical Ministry, the Churches of New-England have been Illuminated.

The Introduction.

A General History, *De Viris Illustribus*, dividing into Three Classes the Ministers who came out of Old England, for the Service of New.

The First Part, Entituled, *Johannes in Exericio.*

The Introduction.

- Chap. I. *Cottonus Redivivus.* Or, The Life of Mr. John Cotton.
 Chap. II. *Nortonus Honoratus.* Or, The Life of Mr. John Norton.
 Chap. III. *Memoria Wilsoniana.* Or, The Life of Mr. John Wilson.
 Chap. IV. *Puritanismus Nov-Anglicanus.* Or, The Life of Mr. John Davenport.

Appendix.

The Light of the Western Churches. Or, The Life of Mr. Thomas Hooker.

The Second Part, Entituled;

Sepher Fereim, i. e. Liber Deum Timendum. Or, Dead Abels yet speaking, and spoken of.

The Introduction.

- Chap. I. *Johus Nov-Anglicanus.* Or, The Life of Mr. Francis Higginson.
 Chap. II. *Cygnæ Cantio.* Or, The Death of Mr. Avery.
 Chap. III. *Natus ad Exemplar.* Or, The Life of Mr. Jonathan Burr.
 Chap. IV. The Life of Mr. George Phillips.
 Chap. V. *Pastor Evangelicus.* Or, The Life of Mr. Thomas Shepard.
 Chap. VI. *Prudentius.* Or, The Life of Mr. Peter Prudden.
 Chap. VII. *Melancthon.* Or, The Life of Mr. Adam Blackman.
 Chap. VIII. The Life of Mr. Abraham Pierson.
 Chap. IX. The Life of Mr. Richard Denton.
 Chap. X. The Life of Mr. Peter Bulky.
 Chap. XI. The Life of Mr. Ralph Partridge.
 Chap. XII. *Psaltes.* Or, The Life of Mr. Henry Dunster.
 Chap. XIII. The Life of Mr. Ezekiel Rogers.
 Chap. XIV. *Eulogius.* Or, The Life of Mr. Nathaniel Rogers.

Appendix.

- An Extract from the Diary of the famous old Mr. John Rogers of Dedham.
 Chap. XV. *Bidliander Nov-Anglicanus.* Or, The Life of Mr. Samuel Newman.
 Chap. XVI. *Doctor Irrefragabilis.* Or, The Life of Mr. Samuel Stone.
 Chap. XVII. The Life of Mr. William Thompson.
 Chap. XVIII. The Life of Mr. John Warham.
 Chap. XIX. The Life of Mr. Henry Flint.
 Chap. XX. *Fulgensius.* Or, The Life of Mr. Richard Mather.
 Chap. XXI. The Life of Mr. Zachariah Symmes.
 Chap. XXII. The Life of Mr. John Alin.
 Chap. XXIII. *Cadmus Americanus.* Or, The Life of Mr. Charles Chauncy.
 Chap. XXIV. *Lucas.* Or, The Life of Mr. John Fisk.
 Chap. XXV. *Sibolepticus.* Or, The Life of Mr. Thomas Parker. With an Appendix containing Memoirs of Mr. James Noyes.
 Chap. XXVI. The Life of Mr. Thomas Thacher.
 Chap. XXVII. The Life of Mr. Peter Hobart.
 Chap. XXVIII. *A Man of God, and an Honourable Man.* Or, The Life of Mr. Samuel Whiting.
 Chap. XXIX. *S. Asterius.* Or, The Life of Mr. John Sherman.
 Chap. XXX. *Eusebius.* Or, The Life of Mr. Thomas Cobber.
 Chap. XXXI. *Molestus.* Or, The Life of Mr. John Ward.

Mansissa.

The Epitaph of Dr. John Owen.

The

The CONTENTS.

The Third Part, Entitled,

Ὅμοιόμορα ἰσχυήματα, five, *Useful Narrations.*

It contains, the Life of the Renowned *John Eliot*; with an Account, concerning the Success of the Gospel among the *Indians*. A very entertaining piece of *Church-History*.

The Fourth Part, Entitled, *Remains.*

The Introduction.

Chap. I. *Remains of the first Classis.* Or, Shorter Accounts of some useful Divines.

Chap. II. The Life of Mr. *Thomas Allen*.

Chap. III. The Life of Mr. *John Knowles*.

Chap. IV. *Elijah's Bones.* Or, The Life of Mr. *Henry Whitfield*.

Chap. V. *Remains of the second Classis.* And more largely, The Life of Mr. *John Woolbridge*.

Chap. VI. *Remains of the third Classis.* With more particular Accounts of Mr. *John Oxenbridge*, Mr. *Thomas Waley*, and Mr. *Samuel Lee*.

Chap. VII. *A good Man making a good End.* Or, The Life and Death of Mr. *John Baly*.

The Fourth Book, Entitled, SAL GENTIUM.

It contains, an Account of the *New-English University*.

The Introduction.

Part I. The *Laws*, the *Benefactors*, and the *Vicissitudes*, of *Harvard-Colledge*. And a Catalogue of its *Graduates*; with Remarks upon it.

Part II. The Lives of some eminent Persons therein educated.

Chap. I. *Files in Vita.* Or, Memorables concerning Mr. *John Brock*.

Chap. II. *Fruituosus.* Or, The Life of Mr. *Samuel Mather*.

Chap. III. The Life of Mr. *Samuel Danforth*.

Chap. IV. *Ecclesiastes.* Or, The Life of Mr. *Jonathan Mitchell*.

Chap. V. *Drusus Nov-Anglicanus.* Or, The Life of Mr. *Urian Oakes*.

Chap. VI. The Life of Mr. *Thomas Shepard*.

Chap. VII. *St. Stephen's Reliques.* Or, Memoirs of Mr. *Josua Moody*.

Chap. VIII. *Gemini.* Or, The Life of the *Collins's*.

Chap. IX. The Life of Mr. *Thomas Shepard*.

Chap. X. Early Piety Exemplified; in the Life and Death of Mr. *Nathaniel Mather*.

The Fifth Book, Entitled, ACTS and MONUMENTS.

It contains, the *Faith and Order* in the Churches of *New-England*, agreed by their Synods: With Historical Remarks upon all those Venerable Assemblies. And a great Variety of other *Church-Cases*, occurring and resolved in those *American Churches*.

The First Part.

The Faith professed by the Churches of *New-England*. With Remarks.

The Second Part.

The Discipline practised in the Churches of *New-England*. With Historical Remarks.

And a rich Collection of *Church-Cases* happily decided.

Appendix.

The Heads of Agreement, assented to by the United Ministers, formerly called, *Presbyterian* and *Congregational*.

The Third Part.

The Principles owned, and Endeavours used, by the Churches of *New-England*, concerning the *Church-State* of their *Jefferity*. With Remarks.

The Fourth Part.

The *Disputing Synod* of *New-England*; with subsequent *Acts*, or *Reformation* in the Churches.

The Sixth Book, Entitled,

THAUMATURGUS. vel, ספר תרונות
i. e. *Liber Memorabilium.*

It contains many Illustrious Discoveries and Demonstrations of the *Divine Providence*, in Remarkable *Mercies* and *Judgments* on many particular Persons among the People of *New-England*.

The Introduction. With *Proposals* made, about Recording Illustrious Discoveries of the *Divine Providence*.

Chap. I. *Christus super Aquas.* Relating Remarkable Sea-Deliverances.

Chap. II. *Hofca.* Relating Remarkable Salvations experienced by others besides the Sea-faring.

Chap. III. *Ceraunus.* Relating Remarkables done by Thunder. With a *Bronologia Sacra*, remarkably produced.

Chap. IV. *The Returning Prodigal.* Relating Remarkable Conversions.

Chap. V. *Effloria Nemesios.* Relating Remarkable *Judgments* of God, on several sorts of *Offenders*, in several Scores of Instances.

An Appendix, containing, an History of Criminals, executed for Capital Crimes; with their Dying Speeches.

Chap. VI. The Triumphs of Grace. Or, A Narrative of the Success which the Gospel hath had among the *Indians* of *New-England*.

An Appendix, Relating things greatly Remarkable, fetch'd from one little Island of *Christianiz'd Indians*.

Chap. VII. *Tzumatographia Pneumatica.* Relating, *The Wonders of the Invisible World*, in Preternatural Occurrences. It contains fourteen astonishing, but well-attested Histories.

The Seventh Book, Entitled,

ECCLESIIARUM PRÆLIA: Or, *A Book of the Wars of the Lord.*

It contains, the Afflictive Disturbances which the Churches of *New-England* have suffered, from their various Adversaries; and the wonderful Methods and *Mercies*, whereby the Churches have been delivered.

The Introduction.

Chap. I. *Mille Nocendi Artes.* Or, some General Heads of *Temptation*, with which the Churches of *New-England* have been Exercised.

Chap. II. *Little Foxes.* Or, The Spirit of *Rigid Separation* in one remarkable Zeitor, vexing the Churches of *New-England*, and the Spirit of *Giddy Familism* in another. And some Lesser Controversies arising upon sundry Occasions.

Chap. III. *Hydra decapitata.* Or, The first Synod of *New-England*, quelling a Storm of Antinomian Opinions; and many remarkable Events relating thereunto.

Chap. IV. *Ignis Fatui.* Or, The Molestations given to the Churches of *New-England*, by that Odd Set of People called *Quakers*. And some uncomfortable Occurrences, relating to a Set of *other*, and *Better People*.

Chap. V. *Wolves in Sheeps Cloathing.* Or, An History of several *Impostors*, pretending to be Ministers, detected in the Churches of *New-England*. With a Faithful Advice to all the Churches, emitted by some of the *Pastors*, on that occasion.

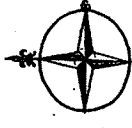
Chap. VI. *Arma Viroque Cano.* Or, The Troubles which the Churches of *New-England* have undergone, in the WARS which the People of that Country have had with the *Indian Salvages*.

VII. Appendix.

Decennium Lutuofum. Or, An History of Remarkable Occurrences, in the WAR which *New-England* had with *Indian Salvages*, from the Year 1688, to the Year 1698.

An Exact Map of
NEW ENGLAND
and
NEW YORK

A Scale of English Miles



PART OF
 EAST NEW
 JARSEY

62 63 64 65 66

67 68 69 70