

*E. Bruce*

MAGNALLIA CHRISTI AMERICANA;

2774

*W. L. G. M.*

1853 .

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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.

BY THE

REVEREND AND LEARNED COTTON MATHER, D. D. F. R. S.

AND PASTOR OF THE NORTH CHURCH IN BOSTON, NEW-ENGLAND.

IN TWO VOLUMES.

VOLUME I.

WITH

AN INTRODUCTION AND OCCASIONAL NOTES,

BY THE REV. THOMAS ROBBINS, D. D.

AND

TRANSLATIONS OF THE HEBREW, GREEK, AND LATIN QUOTATIONS

BY LUCIUS F. ROBINSON, LL. B.

HARTFORD:

SILAS ANDRUS & SON.

1853.

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ANTIQUITIES.

THE FIRST BOOK

OF

THE NEW-ENGLISH HISTORY:

REPORTING

THE DESIGN WHERE-ON, }  
THE MANNER WHERE-IN, } THE SEVERAL COLONIES  
AND PEOPLE WHERE-BY, } OF NEW-ENGLAND 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.

*TANTÆ MOLIS ERAT, PRO CHRISTO CONDERE GENTEM.*

[SO MIGHTY WAS THE WORK TO FOUND CHRIST'S EMPIRE HERE.]

HARTFORD:

SILAS ANDRUS & SON.

1853.

called Mr. Pierson to go thither with them; who, with seven or eight more of their company, regularly incorporated themselves into a *church state* before their going; the whole company also entering at the same time, with the advice of the government of the Massachuset-Bay, into a civil combination for the maintaining government among themselves. Thus was there settled a church at Southampton, under the pastoral charge of this worthy man; where he did with a laudible diligence undergo two of the three hard labours, *Docentis* and *Regentis*,\* to make it become (what Paradise was called) "an island of the innocent."

It was afterward found necessary for this church to be divided. Upon which occasion Mr. Pierson, referring his case to council, his removal was directed unto Brainford, over upon the main, and Mr. Fordham came to serve and to feed that part of the flock which was left at Southampton; but where-ever he *came*, he *shone*.

He left behind him the character of a pious and prudent man; and a "true child of Abraham," now safely lodged in the *Sinu-Abraha*.†

EPITAPHIUM.

*Terris discessit, suspirans Gaudia cæli,  
Piersonus Patriam scandit ad Astra suam. †*

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CHAPTER IX.

THE LIFE OF MR. RICHARD DENTON.

THE apostle describing the *false ministers* of those primitive times, he calls them, "clouds without water, carried about of winds." As for the *true ministers* of our primitive times, they were indeed "carried about of winds;" though not the *winds* of *strange doctrines*; yet the *winds* of *hard sufferings* did carry them as far as from Europe into America; the *hurricane's* of persecution, whereon doubtless the "prince of the power of the air" had his influence, drove the heavenly *clouds* from one part of that heaven, the church, unto another. But they were not *clouds without water*, where they came; they came with *showers of blessing*, and *rained* very gracious impressions upon the vineyard of the Lord.

Among these *clouds* was our pious and learned Mr. Richard Denton, a Yorkshire man, who, having watered Halifax in England with his fruitful ministry, was by a tempest then hurried into New-England, where, first at Weathersfield and then at Stamford, "his doctrine dropt as the rain, his speech distilled as the dew, as the small rain upon the tender herb, and as the showers upon the grass."

\* Instructing and governing.

† In Abraham's bosom.

‡ PIERSON, while waiting till his change should come,  
Was but a pilgrim, sighing for his home.

Though he were a *little man*, yet he had a *great soul*; his well-accomplished mind, in his lesser *body*, was an *Iliad in a nut-shell*.

I think he was blind of one eye; nevertheless, he was not the least among the *seers* of our Israel; he saw a very considerable proportion of those things which "eye hath not seen."

He was far from cloudy in his conceptions and principles of divinity: whereof he wrote a *system*, entituled, "*Soliloquia Sacra*;"\* so accurately, considering the fourfold state of man, in his—I. Created Purity; II. Contracted Deformity; III. Restored Beauty; IV. Cœlestial Glory—that judicious persons, who have seen it, very much lament the churches being so much deprived of it.

At length he got into heaven beyond *clouds*, and so beyond *storms*; waiting the return of the Lord Jesus Christ, in the clouds of heaven, "when he will have his *reward* among the *saints*."

EPITAPHIUM.

*Hic Jacet, et fruitur Tranquilla sede Richardus  
Dentonus, cujus Fama perennis erit.  
Incola jam cœli velut Astra micantia fulget,  
Qui multis Fidei Lumina clara dedit.†*

CHAPTER X.

THE LIFE OF MR. PETER BULKLY.

*Ipsæ Aspectus Boni viri delectat.—SEN.‡*

§ 1. It has been a matter of some reflection, that among the pretended successors of Saint Peter, there never was any Pope that would pretend unto the name of Peter; but if any of them had been christened by that name at the font, they afterwards changed it, when they came unto the chair. No doubt, as Raphael Urbine, the famous painter, being taxed, for making the face in the picture of Peter too red, replied, He did it on purpose, that he might represent the apostle *blushing in heaven* to see what successors he had on *earth*: so these infamous apostates might blush to hear themselves called Peter, while they are conscious unto themselves of their being strangers to all the vertues of that great apostle. But the denomination of Peter might be with an everlasting agreeableness claimed by our eminent Bulkly, who, according to the spirit and counsel of Peter, "fed the flock of God among us, taking the oversight thereof not by constraint, but willingly; not for filthy lucre, but of a willing mind."

\* Sacred Soliloquies.

† Here DENTON lies; his toils and hardships past;  
Whose name no memory of dishonour mars.

On earth a light of Faith, he shines at last,  
Full-orbed and glorious with the eternal stars.

‡ The very looks of a good man are a source of pleasure.