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
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-Eng-
lend, 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 Adver-
faries, 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.

LONDON:
Printed for Thomas Parkhurst, at the Bible and Three
Crowns in Cheapside. MDCCII.
ANTQUITIES.

The First Book
OF THE
New-English History.

REPORTING,
The Design where-on, The several Colonies
The Manner where-in, of New-England
And the People where-by, were Planted.

WITH
A NARRATIVE of many Memorable Passages,
Relating to the
Settlement of these Plantations;

AND
An Ecclesiastical Map of the Country.

By the Endeavour of
COTTON MATHER.

Tanta Molis erat, pro CHRISTO condere Gentes.

LONDON,
Printed for Thomas Parkhurst, at the Bible and Three
Crowns in Cheapside near Mercers Chappel, 1702.
AN ATTESTATION TO THIS

Church-History

OF NEW-ENGLAND.

That 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 Undivided 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 Ereected, 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 those 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 doing, it is marvellous in our Eyes! Even so (O Lord) didn't 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 Words 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 EBEÑEZER, 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 further appear unto thy Servants, and let thy Beauty be upon

A 2
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 Murtering-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 US 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 eye-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 Ufe 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, (Dent. 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 planted it them; (fo likewise in Psal. 78. v. 3 to the 8th.) Upon the same account it may be said, (Psal. 45. 1.) 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 Actions 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 Darknes, was vigorously and in a great measure successfully endeavoured in the foregoing Century, by such Learned and Pious Persons, as the Lord inclined and enabled 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
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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 Peron, 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 rare 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:

Cam Juveni tantam dedit Experientia Lacem,
Tale ut promis opus, quam Dabis illa Seni?

As for myself, 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, 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,

Firstly, 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, Rectius 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, [Psalm 111. 4. He hath made his wonderful Works to be remembered. Psalm 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 hath 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 preferred, for the Knowledge and Imitation of Posterity; for the Memory of the Just is Blessed.

Sixthly,
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 these Forty Years, to humble thee, and to prove thee, and to know what was in thy Heart, whether thou wouldst 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 Manna and Meribahs; and few of our Churches but have had some remarkable hours of Temptation falling 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 forfake the Holy Ways of God, (as it was laid of them in Hosea 4. 7. As they were increased, so they sinned against the Lord,) and so that many Evils and Troubles would befall them; then this Book may be for a Witness against them; and yet who the Mercy of God, may be also a means to Reclaim them, and caufe them to Return again unto the Lord, and his Holy Ways, that He may Return again in Mercy unto them; even unto the many Thoofands of New-England.

Ninthly, That the Little Daughter of New-England in America, may bow down her self to her Mother England, in Europe, preferring this Memorial unto her; affuring her, that tho' by some of her Angry Brethren, she was forced to make a Local Seceffion, 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 he 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 avenge her younger Blessing and Favor as the Cafe may require; being glad, if what is now prefented 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 unrefined 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 endeavour'd 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 Learn'd 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 Rebuffs from our God which they had not, and with trembling Hearts observing the Spiritual 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 Conclusions of God refer to our Souls, that all those that in Simplicity and Godly Sincerity do serve the Lord, and his People in their Generation (tho' they should mis it in some things) they shall deliver their own Souls, they are accepted of the Lord, and their Reward is with
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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 Holines, 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 saith in another case, tho' some are fallen asleep, yet the greater 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 fame in other Countries. Truly I have thought, it hath been a Reward of Grace, with respect unto the Faithfulness they have expressed, in affirming, 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 virtue 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 Decease and death.

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 Study 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 HONEST 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 Eight thereof, may well inspire even an Old Age past Eighty, with Poetry enough to add this,

Epigramma
Epigramma in \textit{MATHEROS}.

\textit{O Nimium Dileite Deo, Venerande MATHERE,}
\textit{Gaudens tot Natos Christi numerare Ministros!}
\textit{Deo Deus us tales insurgant usque Matheri,}
\textit{Et Nati, Natorum, & qui Nascuntur ab illis.}
\textit{Hae inter stellas fulgens, Cotrone Mathere,}
\textit{Patrum tu sequiis vestigia semper ad oras,}
\textit{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.

\textit{Salem, the 23th of the}
\textit{First Month 1697.}

\textit{John Higginson.}
A Prefatory Poem,

On that Excellent Book, Entitled,

**Magitilia Christi Americana:**

Written by the Reverend

**Mr. Cotton Mather**, Pastor of a Church at Boston, New-England.

To the Candid Reader.

S

**Truck with huge Love, of what to be poss'd,**

So much despis'd, good Reader, in the quest;

Yet help me, if at length it may be said,

Who first the Chambers of the South displaid?

Inform me, Whence the Tamy 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 Displays

Of Heav'n's high Hand, commenced in their days?

Thefe things in Black Oblivion covered over,

(As they'd never been) ly'd, with a thousand more.

A vexing Thought, that makes me scarce forbear

To flamp, and wring my Hands, and pluck my Hair,

To think, what Bleffed Ignorance hath done,

What fine Threads Learnings Enemies have spun,

How well Books, Schools, and College 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 loft, 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 Nebajah's Sons, that were put by
The Priesthood, ' holy things to come not nigh,
For having loft their Genealogy.
Who can past things to memory command,
Till one with Aaron's Breast-plate up shall stand?
Mischiefs Remedieth 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 Pity, whose Pains, and peerless Pen,
Revives New England's high-loft Origin.
Heads of our Tribes, whose Corps are under ground,
Their Names and Fames in Chronicles renown'd.
Begun'd on Golden Oades he hath set,
Past Envy's Teeth, and Times corroding Fret:
Of Death and Malice, he's has brusht off the Dust,
And made a Resurrection of the Just:
And cleared the Lands Religion of the Glos,
And Copper-Cuts of Alexander Ros.
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 loft 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;
Savations 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 Craftsier Wiles
Locks fast his Reader, and the Time beguiles:
Whilst Wit and Learning move themselves aight,
'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 Indesatigable.
Play is his Toy, 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, false to Truth and Sense.
Allow what's known: they who write Histories,
Write many things they see with others' Eyes;
’Tis fair, where nought is feigned, nor undigested,
Nor ought, but what is credibly attested.
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 designed, 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 Ogdoafrica, & bis duo Anagrammatara, dat Idem, N. Noyes.

Cottonus Maderus.

Anagr. {Est duo Sanforum.
{Natus vs Doctorum.

Nomina Sanctorum; quos Scribis; clara duorum
Nomina: Cerno Tuo; Virtutes Lisfor easdem
Candidas inveniet Tuum, Charitate refertas.
Docetina Eximias Doctos, Pietate pioque
Tu bene describit, describere nesit at alter.
Doctorum es Natus, Domino Spirante Renatis;
De bene questis gaudeo Tertius Hares;
Nomen praestit, nec non Anagrammatar, vates.

Cottonus Maderus.

Anagr. {Unfas demortuos.
{Santes Doctorum.

Unitas demortuos; decoratur Laude Senatus
Doctorum, Merita, si presens præterita atas,
Haec exempla patens, & posset Progenitore
Non ignoratis, patriisque superbus Aetis,
More, Fide, cultu, quoque patrissare studibus;
Gratum opus est Domino, Patriæ nec inutili nostra;
Orbis fructificat. Fer Fertilizatis 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 Musa grates, Mathere, rependunt.
Hec nova Progenies, veterum sub Imagine, calo
Arte Tua Terram visitans, demissa, salutat.
Grata Deo Pietas; Gratias per solvimus omnes:
Semper Honos, Nomenque Tuum, Mathere, manebant.

Is the Blest'd MATHER Necromancer turn'd,
To raise his Countries Father's Ashes Urn'd?
Elisha's Duft, Life to the Dead imparts;
This Prophet, by his more Familiar Arts,
Unseals our Hero's Tombs, and gives them Air;
They Rife, they Walk, they Talk, Look wondrous 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 penned.

B. Thompson.
To the Reverend

Mr. COTTON MATHER,

ON HIS

History of New-England.

IN 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,
Depresses our Thanks: Mine I do freely give:
’Tis fit that with the Raised Ones you Live.

Great is 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 light:
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 blest’d their Root;
Whence, hung with Fruit, now many Branches grow.

Such were these Heroes, and their Labours such,
In their Juft Praise, Sir, who can say too much?
Let the Remoteft parts of Earth behold,
New-England’s Crowns excelling Spanish Gold.
Here be Rare Lessons let for us to Read,
That Off-springs are of fuch a Goodly Breed.
The Dead Ones here, fo much Alive are made,
We think them speaking from Blest’d Eden’s Shade;
Hark! How they check the Madness of this Age,
The Growth of Pride, fierce Luft, 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 Laurel on your Brow, so justly won.

Timothy Woodbridge, Minister of Hartford.
Ad Poliitum Literature, atque Sacrarum Literaturum Antijitem,
Angliaeque Americanae Antiquarium Callentissimum,
Reverendum Dominum,
D. COTTONUM MATHERUM,
Apud Bosdoneses V. D. M.
Epigramma.

Cottonus Matherus.

Anagr.

Tu tantum Cohors es.

Epigramma.

Ipse, vales Tantum, Tu, mi memorande MATERE,
Forts pro Christo Miles, es ipse cohoris.

A Pindaric.

Art thou Heaven's 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. Doreefr.

To the Learned and Reverend

Mr. COTTON MATHER,
On his Excellent Magnalia.

S I R,

My Mute 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 Eletherian and Edomite.
But all succeeding Ages shall despair,
A Fitting Monument for thee to Reap.
Thy own Rich Pen (Peace, full Mamus, Peace!)
Hath given them a Lasting Writ of Ease.

Grindal Ransom, Pastor of Manton.
In Jefu Christi

**MAGNALIA AMERICANA;**

Digesta in Septem Libros,

Per Magaum, Dóctissimumque Virum,

**D. Cottonum Matherum,**

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

Sunt Miracula Dei, sunt & Magnalia Christi,
Qua patet Orbis. Erant ultra Garamantas, & Indos
Maxama, qua paucis licuit cognoscere. Sed, quæ
Cernis in America, procul unus-quisque videbit.
Vivis, ubi furtur nullum vivisse. Videisque
Mille homines, res multas, Incumbula mira.
Sibilo file, qui Magna referit. Voluutus autem
Primus ficre Novum pucit conatibus Orbem,
Et dum Magna docet te Grotius, Unde repletos
Ecce per Americam, volucresque, hominique, Deosque.
Deumque libet, tibi ficre licet Nova vicera rerum.
Nullus erat, nisi brutus homo: Sine lege, Deoque
Numa dat Antiquis, Solonque & Jura Lycurgus.
Hic nihil, & nullæ (modo sic fibi vivere) Leges.
Jam decreta vide, & Regum diplomata, curque,
Ne fibi vivat homo, nostrorum vivere Regi est.
Dic. tot habendo Deos, legisque videndo peritos,
Centenofque viros, celebres virtute, Statumque
Quem Novus Orbis habet; Quantum mutatus ab illo és!
Res bona. Nec fat erit, & Rege & Lege beatum,
Posse vehi super Astra. Deum tibi nofcere, fas est.
Nil Lex, nil Solon, nil & sine Numine Numa.
Sit Deus, ignorosque Deos fugge. Multa Poëæ
De Jove finxerunt, Neptuno & Marte, Diffique
Innumerabilibus. Magnique Manitto peependit
Non conversa Deo Gens Americana, Manitto,
Quem velut Artificem colit, & cœn Numen adorat.
E tenebris Lux est. In abysso cernere Como est,
Ignovumque Deum, notum IN DIS, Biblia Sacra
Indica, Templæ, Preces, Psalmos, multofque Ministerios.
Ut Christum discant, Indorurn Idiomata Numin
Utilitur, & sese patetec de ubique locorum.
Plura canam. Veterem Schola fit dispersa per Orbem,
Et tot Athenes scater Anglus, Belga, Polonus,
Germanus, Gallusque. Sat est Academia nostra.
Extra Orbem Novus Orbis habet, quod habetur in Orbé.
Cat Cantabrige Domus Harvardina Cathedram
Cuilibet, & cur non daret Indi, Profetlytique?
Trans Mare non opus est ad Pallada currere. Pallas
Hic habitat, confertque Gradas; modo Pallada dicas,
Desistafque gradum. Quantam Sapientia confert!
Forte novas, pluriasque artes Novus Orbis haberet.
Quotquot in America licet Admiranda superint,
Singula non narro. Nec opus tibi singula narram.
Multa idem superant, multorum Exempla docebunt,
Plura quot Orbis haberet Novus Admiranda, quod artes,
Et quot in America dequant ubique Coloni.
Deque Venetissius quid erit tibi nofcre? Usus
Sperne Diabolicos. Sunt hic Magnalia Christi.
Ne timeas Umbram. Corpus fine corpore spectrum est.
Pax rara in terris. Aetas quas si ferrea. Bellum
Sceptrum gerens, gladioque ferox ubicunque Noverca est.
Sedruit omnia, desruit oppida, desruit artes.
Mars nulli cedit. Nihil exitialius armis.
Teftis adeunt. Europa docet lacrymabile Bellum,
Hispani, Belgae, Germani, & quotquot in Orbe
Sunt Veteri, Rigidi; plagis vexantur & armis.
Quas Seerast vetus Orbis haber, que dogmata Carnis?
Primum Roma locum tenet, Enthusiasta secundum,
Arminius tandem, Menno & Spinosa sequuntur.
Quidque incredibles poterit dignoscere Seesteras?
Non tot cernuntur sibi discrimina, nec tot
Hetericos novus Orbis haberat, quod & Enthea res est.
Tu dilecte Deo; cujus Boftonia gaudet
Nostra Ministerio, seu cui tot scribere Libros,
Non opus, aut labor est, & qui Magnalia Christi
Americana referes, scriptura plurima; Nonne
Dignus es, agnoscare inter Magnalia Christi?
Vive Liber, totique Orbi Miracula monstras,
Quae sunt extra Orbem. Cotton, in secula vive;
Et sum Mundus erit, vivat tua Fama per Orbem.

Henricus Selijns,
Ecclesia Neo-Eboracensis Minister Belgicus.

Dubum, Neo-Eboraci
Americana, 16 Od.
1697.
A General

INTRODUCTION.

Dicam hoc proprie utilitatem eorum qui Lecturam sanct hoc opus. Theodorit.

§ 1.

I WRITE the Wonders of the CHRISTIAN RELIGION, flying the Descensions of Europe to the American Strand: And, assisted by the Holy Author of that Religion, I do, with all Conscience of Truth, require therein by Him, who is the Truth itself, Report the Wonderfull Difplays of His Infinite Power, Wisdom, Goodness, and Faithfulness, wherewith His Divine Providence hath Irradied 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 if a Field being thus prepared, I proceed unto a Relation of the Considerable Matters which have been acted thereupon.

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

I add hereunto, the Notables of the only Protestant University, that ever was in that Hemisphere of the New World, with particular Incidents of Criotisms, in our Biography, provoking the whole World, with various 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 Tempestaed; 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 Miracles, befallling many particular Persons among the People of New-England.

Let my Readers expect all that I have promised them, in this Bill of Fare; 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

Insigne Pietae Viro, tot adira Laboris,
Impulerit.

And our History shall, on many fitting 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 purifie 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 Tofephan, in his Paraphrase on the words of Samuel to Saul, "Unanima prophetae veritati, veritates, veritas, veritate, quae est veritas, quae est esto ut veritas est etiam veritas est.

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 Defiled Reformation, but also, with Immemorial Vexations, to Persecute those that most heartily wished well unto it. There were many of the Reformers, who joyed with the Reverend JOHN FOX, in the Complaints which he then entred in his Martyrlogy, about the Baits of Popery yet left in the Church; and in his Wishes, God take them away, or safe us from them, for God knows, they be the Cause of much Blindness and Strife amongst Men! They Zealously decreed
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 Laws, and Primitive Christianity: While others would not hear of going any further than the First Effay 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 Molds also, and the Confections of Cranmer, with the Scrip. Anglians of Butler, 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, though it seems to have been the Design of the First Reformers, followed as it should have been, a Party very unjustly arrogating to themselves, the Vulnerable Name of, The Church of England, by Numberless Oppressions, grievously Smote those their Fellow-Servants. Then twas that, as our Great O W E N hath expressed it, Multitudes of Poor, Pecunious Protestants, were driven, by their Sovereigns, 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.

§. 2. 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 Conferences, in the Degrees 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, as 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 ferrieable unto the Designs of Reformation, wherever they are: They are quickly to be awakened. I am far from any such Boast, concerning these Churches, That they have Need of Nothing, I with 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 munquam esse perfectas. Nevertheless, I persuade my self, that so far as they have attained, given Great Examples of the Methods and Measures, wherein an Evangelical Reformation is to be procured, and of the Qualifications required in the Instruments that are to prosecute it, and of the Difficulties which must 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 West End 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 Oudour to God in Christ.' Thou the Reformed Churches in the American Regions, have, by very Injurios 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 Oudour to God in Christ, so, I hope, they will be a precious Oudour 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, Ητα τοις παραγεναιοις μαθηται, αυτος γαρ δει τα διδασκαλία. Learn from the things that have been done already, for this is the best way of Learning. The Reader hath here an Accrue of The Things that have been done already. Bernard upon that Clause in the Canticles, [Ο θεος θεοτης among Women] has this ingenious Gloss, Pulchrum, non omnino quietum, sed pulchrum inter mulieres easdocet, videlect cum Disfinitione, quatenus ex boc amplius reprimatur, & statit quid defiti fieri. 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 Macenas of that great Man, was offended at him, for turning Protestant, he replied, Inter Opes illas, quibus me deiatis, hab etiam in externa recordator, quod Beneficio, Possessae Refonditionis tuae didici, de Quindecim a Christo feculti, primas were esse auream, Reiqui, quo longius abbedeceris esse nequeatis, attque deterioris; Tam Igitur cum fuerint Acutum facultatem dei, in fine. 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 Retreatments 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 middle 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 altogether after him, 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
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Upon that Expression in the Sacred Scripture, Cast the unprofitable Servants into Outer Darkness, it hath been imagined by some, That the Regions Exterior of America, are the Tenebræ Exterior, 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 Candelsticks [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 Darded over unto the other side of the Atlantic Ocean. But we must therewithal ask your Prayers, that these Golden Candelsticks may not quickly be Renamed out of their place.

§. 4. But whether New-England may Live in any where else or no, it must Live in our History! History, in general, had had so many and mighty Commendations from the Pens of those Numberless Authors, who, from Herodotus to Flavius, have been the professed Writers of it, that a tenth part of them Transcribed, would be a Furniture for a Polyamia in Folia. 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 professor'd Historian, expressed in that passage, whereunto all Mankind Subscrib'd: Historia est Temporum, Nuntia vesuva, Lux vertat, vita memorie, magistra vita. But of all History it must be confessed, that the Palm is to be given unto Church-History, wherein the Dignity, the Sacred, and the Utility of this 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 that 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, whereunto 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 Difpensations of his wondrous Providence towards this People (for, of Lord, thou dost, lift them up, and cast them down), their Calamities, their Deliverances, the Dispositions which they have still discovered, and the considerableness Persons and Actions found among them, cannot but afford Matters of Admiration and Admonition, above 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 Rife, 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 becometh 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 Cusanus 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 Mantinea, and gives us a Cyrus into the bargain, at such a rate, that Lipsius reckons the Character of a Sauron, Fidus & Circumflexus Scriptor, to belong unto him. Let him from hence proceed unto Diodorus Siculus, who, besides a rich Treasure of Egyptian, Alyrian, Lybian, and Grecian, and other Antiquities, in a Phrase, which according to Phatius's Judgment, is specie mundi aevi, 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 Arius, from Jussin, and from Curtius, who in the relish of Coleris is, Quos imple dulcis. Let him hereupon consult Polybius, and acquaint himself with the Birth and Growth of the Roman Empire, as far as 'tis described, in Fine of the Forty Books compos'd by an Author, who with a Learned Professor of History is, Prudentius Scriptor, si quis alius. Let him now run over the Table of the Roman Affairs, copiously given by Lucius Florus, and then let him consider the Transactions of above three hundred Years reported by Dionysius Halicarnassius, who, if the Cenoure of Rodin may be taken, Gracis omini & Latinis fereerr s videreur. Let him from hence pass to Livy, of whom the famous Critick says, Fio filium ingenium & Historiarum Sacer, populus Romanus par Imperio suo habet, and supply those of his Decades 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 Cesarian times, and first revolve Suetonius, then Tacitus, then Herodias, 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 little to satiety an Historical Appetite, let him add

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Poliphilus unto the number, and all the Chronicle 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 those voluminous Historians if they were put all together. The Achievements of one Paul particularly, which that Evangelist hath Emblazon'd, have more True Glory in them, than all the Acts of those Execrable Plunderers and Murderers, and irresistible Banditu of the World, which have been dignified with the Name of Conquerors. Tacitus counted Ingeria bella, Exiguationes urium, fusi captae seges Reges, the Rages 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 Tempations, the Corruptions, the Afflictions, which attend the Saints from those Affairs, and the Exemplary Lives of those that Heaven employs to be Patterns of Holiness and Iife 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 where Volumes have been written, and of no more Account, than the Composures of Didymus. But for the manner of my treating this Matter, I must now give some account unto him.

§ 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 Historie, gives to every Reader, Historici Legestur cum Moderatione & venia, & cogitatione non posse ut in omnibus circumstantiis sinis Lynet. Polibius complains of those Historians, who always made either the Carthaginians brave, and the Romans base, or the Punic Wars, or Punic Actions, as their Affection for their own Party led them. I have endeavoured, 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 Pongyricks composed by Interested Hands, which elevate Interest to the Heavens, like Paterculus, and like Machiavel, who prospic 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 e rerum gestarum, cum lande
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Emulation, then of their Indignation. Nor do I deny that the 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 Chamier, and Rivet, and others, taxing him for his Partiality towards his Country-men; yet I have left unmentioned some Censurable Occurrences in the Story of our Colonies, as things no less Unseemly than Improper to be raifed out of the Grave, wherein Oblision hath now buried them; yet I should have incurred the Pafquilt bestowed upon Pope Urban, who employing a Committee to Rip up the Old Errors of his Predecessors, one clapped 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, Whether he was bound? St. Peter answered, I apprehend some Danger in saying here; I fear they'll call me in Question for denying my Master. And St. Paul replied, Nay, then had ye' be gone too, for ye' will be in Question for Perforating 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 not fall out with none, but those that can agree with no body else, except those of their own Schism. If I draw any of Forte Men with Charcoal, it shall be, because I remember a notable Passage of the Bell Queen that ever was in the World, our late Queen Mary. Monfieur Jeanin, that he might Jullilie the Reformation in Scotland, made a very black Representation of their old Queen Mary; for which, a certain Syphogato would have incendiary Queen Mary against that Reve- nont Person, saying, 'tis it not a Shame that this Man, without any Consideration for your Royal Per- son, should dare to throw such Infamous Calumnies upon a Queen, from whom your Royal Highnesses are defended? But that Excellent Person replied, No, not at all; 'tis not enough that by full som Unhappy Persons be laid asleep all their Lives; But must Flattery accompany them to their very Gravest. For as the Proverbs, 'tis the Duty of the Judges, Folly, if Historians be not allowed to speak the Truth after their Death? But whether I do my self Command, or whether I give my Reader an opportunity to Contemn, 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 sitimem hoc ess, virtute praefertem, vitaeper, aut laudet contrarium: So I have had the Ninth Commandment of a greater Lawgiver than Plato, to preserve my care of Truth from first to last. If any Mistake have been any where committed, it will be found meerly Circumstantial, and wholly Involuntary, and let it be remembred, 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 & indigena. I find Eras- mus 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 Ffoulke, and Fuller, (prophesied 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 Sane Number occurring in the most Credible Writers; yet I hope I shall commit none such. Butaltho' thus challenge, as my due, the Characters of all, yet 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 Critics: But if I seem to have used sano motore, psautis, a Simple, Sublime, Humble Style, 'tis the same that Eusibus affirms to have been used by Hegesippus, who, as far as we understand, was the first Author (after Luke) that ever composed an entire Body of Ecclesiastical History, which he divided into Five Books, and Entitled, ιερουμενη ισιανισμον καταεμφ ορατον. Whereas others, I must be, will reckons the Style Embellished with too much of Ornament, by the multiplied References to other and former Concerns, closely couched, for the Observation of the Attentive, in almost every Paragraph; but I must confess, that I am of his mind who said, Siciti sae modice cibis aperius Condit, & gratiam saporis addit, ita fiam Antiquitatis admiserit, Oratio fit verus laus. 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--Veniunt pro laude pote) are not the puerile Spoils of Polyanthea's; but I should have allotted 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 frightened me, as well as they did Baronus, Onomastique Fallunt sua scripta. I observe that Learned Men have been so terrified by the Reproaches of Pedantry, which little Smarterers at Reading and Learning have, by their Quoting Emblemers brought upon them selves, that, for to avoid all Approach towards that which those Feeble Creatures have gone to imitate, the best way of Writing has been often injuriously deferred. But what shall we say? The best way of Writing, under Heaven, shall be the Wort, when Erasmus his Monosyllable Tyrant will have it so! And if I should have reign'd my self wholly to the Judgment of others, What way of Writing to have taken, the Story of the two Statues made by Polidnus tells me, what may have been the Illus: He contrived one of them according to the Rules that best pleas'd 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, Opera in longa, I appeal to the Courteses, for a favourable Construction of them; and certainly they will
will be favourably judged of, when there is considered the Variety of my other Employments which have kept me in continual Hurdles. I had almost said, like those of the Ninth Spheres, for the few Months in which this Work has been digested. It was a thing well thought of, by the wise Designers of Church-Colleges, 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 Incumbencies; but among the Protestants, the very same Individual Man multi French, 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 in the Exegetical Service of be also 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, Antiquam de Re, Pauca de Re: Confess, Reader, mutua more than once, and perhaps two or three 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 Tiphæus, as many Eyes as an Aspis, and as many Hands as a Briareus, I might have had Work enough to have employed 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 Juift Cares, to fulfill my Ministry in these things, and in a manner give myself 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 Professor intended in his Litany, when he says, Libera me ab omnibus meis Negatis. Nor have I spent Thirty Years in painting this my History, as Didorus Siculus did for his, [and yet both Radimis and Sigmimi complain of the Σημείωσις of it.] But I wish I could have enjoyed 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 foolish hour or two in a day, nor without some hazard of incurring the Title which Caryat put upon his History of his Travels, Crudities hastily collected in rude Sheaves. Protasius being seven Years in drawing a Picture, Apelles upon the right side, said, The Grace of the Work was much delayed by the length of the Time. Whatever else there may be to take off the Grace of
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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 Targum of Ehm, often than the most of Man-kind have hitherto imagined: Or, To have the Epothes of all Ages, coming in with punishal and surprizing Fulfillments of the Divine Prophecies, as far as they have been hitherto fulfilled; and not meer Conjectures, but even Mathematical and Inconceivable Demonstrations, given of Exploitations 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 Authoritas; or to have the delicious Curiosities of Gratias, and Bebath, and Mede, and Light-foot, and Golden, and Spencer (carefully selected and corrected) and many more Giants in Knowledge, all fett upon one Table. Travellers tell us, That at Florence there is a rich Table, worth a thousand Crowns, made of Precious Stones nearly 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-feeding Thoughts of those Learned Men together fet upon it. Only tis pity, that instead of one poor feeble American, overwhelm'd with a thousand other Cares, and capable of touching this Work no other-wise than in a Dignification, 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 confiderable Persons, That wanting Assistance to Coleb for him many miscellaneous Criticals, occasionally foster'd in other Authors, be left many better Things behind: than be found. At more than all this, Effay is level'd, if it be not anticipated with that Epitaph, agnus tamen exsidit a ufls. Designing accordingly, to give the Church of God such displays of his blessed Word, as may be more Entertaining for the Reality and Novelty of them, than any that have hitherto been seen together in any Exploitation; 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 Antity of Faith in all, I have now, in a few Months, got ready an huge number of Golden Keys to open the Pandora of Heaven, and some thousands of charming and curious and singular Notes, by the New Help wherein, the World 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 feteces 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 Vehem enrich'd with better things than all the Print of the Indies; YET NOT I, BUT THE GRACE OF CHRIST WITH ME. My Reader sees, why I commit the Fault of a recusatio, which appears in the mention of these Minute-pallages; tis to excuse whatever other Fault of Inaccuracy, or Inadvertency, may be discovered in an History, which hath been a fort of Rapidity made up (like the Paper whereon tis written) with many little Rags, torn from an Employment, mulctificious enough to overwhelm one of my small Capacities.

Magna dabis, qui magna potest; mini para ta potenti,
Paraque potenti, para dedis: fat est.

S.6. But shall I prognosticate thy fate, now that:
Parve fed 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 of History must needs give to that Roaring Lion, who has, through all Ages hitherto, been tarrying the Church to pieces, the more occasion I see to with my self a Cuir de Lion. But had not my Heart been Trebly Oak'd and Brais'd for such Encounters as this our History may meet withal, I would have worn the Silk-worms Motto, Operatur dum Ope-ratur, and have chosen to have written Anonymously; or, as Claudius Sabernus calls himself Walo Malaconius, as Ludovicus Molineus calls himself Ludionenum Colivins, as Carolus Sorbianus calls himself Clarus Bonarcius, (and no less Men than Peter du Moulin, and Dr. Henry More, file themselves, the one Hippiolus Fronto, the other Franciscus Paleopolitannus.) 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 Synagam of Selden de Dis Syris. Whereas now I freely confess, tis CO-TON MATHER that has written all these things.

Me, me, ad sum qui scriptis; 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 Wifely told us, that until the arrival of that Happy Day, this is one of the Vanities attending Humane Affairs; For a right Vork 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 Ante-mad-servissions of Calumnious Writers, as it would have been unto Virgil, to read his Bucliics reproached by the Anticriticis of a Nameless Scribbler, and his Aenida transfixed by the Aeneidae of Car-bilias: Oc Heremittis taking pains to make a Collection of the Faults, and Faustina of the Theistis, in his incomparable Compositions: Yea, Pliny, and Senex.
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Seneca themselves, and our Ierom, reproaching him, as a Man of no Judgment, nor Skill in Sciences; while Peditus affirms of him, that he was himself, Utique adeo invidebat Exper, ut si quid eruditis diffum insipientes alterius, non minus gauderes ac si suam effet. How should a Book, a Book, not better laboured than this of ours, escape Zeilian Outrages, when in all Asia, the most exquisite Works have been as much vilified, as Plautus by Scaliger, and Aristoteles by Latantius? 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 aeh: and they were so many, that they almost fill’d a Tun. Truly Envuy hath as many Teeth as had adn Apollonia would have had, if all those pretended Reliques had been really hers. And must all these Teeth be fanned on them, 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 Envuy, is that which I expect from those I DO MEANS, 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 Different in some little Ceremony: Or those Persons whose Hearts are notoriously expressed in these words used by one of them ["tis Fowle in his Familiar Letters, Vol. 1. Sect. 6. Lett. 32.] I rather pity, than hate, Turk or Inful, for they are of the same Metal, and bear the same Stamp, as I do, tho’ the Infeepions differ: If I hate any, ’tis those Schismatists that persecute the peace of our Church; so that I could be content to see an Anabaptist go to Hell, or a Brabouie’s Bank. The Writer whom I last quoted, hath given us a Story of a young Man in High-Ho’bourn, who being after his death Diffused, there was a Serpent with divers tails, found in the left Venticile 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 thofe 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 exposed their Vanities. A Scholar of the great JUELS, made once about fourtore Veres, for which the Censor of Corpus Clorici College in the beginning of Queen Mary’s Reign, publicly and cruelly scourged him, with one Lath for every Verse. Now in thofe Veres, the young Man’s Prayers to the Lord JESUS CHRIST, have this for part of the anfwer given to them.

Sed tu, crede mibi, writs Scriptura resumem, Tolle turque suo tempore misa aquam.

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 blest 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 likewife confected another Expectation, that shall be my Confutation under all. They tell us, That on the highest of the Caucasian 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 issue a Tempelt 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 curious Tempelt which it will raise among some, whose Ecclesiastical Dignities have set them, as on the top of Spanish Mountains. The Catholic Spirit of Communication, wherewith ’tis written, and the Liberty which I have taken, to tax the Schismatical Impositions and Perfections of a Party, who have always been as real Enemies to the English Nation, as to the Christian and Profeffant Interest, will certainly bring upon the whole Compound, the quick Centuries of that Party, at the first cast of their look upon it. In the Duke of Ath’s Council of twelve Judges, there was one Heffels a Flining, who kept always at the Trial of Criminals, and when they wak’d him to deliver his Opinion, he rob’d his Eyes, and cry’d, between weeping and waking, Ad patridum! Add patriam! To the Gallows with ’em! [And, by the way, this Blade was himself, at the last, condemmed unto the Gallows, without an Hearing!] As quick Centuries must this our Labour expect from those who will not bellow waking thoughts upon the Representations of Christiannity here made unto the World; but have a Sentence of Death always to pass, or at leaft, With, upon those Generous Principles, without which, ’tis impossible to maintain the Reformacion: And I confes, I am very well content, that this our Labour takes the Face of those Principles: Nor do I difent from the words of the Excellent F. Bernoum, upon Luther, Felix ille, quem Dominum et Honorum dignatus est, ut Homines requirisimos suis haberes inferimos. But if the old Epigrammatists, when they saw Guilty Folks raving Mad at his Lines, could say——

Hoc volo; nunc nobis carmina nostra placem:

Certainly an Historian should not be displeased at it, if the Enemies of Truth disfigure their Madnes at the true and free Communication of his History; and therefore the more Stones they throw
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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 Caleb in the Epitaph of the Martyr Stephen:

Except Lapides, cui petra Christus erat:

Albeit perhaps the Epitaph, which the old Monks before the Reformation will be rather indebted for, (If I am thought worth one) by the Men, who will, with all possible Monkeys, strive to stay 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 Understoobdenesses, methinks I might persuade my self, that it will find another fort of Entertainment from those Good Men who have a better Spirit in them: For, as the Apostle Jobus hath noted, (so with Monks, Claude I read it) The Spirit that is in us, lusteth against Envy; and yet even in us also, there will be the Jeals, 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 rife up, to whom the Congregational Church-Discipline, which cannot live well, where the Power of Godliness is, become diffused for the Purity of it; there is also a number of eminently Godly Perfons, who are for a Larger way, and unto these my Church-History will give diffs, 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 Innatness of Church-Discipline, as left, not only unwant'd, but also inviably 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 briskly profess the Congregational 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 them, 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 whereon I find 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 Marshall, and all Independents like Jeremiah 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 divorce them of that piece of ill Nature which the Convivial reverence, In honore Imperiti, quo noliquos quam injustissimi, quos quod ipsis facit, nil rei fas est parent. 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 forsee a Recompense, which will abundantly swallow up all Discouragements! It may be Strato the Philosopher counted himself well repenced for his Labours, when Promylos bestow'd fourcore Talents on him. It may be Archimedes the Mathematician, when recopenced, when Phereus sent him a thousand Bushels of Wheat for one little Epigram: And Sulpicius the Poet might count himself well repenced, when Usur appeared sent him twelve thousand and five hundred Philippics; and Oppian the Poet might count himself well recompenced, when Caracalla sent him a piece of Gold for every Line that he had inquired unto him. As I live in a Country where such Recompenses 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 Recompense, And what Recompense? The Recompense, whereof I do, with inexpressible joy, assure my self, is this, That those my poor Labours will certainly forego the Church and Interest 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 Recompense 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 Recompense 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 Recompense 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 give
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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 Glorify; 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 purchased 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 Praisers. I bless thy great Name, for the 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 prepared for 'tis THOU that hast prepar'd it for them. Amen.


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